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# THE RED MAN

VOLUME 2

1909-10

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# THE INDIAN CRAFTSMAN

NOV., '09



THE CARLISLE INDIAN PRESS  
U.S. INDIAN SCHOOL, CARLISLE, PA



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## Indian Crafts Department

of the United States Indian School, Carlisle, Penna





A magazine not only *about*  
Indians, but mainly  
*by* Indians

# The Indian Craftsman

Volume Two, Number One

Published by U. S. Indian School, Carlisle, Pa.

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EDITED BY M. FRIEDMAN, SUPERINTENDENT - - - EDGAR K. MILLER, SUPT. OF PRINTING

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## Contents for September, 1909:

COVER DESIGN— <i>William Deitz, "Lone Star," Sioux</i>	
THE MAN AT HEADQUARTERS— <i>By E. P. Holcomb</i>	- 3
A CHICKASAW TRADITION— <i>By Olga C. Reinken</i>	- 4
HELPING THE INDIAN TO HELP HIMSELF	- - 5
CHEERFULTOWN—A REPRINT— <i>From The Farm Journal</i>	7
THE U. S. INDIAN SCHOOL AT CARLISLE— <i>By M. Friedman, Superintendent</i>	- - - 8
TUBERCULOSIS, THE SCOURGE OF THE RED MAN— <i>By F. Shoemaker, M. D.</i>	- - - 14
LEGENDS, STORIES, CUSTOMS— <i>By Carlisle Indian Students</i>	27
GENERAL COMMENT AND NEWS NOTES	- - 31
OFFICIAL CHANGES OF THE INDIAN SERVICE	- 43
THE MAN FROM THE CROWD—A REPRINT— <i>From Success</i>	. - - - 51

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THE INDIAN CRAFTSMAN is a production of the CARLISLE INDIAN PRESS, a department of the United States Indian Industrial School, located at Carlisle, Pennsylvania. The mechanical work is executed by apprentice-students under the direction of the Instructor in Printing. The borders, initial letters, sketches, headings, cover pages, etc., herein shown are the work of our Native Indian Art Department under the supervision of Angel Decora-Deitz.

This publication aims to place before its readers authentic reports from experienced men and women in the field, or investigators not connected with the government service, which may aid the reader to a fuller understanding and broader knowledge of the Indian, his Customs, Education, Progress, and relation to the government; consequently, the institution does not hold itself responsible for, and need not necessarily agree with, the opinions expressed in its columns.

All communications regarding subscriptions and other subjects relating to this publication should be addressed, directly to THE INDIAN CRAFTSMAN, United States Indian School, Carlisle, Pennsylvania.

Subscriptions will be received with the understanding that one volume will cost One Dollar. Ten numbers will probably constitute a volume. *Usually no back numbers on hand.*

No advertisements will be published in this magazine which are foreign to the immediate interests of the school.



## THE INDIAN CRAFTSMAN



### The Man at Headquarters:

*By E. P. Holcombe*



THE early education and training of Robert G. Valentine were peculiarly adapted to fit him for the practical constructive work of the Indian Service. Born at West Newton, Massachusetts, November 29, 1872, he received his education in the schools of that State, graduating from Harvard in 1896, and thereafter serving, successively, as assistant instructor and instructor of English in the Massachusetts Institute of Technology.

When he entered the Indian Service in 1905, as private secretary to the Commissioner, he brought with him the experience of twenty years of farm life, followed by a year's study in active settlement work in New York City, supplemented by four years training in railroad accounting and banking.

While acting as private secretary to Mr. Leupp (1905-1908), he found time to study not only the office methods and limitations, but also field conditions. In 1908 he was appointed supervisor, and the same year was made Assistant Commissioner. June 15, 1909, President Taft appointed him Commissioner of Indian Affairs.

There was nothing connected with the appointment of Mr. Valentine that was more genuinely appreciated by him than that his commission from the President should bear evidence of his previous efficient service. It reads "By Promotion." This promotion means, to the Indian Service, recognition of individual endeavor, merit and endurance; to Mr. Valentine, it was but an advance to larger responsibilities for he had practically performed the duties of the office for some months.

Mr. Valentine is young, self-reliant, persistently aggressive, and abruptly decisive. He has no more regard for conformity and es-

tablished usages than he has for last year's calendar. He is consistent only as to the matter in hand, and his conclusion in one case presages no precedent for his action in another. His continual effort is to work a pitch beyond his last height and to set a mark for the next to reach. His address to "The Man on the Ground," issued almost immediately following his promotion, is significant of the man. No time is wasted in discussing past policies, or in advancing theories. The situation is presented and the conditions are to be met by active measures. The futility of criticism is to be supplanted by muscular activity. The pawns of the chessboard are to be rearranged, or sacrificed, if useless.

Those in the Service who have not read this address ought to lose no time in getting it. They should find it food for thought. If they don't they will probably see nothing to occasion uneasiness.



## A Chickasaw Tradition.

OLGA C. REINKEN, *Alaskan.*

ACCORDING to the tradition of the Chickasaw they came from the west. When they started out on their journey they were provided with a dog and a pole. The dog served as a guard for them and notified them when an enemy was approaching; thus they had time enough to prepare for their protection. The pole served as a guide for them. Every night the pole was planted in the ground. In the morning they would look at it and continue their journey in which ever direction it leaned. They kept on journeying in this way until they crossed the Mississippi River and reached the Alabama River, where the pole was unsettled for many days. Finally it pointed toward the southwest and they travelled in that direction until they reached Chickasaw Old Field. Here the pole stood erect. Then they knew this was their promised land and remained here for many years. They left here in 1837 for the country west of Arkansas.



# Helping The Indian to Help Himself:



CHARLES E. DAGENETT, Supervisor of Indian Employment, with headquarters at Albuquerque, New Mexico, has been at the Indian Office on official business. Mr. Dagenett's duties consist of finding employment for Indians in various occupations throughout the country. He is a quarter blood Peoria, and his wife is a full-blood Miami. He received his education at the United States Indian School, Carlisle, Pa., and at Hampton Institute, and as soon as he completed his course of study, was employed under the Carlisle School in connection with the outing system, which has been in force there for twenty-nine years.

This is a system of placing among farmers young Indian boys and girls where they will be received in the homes and treated as members of the families and learn the life of the ordinary American farmer. As the system has been conducted at the Carlisle School, the boys have been placed in southeastern Pennsylvania and in New Jersey, where the authorities of the school may keep in touch with them and see that they are well treated.

The idea under which this system grew is that the only practical way of weaning the Indian away from his aboriginal ideas and customs is to show him how a conventional, self-supporting, self-respecting white man lives.

Mr. Dagenett had been employed in connection with this system under the Carlisle School for a number of years, but it proved to be so great a success that former Commissioner Leupp concluded that the idea should be expanded, and Mr. Dagenett was given a larger field and his duties increased to cover the obtaining of employment for Indians of all ages and conditions and in all classes of industries. The idea has been thoroughly exploited by Commissioner Valentine and has been justified by the results that have been accomplished. Employment has been found for Indians on the railroads in the Southwest, on Government Reclamation projects, on other independent irrigation construction, and in the sugar beet fields of Colorado and Wyoming.

Mr. Dagenett now has five assistants who are located in Arizona, New Mexico, Utah, Montana and Colorado. The Indians have demonstrated that they have considerable mechanical ingenuity.

They were first employed by the railroads through New Mexico and Arizona solely on track work, but in an experimental way a few were employed in the divison shops in minor capacities. They soon developed skill sufficient to justify their being given higher grades of employment, as blacksmith helpers, and finally as blacksmiths, the result being that at the present time there are eighty full-blood Indians employed in the shops of the Santa Fe system in New Mexico and Arizona who receive \$3.90 per day as skilled laborers, and a large number in addition who are employed in the lower grades.

As a result of the gratifying experience with this class of labor, the Santa Fe system is discriminating in favor of the Indians in preference to Mexicans. One Navajo Indian who was employed on an irrigation project for the Indian Office became very skillful in the work and acted as a foreman with gratifying success. A large number of the Indian boys are each year employed in the sugar-beet fields at Rocky Ford, Colorado. They are taken into the families of the white farmers and treated with the greatest of consideration. Last year boys who were first employed at \$4.00 per month and board and washing, at the end of their contract period were re-employed at from \$12.00 to \$16.00 per month. Here also the white farmers prefer Indian to Mexican labor, and will pay them more money.

A large number of the Indians are being employed on irrigation projects in Montana and in Utah. One of the interesting developments in connection with the Utes who deserted their reservation in Utah and went to South Dakota, where their presence became quite a problem for the Government, is that they were finally induced to accept employment on the railroads in the Black Hills, and Mr. Dagenett, who had charge of their employment, reports that they proved to be docile, industrious, and in the highest degree satisfactory laborers.

He is an enthusiast on the subject of his particular line, and believes that with persistence a large percentage of the Indians who now live from week to week in dependence on rations, may be induced to take up either agricultural or some other line of occupation which will make them independent and self-supporting.

A large saw and planing mill that has been built on the Menominee Reservation in Wisconsin is almost entirely operated



with Indian labor, even the assistant engineer in charge of the power plant being an Indian. The Menominees are displaying high qualities as mechanics and compare very favorably with white labor of the same class.

Mr. Dagenett feels that his line of work is not surpassed in importance by any of the other activities of the Indian Office, and in view of the results that have been accomplished, is undoubtedly correct in that opinion.



## CHEERFULTOWN.

WILLIAM GILLEN RODGERS.

I met a man the other day  
Who was going to Cheerfultown to stay.  
He said, as he hummed a merry song,  
"That's the place where all my folks belong,  
So I won't be lonesome there, you see;  
If you want to be happy, jump in with me.  
The best of husbands and wives are there,  
The children are kind and witty and fair,  
And even the grandparents, old and gray,  
Are cheerful and happy the livelong day,  
While mothers are seldom known to frown,  
Just over the line in Cheerfultown.  
They have their trials, you may be sure,  
But a laugh is the quickest sort of cure  
For grim old care, with his long, sad face;  
He can't stay long in a cheerful place,  
But waddles away, with a scowl and frown,  
To the dismal shadows of Grumbletown.  
Now, if you are a bachelor, kind and true,  
I know just the very best girl for you.  
She is wise and good and trim and neat  
From the crown of her head to her dainty feet.  
The children all love her, the mothers, ah, well!  
All think there is no one like dear cousin Nell.  
Her smile is contagious, she never could frown,  
For she always has lived in her own Cheerfultown."

—Reprinted from *The Farm Journal*.

# The U. S. Indian School at Carlisle

## Its History and Accomplishments: *By*

### *M. Friedman, Superintendent*



AFTER nearly a century of marches and countermarches, of reckless and perilous following of difficult trails in the west, of border warfare between the white settlers and the troops on one side and struggling bands of Indians on the other—during which hundreds of millions of dollars were expended from the United States Treasury, and the Indian, during a large portion of the time, was confined within the precincts and bounds of desert reservations—after all of this expenditure, extravagance, and (at times) cruelty, it was finally decided, about thirty years ago, to solve the so-called “Indian Question” by educating the Indian.

Although a famous general often declared that “the best Indian is a dead Indian”, the American people and their appointed legislators became convinced that the process of civilizing the Indians by these means was an expensive and unsatisfactory one, and that some other means must be tried. So in 1879 the now famous Carlisle Indian School was founded.

The members of the student-body consisted of a number of prisoners-of-war who had been held in Florida and who were members of the Comanche, Cheyenne, and Arapaho tribes. It was decided to bring these prisoners to Carlisle for the purpose of educating them in the midst of the refinements of civilization, where they would be in close contact with industry, economy, and decency. Later on, during the same year, in October, a large party of Sioux were brought from the Rosebud and Pine Ridge Agencies in South Dakota.

It was indeed a fortunate thing that Carlisle was selected for the housing of the first Indian School to be supported by the United States Government. Previous to this time, efforts had been made under private auspices, and in a rather intermittent way, to educate some of the Indian tribes. Such efforts were made during the early years of our country’s history by the Jesuits, and by various denominations of the Protestant Church. But until the year 1879 the Federal Government at Washington had not seriously taken up the problem of civilizing the Indian by educating him.

Carlisle is splendidly located for the initial work in this great movement. In the fertile valley of "Old Mother Cumberland", with its temperate climate and none of the drawbacks of extreme heat and cold or excessive humidity, and with a sympathetic community, it offered an ideal place for such a school.

On the edge of the town, a frontier military post had been built many years before, and, having been abandoned by the military authorities, it was utilized for giving instruction to these Indians. One of the buildings which still stands is an old guardhouse that was built by Hessian prisoners immediately after the battle of Trenton.

During the first few years of its history the Indian school had a hard time. Congress was not inclined to appropriate liberal sums for its maintenance, and the good people of Pennsylvania were appealed to, and they responded liberally to aid in its support.

The school is now liberally appropriated for, and the magnificent work which it is accomplishing for the Indian race is increasing in effectiveness as the years go by. It has 1,000 students and a faculty numbering seventy-five. The present plant consists of forty-nine buildings. The school campus, together with two school farms comprises 311 acres. The buildings are of simple exterior architectural treatment but well arranged, and the equipment is modern and complete.

Students are obtained from nearly every portion of the United States. During the past year there were enrolled members of eighty-seven tribes. All of these tribes, with their distinct languages, are here brought together and taught in the English language.

The organization of the school is along military lines. This is to insure promptness, and to teach those cardinal virtues of obedience and respect for authority. Our cadets make a splendid appearance when, in company formation, the entire battalion passes in review with guns shining and the sabres and epaulets of the officers glistening in the sun. A marked contrast was shown when four years ago at the inauguration of Theodore Roosevelt as President of the United States, a half-dozen Chiefs in their regalia of war, led by the noted Apache Chief, Geronimo, rode ahead of the well-drilled, magnificent-looking cadets from the Carlisle School.

It is the aim at this school to equip purposeful young men and young women of good character and with Indian blood for self-support

and for the duties of honest, patriotic, American citizenship. With this in view, there are maintained departments of instruction in both literary and industrial branches. The academic training is along common-sense lines, and students are prepared not only with a knowledge of the "three R's", but are given thorough instruction in the other branches—such as, history, nature study, bookkeeping, geography, etc. There is also maintained a Business Department which gives thorough instruction to those who desire to fit themselves as stenographers or bookkeepers. An excellent Normal Department is conducted. The aim throughout the academic work is to teach not only the lore of books, but to give the students a finer knowledge of the things spoken of in the textbooks.

The school has one of the finest equipments in the country for the purpose of giving industrial training. A fine farm, with its dairy and piggery, offers splendid opportunities for instruction in farming and farm management. Instruction is given to the boys in carpentry, cabinet-making, brick-laying, plastering, tinsmithing, blacksmithing, wheelwrighting, tailoring, painting, upholstering, shoemaking, harnessmaking, plumbing, steamfitting, and printing. For the girls, regular instruction is given in dressmaking, cooking, laundering, and housekeeping. This instruction is of a practical nature, and is provided to equip our students with a sufficient knowledge of the particular industry which they choose such as will fit them to earn their own living either on the reservation or in competition with the whites.

There is regularly published at the school by the students a weekly paper, called "*The Arrow*", and a very fine monthly magazine, called "*The Indian Craftsman*".

Excellent physical instruction is given to all students, both boys and girls, at regular periods. This physical culture is largely responsible for the excellent bearing of our young men and young women. The boys have gained a reputation which is nation-wide because of their prowess in athletics.

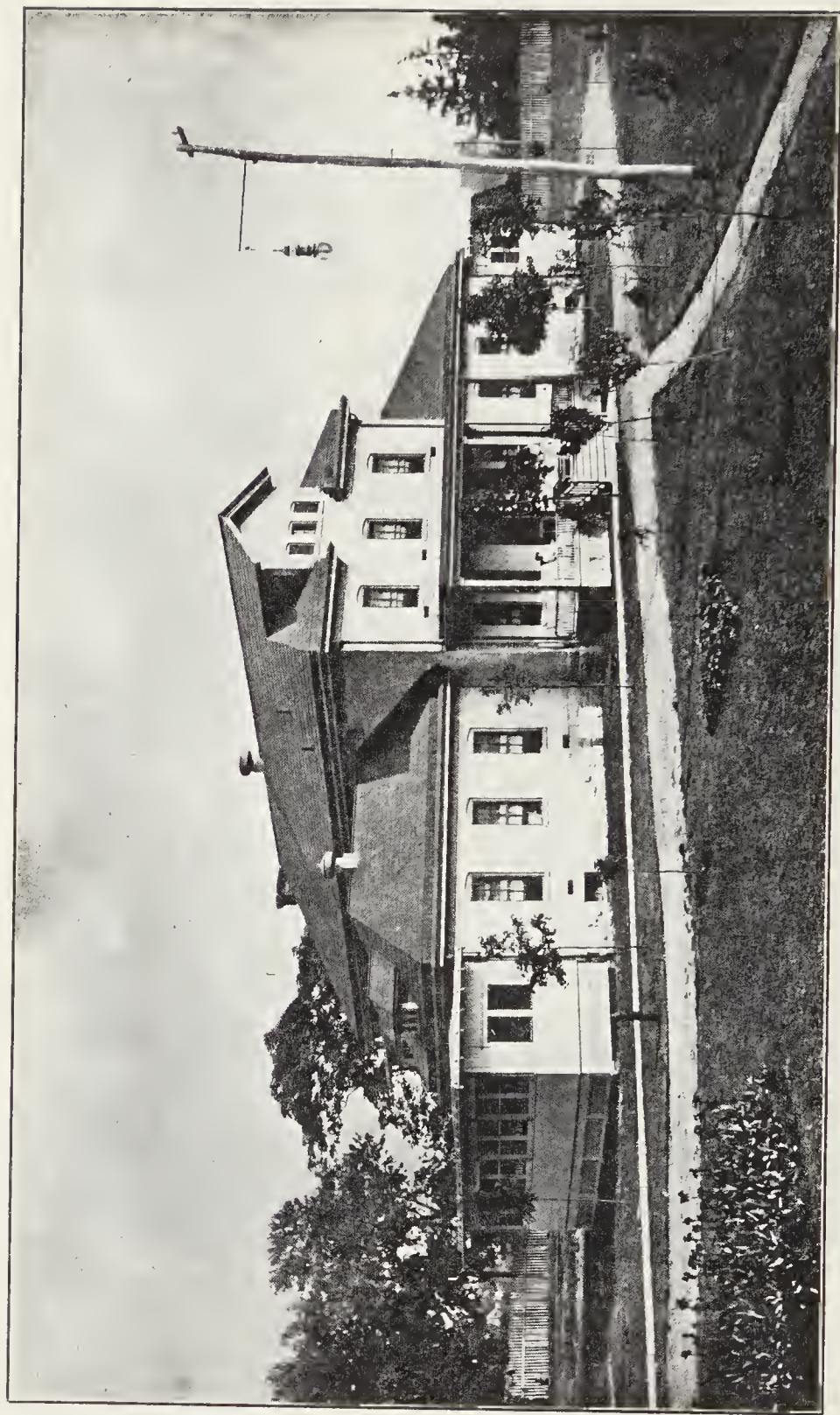
The Band and other musical organizations of the school have continued to delight the students and the general public.

The religious welfare of the students is looked after carefully. Regular undenominational exercises are held each Sunday by the ministers of Carlisle. The Young Men's Christian Association and the Young Women's Christian Association at the school are in a flourishing condition. The various pastors of town, both Protes-





*Robert G. Valentine,  
Commissioner of Indian Affairs.*



*A Front View of the Hospital, Carlisle Indian School.*



tant and Catholic, look after the members of their own congregations. Regular instruction is given to the students during the week and on Sunday.

The Outing System at Carlisle, which is now so well organized, has been a power for good because of the beneficent results which have been derived from it since its inception. It continues to afford to large numbers of our students an extended residence with carefully selected families in the states of Pennsylvania, New Jersey, Delaware, New York, and Maryland. In this wise, our young people get in touch with the highest type of civilization, learn economy and industry, acquire good habits, and earn current wages, which are placed to their credit in the bank at interest.

The Outing System has recently been extended so as to prove a valuable outlet for the young men working at the trades. They are placed in factories, workshops, and with contractors, so that by rubbing elbows and working shoulder to shoulder with white mechanics, they gain a knowledge of manufacturing conditions on the outside and become familiar with the living conditions surrounding the American workman.

From July 1, 1908, to July 1, 1909, there were 758 students under the Outing System, and, aside from the training they received, they earned the remarkable sum of \$26,605.06.

Never before in its history has Carlisle been in such a prosperous condition. After many years of opposition, it is now largely admitted in all circles by those who know and are in authority that, because of its excellent work, its present facilities for doing good work, the low cost under which it is maintained, and the favorable attitude which is manifested toward it by Indians everywhere, it should be one of the very last—if not the last—Government School to be discontinued. It has abundantly justified its existence by the results which it has obtained. During its history it has sent out 538 graduates, and 3,960 students who took partial courses of from three years up. These students are leaders and teachers among their people. More than 230 occupy positions with the Government as teachers, etc., in Government Schools; among the remainder are successful farmers, stockmen, teachers, preachers, mechanics, businessmen, professional men; and our girls have everywhere the reputation for being upright, industrious, and influential women.

# Tuberculosis, the Scourge of the Red Man: *By F. Shoemaker, M. D.*

*Drawings by The Craftsman Artist, Lone Star.*

## SYMPTOMS.



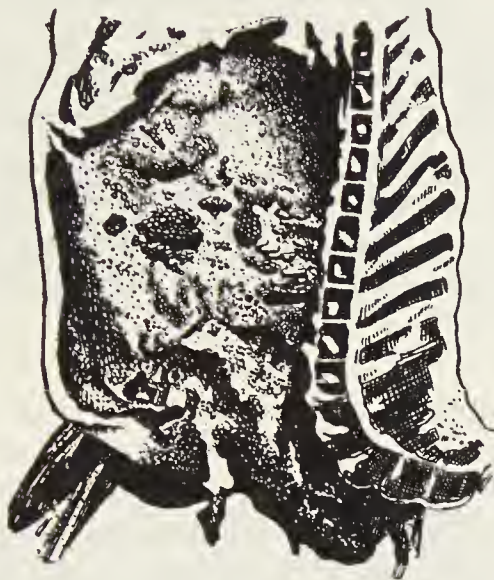
IN A previous paper, we dwelt somewhat briefly on the early history of tuberculosis and then discussed the different ways in which it could be contracted and spread. We will now consider the general symptoms of the disease and explain the different precautions necessary to keep from taking it and, finally, say something about the methods in vogue at the present day in treating the disease.

A very striking peculiarity of consumption is a lack of uniformity, especially in the early stages, of the signs and symptoms by which the disease is to be recognized. Although there are a great many symptoms that may be present at some time in the course of a case of pulmonary tuberculosis, there is no single symptom that may not be absent altogether. The early symptoms are particularly uncertain and it is frequently necessary, in order to be sure of the nature of the trouble, to wait for other conditions to arise as the case progresses. Certain changes will sooner or later take place in the lungs which can be recognized by a careful examination of the chest. It may often, also, be necessary to make use of the microscope for the purpose of finding the germ in the sputum, before one can be positive of the true nature of the case.

There are a great many forms of tuberculosis, but for our purpose it will be necessary to recognize but two, i. e., the acute and chronic. The acute form, or quick consumption, may begin very suddenly and resemble typhoid fever or pneumonia and last but a few weeks, but the chronic form, which is commonly known as consumption, is the one that we will consider.

Among the earliest symptoms, and the ones which are so often overlooked, are a loss of appetite and a complaint by the patient that he gets tired more easily than usual. He finds that he does not have the ambition to do much work and even loses interest in his usual pleasures. He will also appear to be paler and more bloodless than when in health. Very soon he will begin to cough and his expectoration, or sputum, will be considerably increased in quantity. Although the cough, even though slight, is often one of the earliest

and most constant symptoms, yet there are cases where it is absent throughout the entire course of the disease. About this time the pulse is found to beat faster than normal, and a slight fever will develop. This fever may be very slight and occur only in the afternoon. A gradual loss of weight will also be noticed, and perhaps some pain in the chest and difficulty in breathing will be troublesome features. Hemorrhage, or bleeding from the lungs, may occur at almost any



BOVINE, OR BEEF TUBERCULOSIS.

time, and is, indeed, often the first symptom that attracts attention to the lungs as the seat of trouble. As the disease progresses, these symptoms all grow worse. The fever gradually gets higher, the pulse beats faster, the patient grows thinner and weaker, he sweats at night, and the hemorrhages become more profuse and frequent. On the other hand, in favorable cases, the symptoms all improve and the disease becomes arrested and the patient is said to have recovered.

### PREVENTION.

We now come to the most important and practical part of our subject—the prevention and treatment of consumption.

We have already learned that consumption is conveyed from the sick to the well principally by means of the sputum of a person suffering with the disease. There are other ways of taking this disease, as the eating of under cooked tubercular meat and the



drinking of tubercular milk, but by far the most important way of contracting it is by means of the sputum of the consumptive patient. The most important thing to be done then in all cases is to properly dispose of the germ-laden sputum so that it will not be a danger to others.

#### PRECAUTIONS TO BE TAKEN BY THE CONSUMPTIVE.

The consumptive patient should never, under any circumstances, expectorate on the floor, on the sidewalks, in cars or other public conveyances, and never except into something that has been especially provided for the purpose. His room should be provided with properly constructed spittoons in which there is always kept either water or some disinfectant solution such as carbolic acid. It is extremely important that the sputum be kept moist and not allowed to become dry, as it is then that it is apt to become mingled with the dust of the room and is dangerous. The spittoon should be emptied and thoroughly cleaned daily. When not in his room the consumptive should carry with him a supply of old cloths that he can spit into when necessary. Each piece should be used but once, and after using should be kept in a bag in the pocket and burned at the first opportunity. There are a number of styles of pocket flasks and paper spit cups that are made for this purpose and can also be used. These flasks and sputum cups should be provided with covers and be kept closed so as to exclude flies, as these insects carry the filth on their legs and bodies and distribute it wherever they may happen to alight. The consumptive should be very careful not to allow his sputum to soil his mouth, beard, hands, clothing, bedding, furniture, floor, or anything about him. He should be careful to wash his hands well before eating. Whenever he coughs, he should hold a cloth or handkerchief in front of his mouth to prevent the small droplets of saliva from dropping on the floor or on his clothing. If a handkerchief is used, it should be boiled or disinfected before sending it to the wash.

All dishes and table utensils used by the consumptive patient should invariably be thoroughly scalded or boiled before being used by others.

The room occupied by a consumptive patient (and he should always room alone, if possible) should be large, airy, well ventilated and sunny. It should be furnished as simply as possible, and



*Operating Room, Hospital.*



*Interior Boys' Ward, Hospital.*





*Open-Air Sleeping Balcony, Hospital.*



*Office and Examination Room, Hospital.*



should contain neither curtains nor carpets, nor anything that is likely to retain dust. The room should never be swept dry, but always cleaned with a mop or moist cloth in order to prevent the raising of dust. When the room is vacated by the patient, it should be cleaned and disinfected the same as after any other contagious disease.

#### PRECAUTIONS TO BE TAKEN BY THE WELL.

As we have already learned from a previous paper, disease germs are like the seed that the farmer plants. They need a suitable soil and conditions favorable for their growth before they can multiply, and in this way produce disease. This is true of the consumption germ.

As it is impossible in our every day life to always avoid breathing in these germs we should do everything possible to keep our bodies healthy and well, so that they will not furnish the soil that is necessary for the growth and development of the germs.

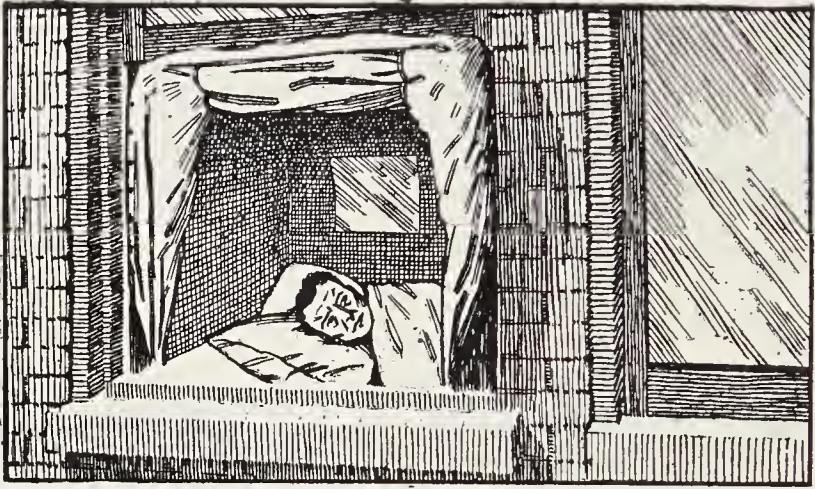
Fresh air, sunlight and cleanliness are the greatest enemies of the consumption germ. As much time as possible, therefore, should be spent in the open air. As many people have occupations that require them to spend a good many hours each day indoors, it is necessary that they should see that their offices and workshops are well supplied with light and air. In addition to this, they should, if possible, take a walk each day in the open air.

Our sleeping rooms require especial attention. As about one-third of our lives is spent in these rooms, great care should be taken that they are properly ventilated, especially at night. We should always sleep with our windows open, summer and winter. If the weather is cold, we should keep our bodies warm with extra covering rather than exclude the pure air from without.

Our houses should be kept clean. Dry sweeping should be given up, and in its place the floor should be wiped with mops or moist cloths. This is done to prevent the raising of dust. House dust is so frequently contaminated with consumption germs that consumption is often called a house disease. Provision should be made for an abundance of sunlight in our homes, and they should not be allowed to become overheated.

In addition to keeping our houses clean it should be remembered that cleanliness of our bodies, clothing, food and everything

that is about us is necessary to protect us against infectious diseases of all kinds. The consumption germ thrives best in dirt and darkness, while it is quickly killed by cleanliness and sunlight. As we never know what kinds of germs and dirt are on the many things that we handle every day, we should always be careful to wash our hands well before handling food, or going to our meals. Fruit should be pared before it is eaten. We should never wet our fingers after turning the pages of books, or after handling old



POPULAR WINDOW TENT—OUTSIDE VIEW.

money or other articles, as it is quite possible to contaminate our hands with disease germs and in this way carry them to our mouths.

Exercise of all kinds is important, but should always, if possible, be taken in the open air. After exercising we naturally breathe harder than at other times, so it is always best to breathe into our lungs the purest air possible.

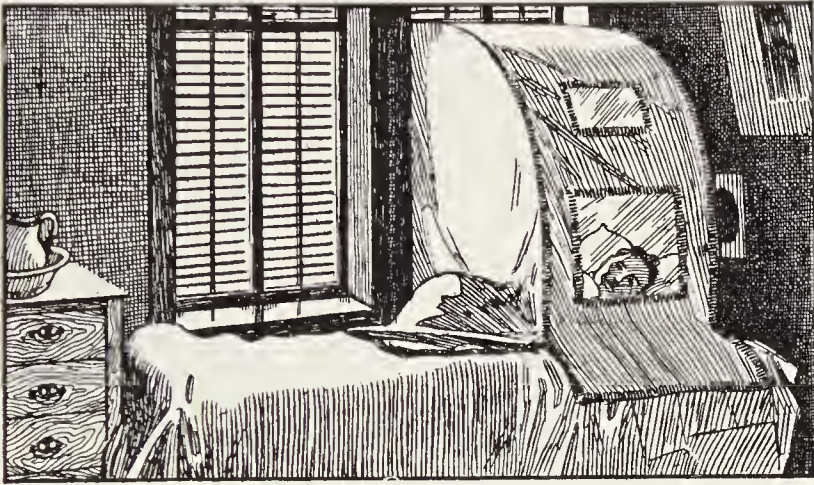
A healthy nutrition is one of the most important things necessary to keep up our resisting power to disease. It is, therefore, necessary to eat plenty of wholesome nourishing food, well prepared.

A sufficient amount of sleep is necessary for good health. The bed room should be well lighted by sunlight during the day and well ventilated at night.

A correct position of the body is also important. We should not sit or walk in a stooping position as this causes our chests to become narrow and contracted, and prevents our lungs from ex-

panding properly. Instead of this we should hold our bodies straight and shoulders well back. It is a good plan to expand one's lungs by taking a number of deep inhalations every day in the open air. Breathe through the nostrils always.

We should never drink out of any glass, cup or vessel of any kind which has been used by another unless it has been carefully washed. It is particularly dangerous to drink out of public drinking cups in parks, railroad trains, depots, hotels, and other



POPULAR WINDOW TENT—INSIDE VIEW.

public places. It is much safer and better to have our own pocket drinking cups.

Never spit on the sidewalk, floor, or anywhere where the sputum is liable to dry and become mingled with the dust.

Never drink alcoholic liquors as this lowers our vitality and makes us more liable to contract consumption.

We are all liable at times to contract coughs and colds. As these minor ailments all tend to make us more liable to the development of other more serious troubles, they should not be neglected or be allowed to run too long.

#### CONSUMPTION AND SCHOOLS.

The question of consumption in relation to schools is such an important one that we will quote a few important rules and regulations concerning it from a circular on tuberculosis issued by the Illinois State Board of Health.



The confinement of large numbers of children in schools unquestionably makes a schoolroom a source of danger from contagious or infectious diseases. A susceptible child, exposed to consumption, is exceedingly liable to contract the disease.

No teacher known to be afflicted with consumption should teach in a school.

No pupil known to be afflicted with consumption should attend a school.

No employee known to be afflicted with consumption should be allowed to work in a school.

The schoolroom should be well ventilated. The best uses should be made of the poorest facilities for ventilation.

The schoolroom should be flushed with fresh air during intermission by opening windows and doors.

Children should not be permitted to use any pencil, or other article, belonging to another, which is liable to be put into the mouth.

Children should not be permitted to use slates.

Children should not be permitted to spit on the floor.

#### NO SPIT—NO CONSUMPTION.

Children should be instructed to rinse the school drinking cup before using.

In cities having running water supplies the use of any drinking cup, except that belonging to the individual child, should not be permitted. School authorities should install drinking faucets with a constant upward flow from which the children can drink directly. These prevent contagion.

The use of the individual drinking cup is recommended where the upward flow faucet is not available.

Children should be instructed to carefully wash before using all whistles or other instruments or toys purchased in shops or of hawkers on the streets which may have been put in the mouths of wouldbe purchasers or of venders displaying their wares.

Unclean, dusty floors harbor disease germs and are very common carriers for contagion.

The floors of schoolrooms should be scrubbed frequently.

The desks and seats and window ledges should be washed frequently.

The entire school room should be disinfected at stated intervals.

Children should breathe through their nostrils.

Stooped and cramped posture of the child compresses the chest and prevents natural deep breathing, predisposing to weak and diseased lungs. This may be largely overcome by properly constructed seats and desks suitable to the size of the child.

Not only the children, but the teachers also, should go outdoors during recess, unless the weather be stormy. This "outdoor" is necessary for the child; it is always desirable for the teacher, and in many cases, absolutely necessary.





DANGER OF THE PUBLIC DRINKING CUP.

## ADMINISTRATIVE CONTROL OF THE DISEASE.

The responsibility of controlling the spread of consumption lies largely with the law-making powers of the State. To this end certain questions relating to the problem have been considered while numerous laws have been passed. The question of the advisability of reporting all cases of tuberculosis to the proper health authorities has caused a good deal of discussion. It would seem that this is the first step in the systematic control of the disease.

Other important matters relating to this question that rightfully come under the control of the State are, first, the checking of careless spitting in public places. Laws to cover this have already been passed in nearly every large city in the country. Second, the regulation of schools and school life. This includes the proper location of school buildings, the correct construction of school buildings as relating to ventilation, heating and lighting, and the proper care of school buildings. Third, the inspection of food supplies. Under

this head would come the supervision of dairies and slaughter-houses, the detection of tuberculosis in cattle, etc. Fourth, the control of patent medicines. Many of these secret nostrums not only have no value, but they contain large amounts of alcohol and other poisonous substances, and do a vast amount of harm. Fifth, the proper construction and sanitary supervision of tenement houses, hotels, workshops, factories, prisons, jails, etc. This includes especially cleanliness, proper ventilation, and rules against careless spitting.

The Pullman sleeping cars which daily carry invalids, and for many days at a time, are necessarily contaminated more or less with disease germs. As this exposes persons who are obliged to travel to the danger of contracting disease, laws should be passed in every State providing for the proper disinfection and sanitary care of all sleeping cars.

#### METHODS AT CARLISLE.

Here, at Carlisle, we are trying to put in force many of the rules mentioned above for the prevention and care of tuberculosis. Printed rules relating to spitting, etc., have been issued by the Department at Washington and distributed throughout the Service. Spit cups are in use by our patients. Much attention is given to the ventilation of the dormitories and every care is taken to keep the buildings clean and free from dust. Balconies have recently been built in connection with the school hospital for the care of all cases requiring the modern open air treatment which is spoken of more fully under the head of treatment.

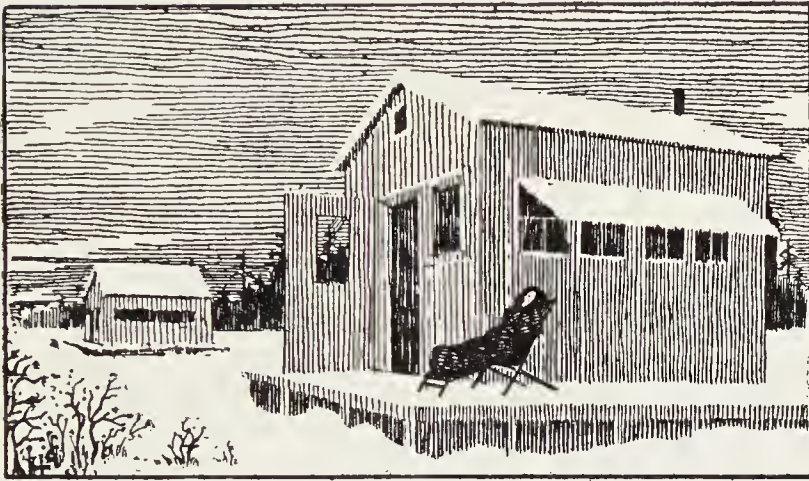
#### TREATMENT.

There have been a great many different drugs and methods tried from time to time in the treatment of consumption, but the method that has given the most success in this disease, and which is universally adopted at the present time, is what is known as the hygienic treatment. By this is meant the use of an abundance of fresh air, sunlight, plenty of good nourishing food and rest, with their various details and modifications. Drugs and medicines are used for the relief of special symptoms, but there are no drugs that will cure the disease, and the part they play in its management is purely secondary.



The most important thing in connection with the treatment of consumption, and upon which success largely depends, is its early recognition.

As stated above, the best treatment of consumption consists in giving the patient plenty of fresh air day and night, good food, and rest. This can be carried out either at home or in institutions built especially for the treatment of tuberculosis, called sanatoria. Massachusetts was the first state in this country to have a state sanatorium. In these institutions patients are taught how to live out of

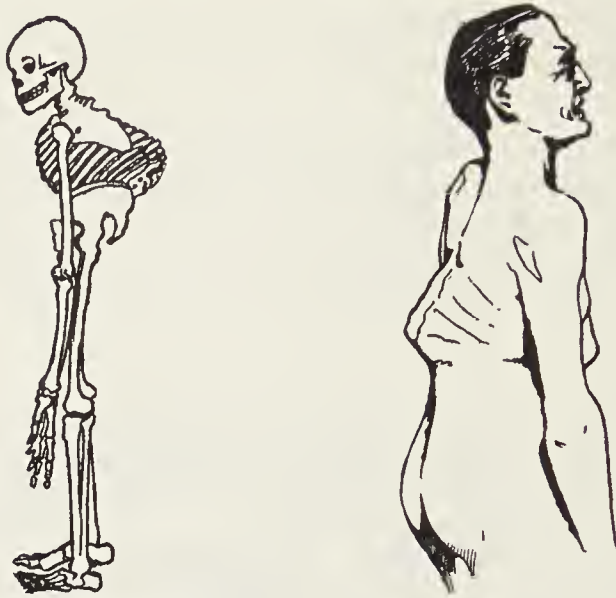


OUT-DOOR TREATMENT AT TWENTY BELOW ZERO.

doors, how to sleep out of doors at night, or in open air wards, in winter and summer. Also the amount and kind of food, the amount of exercise and rest to be taken, and the proper care and disposal of the sputum that it may not be a danger to others.

As a great many people who are sufferers from consumption cannot, for various reasons, take advantage of sanatorium treatment, they must do the next best thing and be treated in their own homes. This is known as the "home treatment" of consumption. There are a great many ways of applying the open air treatment in the home by the use of porches, balconies, sheds, tents, etc. As much time as possible should be spent in the open air both day and night. If it is not possible to sleep out of doors, the bedroom windows should be kept open summer and winter. If the weather is cold, the body can be kept warm by extra covering.

Rest is a very important part of the treatment. If there is any fever present, the patient should either lie in bed or recline in an



TUBERCULOSIS OF THE SPINE (POTT'S DISEASE.)

easy chair during all the hours of the day and night. Absolute rest is the best thing to control the fever of tuberculosis. After the fever has stopped, it is proper to take light exercise, such as walking, or croquet playing, but never enough to cause fatigue.

Good nourishing food, well-prepared, is the next important essential in the treatment of consumption. Meat, eggs, milk and cream, are the principal articles of diet, though a mixed diet is usually allowed. One to two quarts of milk should be drunk daily. All sweets and pastries and indigestible articles should be avoided.

It is now known that there is no particular climate that has a special curative effect in consumption. While at one time it was considered absolutely necessary for patients to move to certain climates in order to get well, this is now known to be unnecessary. Tuberculosis sanatoria are now located all through the eastern section of the country, and many cases are being treated successfully every day in Pennsylvania, Massachusetts, New York, Minnesota, and other northern and eastern states. It is a great advantage for a patient to be treated and cured of consumption in his home climate where he will have to live and work after his health is restored, as these cures are known to be more lasting than those effected in a distant climate. It is pure air and sunshine, and not a particular climate, that is necessary in the treatment of consumption.





## The Origin of The Iroquois Nation.

MICHAEL BALENTI, *Cheyenne.*



THE Iroquois nation has curious ideas of how the league of Five Tribes was formed. Tradition alleges that a remarkable person grew up among them. He possessed great wisdom and taught the members of the league in all things. Supernatural power was his. His canoe had no paddles, but was propelled by his will.

The marvelous power given Hiawatha in guiding and propelling his canoe is written about by Longfellow in the Ojibwa lines:

"Paddles none had Hiawatha.  
Paddles none he had or needed,  
For his thoughts as paddles served him  
And his wishes served to guide him."

He taught the people how to plant and raise corn and beans, removed obstructions from the waterways and made clear their fishing grounds, helped to gain mastery over the great monsters that infested the country, and thus prepared their hunting grounds.

All people listened to him with admiration and followed his advice. The best hunters, the bravest warriors, and the most eloquent orators had to acknowledge him as their master. Having given his people instructions in regard to their attitude toward the Great Spirit, he set them an example as to how they should live. He erected a lodge for his dwelling place, planted corn, always kept his wonderful canoe. He chose to become a member of the Onondagas who resided in the fruitful valley in the central part of their government and kept the name Hiawatha.

There was a sudden invasion of warriors from the regions north of the Great Lakes. As they advanced men, women and children were killed.

Hiawatha advised his people to hold a council and have as many tribes as possible attend. The meeting place was to be on the banks of the Onondaga Lake. All chiefs, warriors, men, women and children met at this place in expectation of deliverance.

Hiawatha was late and messengers were sent for him. They found him in a pensive mood. In answer to their queries he told them that evil might come if he were to attend.

Finally he placed his canoe in the water, put his only daughter in it and ascended the Seneca river. As he walked up the ascent from the lake to the council ground, a loud sound was heard in the air above, like that of rushing wind. After a while an object was seen descending rapidly. Every second it grew larger as it came nearer. Hiawatha gave attention and stood still, bidding his daughter to do likewise. He considered it cowardly to run away and impossible to escape the wrath of the Great Spirit.

The approaching object proved to be a huge, snow-white bird. It came to earth with terrible velocity and crushed the daughter to the ground. Not a muscle moved in Hiawatha's face. His daughter lay dead before him. But the shock had killed the beautiful bird. The plumes, which were magnificent, were plucked and one given to each warrior. They adorned their heads with these plumes. This decoration became a symbol of warfare.

Great wonder followed on removing the carcass of the bird—the daughter had vanished. At this Hiawatha became disconsolate. But at length he aroused himself and proceeded to the council.

Seated among chiefs, warriors and councilors, on the second day he arose and addressed them. He gave them advice regarding the future and how to provide for themselves. "My friends and brothers," said he, "you are many tribes. We have met to decide how we are to cope with these foes. What shall we do? To oppose them in single tribes is foolish. By uniting all tribes in one common brotherhood we might succeed. Listen to me by tribes," and he proceeded to assign positions to each of the five tribes.

The Mohawks he placed on the Mohawk river, next to the Hudson, because they were warlike and mighty. The Oneidas, being always grave and wise councilors, were placed next to the Mohawks. The Onondagas were placed at the foot of the hill on account of their gift in eloquence. The Senecas, always dwelling in the dark forest and being superior in hunting, had no fixed habitation. To the Cayugas whose knowledge was in raising crops and who had also skill in making houses, was given the open country.

On the next day Hiawatha's advice was at an end and the Five Tribes became members of the league.

Hiawatha left the tribes, went down to the stream, seated himself in his magic canoe, and at that instant sweet music was heard overhead.

“Gently from the water rose the canoe  
Higher and higher it rose,  
Farther and farther into celestial space  
Went Hiawatha and his wonderful canoe;  
Until it disappeared and entered the promisedland.”

This story of Hiawatha corresponds to that of the early Spartan law giver, Lycurgus, who, after preparing just and proper laws, and giving advice as to the future, mysteriously disappeared.

We may place Hiawatha in the same position among the Indians that Moses held among the Israelites. After Moses finished his work among the Israelites he was not allowed to remain among them.



## An Indian Legend of The Sun.

WILLIAM DALE, *Caddo*.



LONG time ago the sun used to travel faster than it does now. The Indian medicine men were considering how they could make it go slower, when a fox came along. He paid close attention to what they were saying, sitting quite still and thinking it all over. Then he said to himself, “I will go with the sun tomorrow and see if I can make him go slower.”

The next morning he asked the sun if he might travel with him, but the sun said, “No; I know your sly tricks, Mr. Fox,—you cannot travel with me.” But the fox followed him, and after a while the sun said he might travel with him.

When they reached the half-way line, the fox said he was tired and wanted to rest a moment. The sun said, “All right!”—and the fox lay in the shade with his tail stretched out between two trees, where the sun could see it.

He told the sun to call him when he was ready to go on.

The sun stood quite still for a little while; then he called to the fox to come on. There was no answer. He called again. Still there was no answer. So he looked to see what was the matter. He suspected the fox had played him a trick. He thought he still



saw the tail between the trees, but upon looking closer, found it was only a goose's feather, which the fox had placed there to deceive him. The fox was gone—so he went the rest of the way alone.

The next day, when the medicine men looked at the sun, they noticed that he stopped when he got to the middle of the sky, just as the fox had tricked him into doing the day before.

Ever since then the sun stops at that time of the day, and travels slower, looking for the fox.

All the medicine men of my tribe give great credit to the fox for making the sun move slower.



## Beginning of The Osage Tribe.

JOHN WHITE, *Mohawk*.

THE Osages believe that the first man of their nation came out of a shell and that the man when walking on earth met the Great Spirit who asked him where he resided and what he ate. The Osage answered that he had no place of residence and that he ate nothing. The Great Spirit gave him a bow and arrows and told him to go hunting. As soon as the Great Spirit left him he killed a deer. The Great Spirit gave him fire and told him to cook his meat and eat. He also told him to take the skin to make himself clothing and also the skins from other animals.

One day as the Osage was hunting, he came to a small river to drink. He saw in the river a beaver hut on which was sitting the chief of the family. He asked the Osage what he was looking for so near his lodge. The Osage answered, that being thirsty he was forced to come and get a drink. The beaver then asked him who he was and whence he came. The Osage answered that he had been out hunting and that he had no place of residence. "Well," then said the beaver, "You appear to be a reasonable man. I wish you to come and live with me. I have a large family consisting of many daughters and if any of them should be agreeable to you, you may marry her." The Osage accepted the offer and sometime afterwards married one of the beaver's daughters. This marriage of the Osage with the beaver was the beginning of the Osage tribe. The Osages do not kill the beaver, thinking that when killing a beaver they are killing one of their own tribe.

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## General Comment and News Notes

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### THE DECLARATION OF THE N. E. A. AT DENVER.

**A**LTHOUGH the attendance at the meeting of the National Educational Association of the United States at Denver was not as large as the former meetings at Cleveland and Los Angeles, the quality of the papers and discussions was not exceeded by any previous meeting. The volume of the proceedings will undoubtedly make a record well worth saving and consulting. Especially interesting is the Declaration of the Association.

The Association puts itself on record for state-supported schools, including elementary schools, secondary schools, schools for the training of teachers, and state universities. It declares that the purpose of the schools is chiefly to give culture training for the individual and to transmit to posterity the results of investigations of the past. It calls attention to the need of democracy in the purposes and administration of public schools; for better trained teachers, and better paid teachers; the exclusion of fraternities and secret societies in school life, and training for citizenship.

The American School Peace League is endorsed and attention is called to the need of systematic physical instruction and the diffusion of scientific information on the subject. The consolidation of rural district schools is recommended, and the use of school buildings for community interests is advised.

It is regretted that in the Declaration of the Association a definite stand was not taken, as in the former Declaration at Cleveland, upon the necessity for and value to the country at large of industrial education. There can be no question of the persistent

growth of the practical and useful in educational matters.

While culture is an end which is highly desirable, the ability to earn a livelihood should not be lost sight of. It does not seem that these two should conflict; both need attention in our public schools and the line of training which each presupposes should continue to exist in greater harmony one with the other. In our desire to impart an abstract and purely literary education to the youth of our country, we should not forget that less than one-tenth will enter the high school, and of these only a small proportion will enter the university to take up one of the professions. More than nine-tenths of our youth will engage in some vocational activity where the use of the trained eye and the trained hand are just as necessary as the trained mind.

### OF IMPORTANCE TO THE SERVICE.

**I**N an Act passed by the last Congress to provide for the 13th and subsequent decennial censuses a provision was included which definitely affects the Indian Service, and except for an opinion handed down by the Attorney General, might have had a far-reaching influence on its personnel. The section reads:

"That hereafter all examinations of applicants for positions in the government service, from any State or Territory, shall be had in the State or Territory in which such applicant resides, and no person shall be eligible for such examination or appointment unless he or she shall have been actually domiciled in such State or Territory for at least one year previous to such examination: Provided, however, That in no instance shall more than one person be appointed from the same family."

The Attorney General has decided in the opinion handed down August 18, 1909, that the latter proviso read-

ing "Provided, however, that in no instance shall more than one person be appointed from the same family" does not apply to the Indian Service. This is very fortunate, as, if it applied to all departments of the government service, it would have barred the appointment of a man and his wife to day schools, or a superintendent's wife as matron or financial clerk.

The first portion of the provision applies, according to the Attorney General's opinion, to all those persons who are applicants for examination to the classified Civil Service of the United States, who, by law or regulation, pursuant to law, are required to pass an examination as a condition to appointment.

## MOUNTAIN LAKE PARK CONFERENCE.

**D**URING the past summer seven Conferences have been held in different parts of the United States under the management of the National Board of the Young Women's Christian Association. The object of these conferences is to bring together in Christian fellowship, young women from Universities, Colleges, Normal and Secondary Schools, in order that their own Christian lives may be strengthened and developed and that they may go back to their own separate institutions in the fall with a far better idea of the work of the Association as a great national and world force, and with many new ideas that they can apply to their own local associations; but above all, having a new vision of the higher life themselves, with a determination to raise the standard of living in their own institutions and to bring other girls to a knowledge of the Christ and the principles He laid down.

This is a high ideal, but it is the aim of these conferences, and the one held at Mt. Lake Park among the Allegheny

mountains in the western part of Maryland, from June 25th to July 5th, was no exception in the inspiration given to those who were able to attend it. The Y. W. C. A. of the Indian School, Carlisle, sent a delegation of six to this Conference; there being over three hundred girls, mostly from Pennsylvania, Ohio, Maryland and the Virginias, enrolled.

The program included Bible and Mission Study, daily, separate group conferences on the different kinds of committee work, etc., so that those who are expecting to serve in certain capacities during the coming year, may be educated in their particular line of work; special difficulties may be brought up and discussed, new ideas and suggestions exchanged. The work done in other departments of the National Association is also presented, such as the city and mill work and the Association in foreign countries, so that the students may get the broader world need and outlook that is so often lacking in the self-sufficient college life. Life work meetings are also held, such as the Student Volunteer meetings, and those for interesting girls to take up the Student or City Association secretarial positions. Besides these smaller group meetings, there are those when all the delegates gather together to listen to a platform address from some prominent speaker. Among those who spoke at the Mt. Lake Park were Rev. Floyd W. Thompkins of Philadelphia, Dr. Kelly of Washington, Mr. Griffith of Brooklyn and William T. Ellis, recently sent around the world by one of our big newspapers to study the condition of missions throughout the world.

It would be impossible for any one attending the Conference to include all these varied interests; but the aim is to meet the needs of each girl and she in turn must choose those things which will be the most helpful to her. Nor are rest and recreation left out in



the careful arrangements; the afternoons are left entirely free for walks, drives, tennis, receptions and "College Day" stunts when each delegation "dresses up" and does some stunt to amuse the others—and last but not most important of all, if those attending the Conference are to benefit by it, there is time to rest and to think, in order to assimilate that which is being received; time for quiet talks with other girls and the leaders of the Conference; time to decide things about ourselves and our life work.

Such an experience cannot help but make a deep impression, and if the girl has taken it in the right spirit to help and strengthen her greatly in her own spiritual life, and if she is sincere, that will mean to her the call to serve Christ not only in the Association from which she has been sent as a representative, but wherever she may find herself placed during the coming years.

### **PROGRESS IN TREATING TRACHOMA.**

**E**XCELLENT progress is being made at Phoenix, Arizona, under the personal supervision of Dr. D. W. White, the physician at the Indian school of that place, in controlling and toward the end of wiping out the scourge of trachoma, which has for many years threatened the eyesight of some of our Southwestern tribes of Indians.

The authorities at Phoenix deserve much credit for the efforts which are being made toward eradicating trachoma. The disease is an insidious one and is transmitted very largely because of carelessness and filth. It is hoped that continued progress will be made, and no doubt much good will be done because of the earnest way in which the Indian Office and Congress have taken hold of this question. The Phoenix school, aside from its excellent educational work, is

thus of added value to the Indian and to agency officials by assisting those in charge of nearby reservations to improve the health of the Indian people.

By localizing the medical treatment for trachoma there will not only be economy but increased efficiency and more permanent results.

### **GOOD MEETING OF DEPT. OF INDIAN EDUCATION.**

**A** STENOGRAPHIC report has been received of the proceedings of the Department of Indian Education at the recent meeting of the National Educational Association at Denver. The papers which were presented show a comprehensive discussion of important matters vital to the welfare of the Indian and the system of education which is now being supported by the federal government.

The meeting was a successful one, the attendance being large, and much enthusiasm was evidenced in the papers and discussions. Some very excellent demonstration lessons were given by pupils from the Grand Junction school, and from Haskell Institute, which added a practical feature to the meeting, being suggestive to the teachers and officials present, and interesting and instructive to the general public as well.

The gathering together of the various employees of the Indian Service at regular intervals is highly desirable and not only serves to bring the various individuals into touch with one another, but also to bring the personnel of the Field Service into touch with the desires and plans of the Indian Office at Washington.

It is hoped that the various papers and discussions, together with an account of the model recitations, etc., will be published. It will all prove

interesting and valuable reading for everyone who has anything to do with the work of Indian education.

### DR. SUSAN LA FLESHE PICOTTE IS AN INDIAN.

**U**NDER a photograph of Dr. Picotte the *Union Advertiser* (Rochester, N. Y.) makes the following statement of her career:

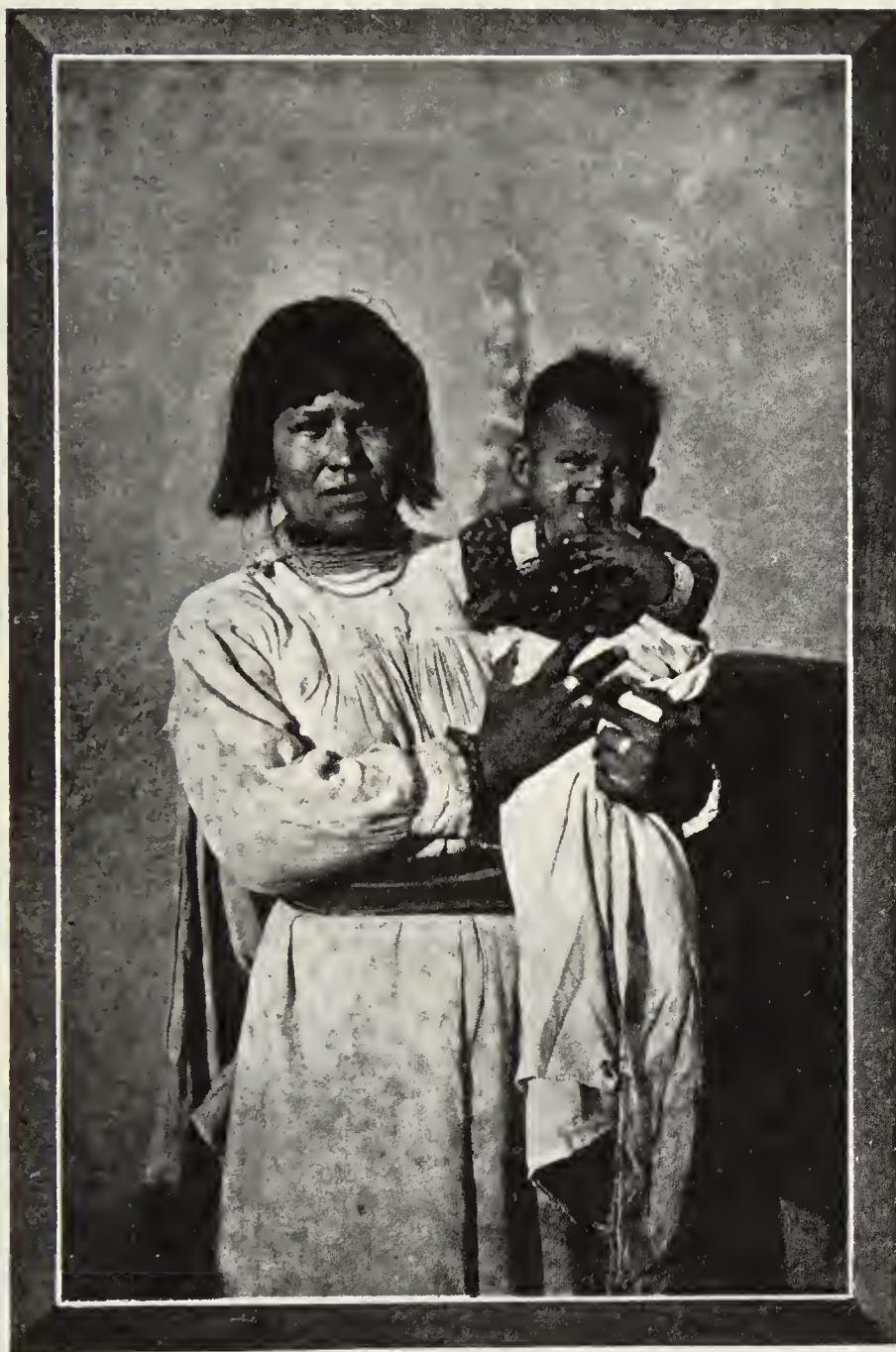
The original of the above picture is the first Indian girl to study medicine. Dr. Picotte was graduated both from the Hampton (Va.) and from the Woman's Medical College, in Philadelphia, with the highest honors. She lives in a beautiful, modern house, replete with all the present day comforts, in Walthill, Neb. Dr. Picotte is the grand-daughter of the great chief, Joseph of the Omahas, whose advice the tribe still follows, and when her eldest sister was graduated from the United States Indian School at Carlisle, Pa., and returned to teach the government school at the Omaha reservation, the little Indian maiden could not speak a word of English. When she left the tepee where she was born and went to live in the little log house, it was a wonderful day for her, and no sooner had she learned the English language than she saw what was needed. Young though she was, she resolved to give herself for the uplifting of her race, and the best way for her, she was convinced, when the time came to make the choice, was to become a country doctor, for by this means she would be ready for an emergency. Having married a Sioux Indian from Yankton, S. D., after her baby was born, she tried to hand her visiting practice over to other physicians who had now settled on the reservation. But her people would not listen to such a thing. "Bring the baby with you" they said, if she would not come without him.

### THE MAN ON THE GROUND.

**A** FEW days after his appointment as Commissioner of Indian Affairs, Mr. Valentine, issued a short statement in pamphlet form addressed to "The Man On the Ground." Although this cannot be characterized as in the nature of a statement of policy, it will be read with interest not only by every officer and employee of the Indian Service, but by the general public as well. The document is straightforward in its tone, and its meaning and purpose are easily comprehended. Accomplishment, Efficiency, Work, and, above all, Results are to be the keynotes of this administration of Indian Affairs. Although only a few months have elapsed under the new regime, those in the field are impressed with the fact that the machinery has already been set in motion for the accomplishment of these ends. The indications point to no revolution in Indian Affairs but rather to a steady improvement of the condition of the American Indian in his race for citizenship.

### A PROMINENT EXAMPLE OF INDIAN ABILITY.

**W**HEN THE INDIAN CRAFTSMAN was first issued many, who have had experience in Indian education, believed that too high a standard was being set in the first issue and that the record could not be kept up. That there should be a consequent improvement, both in reading matter and typography in each succeeding issue, came as a pleasant surprise to our readers. It is the aim of the publishers to continue this development to the end that the magazine may prove of greater usefulness in its efforts directed in behalf of the uplift of the Indian people. The press in all



*Photograph by Schwemberger.*

*Indian Types—Woman and Babe of Cochiti Pueblo,  
New Mexico.*





*A View of the Printing Department—The Carlisle Indian Press.*



*Carlisle Indians Building a School Warehouse.*

parts of the country has given attention to this publication. A few of these editorial notices, selected at random, are herewith published.—*The Editor.*

ONE of the handsomest and most suggestive magazines devoted to arts and crafts is THE INDIAN CRAFTSMAN, published by the United States Indian school, Carlisle, Pa. It is edited by M. Friedman, superintendent; Edgar K. Miller is superintendent of printing, and both editorially and typographically the magazine is of the highest standard and eloquent of the splendid work and valuable Indian material turned out at Carlisle. This magazine is "not only about Indians, but mainly by Indians," from its characteristic cover design of an Indian pueblo, through its illustrated articles on such topics as "Indian Dances," by Indian Commissioner Leupp; "Tuberculosis, the Scourge of the Redman;" "Iroquois Legend of the Three Sisters;" "Indian Names in Pennsylvania;" "Improvement of Non-Reservation Schools," and "Legends, Stories and Customs," a department by Carlisle Indian students, to the advertisements of the Indian Crafts Department, of rugs and Navaho blankets, pottery and baskets, on the inside of the covers. It would be difficult to find a more artistic magazine in every decorative detail than this INDIAN CRAFTSMAN; and the symbolic designs found on Indian baskets and pottery of the Pueblos have been utilized by these Indian craftsmen for borders, head and tail pieces, and initials, both in the magazine and in the supplementary products of the Carlisle Indian Press—Stevenson's "Task" and "Morning Prayer," Leupp on the Indian, Murdock's "Walking in the Way," Phillips Brooks on "Duty" printed beautifully with colored-letter initials and decorations in tints on heavy paper, suitable for framing and gift use.—*The Argus*, Albany, N. Y.

PRINTED by Indians" is the significant trademark on a batch of printed matter which comes from the Indian school at Carlisle, Pa., and which includes a copy of THE INDIAN CRAFTSMAN, a magazine published at that institution. The typographical work of this fine publication is entirely the work of the apprentice-students of the school; much of the literary work is theirs and many of the artistic designs employed come from the same hands, the hands of young people who are hardly a generation removed from barbarism. The results achieved are marvelous, for, without regard to the source, the workmanship shown in THE CRAFTSMAN must be recognized as coming up to a very high standard. A note of genuine artistic taste runs through it all, with no sign of crudeness, no suggestion of the hand of the tyro. Beautiful type, faultlessly set; tasteful headings; high-grade photogravures clearly printed; an attractive, original cover design, and literary matter interesting in subject and treatment, combine to make a journal the preparation of which by Indian youths is well nigh incredible.

If the printing office at the Carlisle school is a criterion by which to judge the efficiency of the other industrial departments of the establishment, then it is evident that our paleface trade schools must be looking to their laurels. Certain it is that Carlisle is rearing a tribe of young journalists, artists and typographers, in the presence of whom speculation as to the future of the "poor Indian" with his "untutored mind" becomes an absurdity.—*Chronicle Telegraph*, Pittsburg, Pa.

THE INDIAN CRAFTSMAN is an excellently printed and very readable magazine published and written by Indian students in the United States Indian School at Carlisle, Pa. All the mechanical work is done by apprentice-students under the direction of the instructor in printing. The



borders, initial letters, sketches, headings, cover designs, etc., are the work of the Native Indian Art Department under the supervision of Angel Decora-Deitz. With the magazine come a number of creditable specimens of decorative printing which compare favorably with the work of the Pale-faces. This admirable text, setting forth the principles of "noblesse oblige," forms the motive of one of the prettiest cards: "Be polite to those who are not so to you, for remember, my son, you are courteous to others, not because they are gentlemen, but because you are one".—*Transcript*, Boston, Mass.

AS futher evidence of the readiness with which the Indian accepts civilization when it is put within his reach there is being issued from the Carlisle Indian School a magazine that would be a creditable example of typography for any first-class printing office to get out. This magazine is called "THE INDIAN CRAFTSMAN," and besides doing the printing work, the students subscribe much of the reading matter. The notion, once so widely held, that the man whose skin is red neither could nor would be developed mentally along the same lines as the man whose skin is white, is being gradually dissipated under the searchlight of modern educational methods.—*Bulletin*, Philadelphia, Pa.

## SUN PARLORS AND SLEEPING PORCHES.

THERE have been completed during the summer three covered and protected porches for the Hospital. These additions not only enlarge the present building by affording additional ward room for at least twenty beds, but provide excellent accommodations for giving any of our students who may need it the benefits of the "sun treatment" Those students who have a tendency toward tubercu-

lar trouble live in these wards—two of which have been provided for boys and one for girls—all the year round and receive in its best form the "open air treatment".

These wards are excellently built, with metal roofs and wide, over-hanging eaves, and are protected from mosquitoes, flies, and other insects, by screens which cover all sides. Heavy canvas curtains, which can be raised and lowered by means of pulleys, shut out the rain during inclement weather, or the wind when it is considered too cold.

Although it has been demonstrated by investigation made by the Indian Office that the health conditions at Carlisle are most superior, and that probably less tubercular trouble exists here in proportion to the number of students than at most other schools in the Service, it has been deemed advisable to add these additions for the further safeguarding of the health of those who attend this institution from the West. Their use will not be limited to students who are ill, but many young men and young women who need building up can thus obtain the best kind of treatment; namely, living under the beneficent influences of Nature's great "out-of-doors".

## FIRST AMERICAN OPERA BY REAL AMERICANS.

IN THE current number of the Entertaining Magazine, published by the Entertaining company, of New York City, there appeared this interesting article on the Carlisle Indian School:

"On March 30 and 31, 1909, for the first time in the history of this country, an American opera was sung by real Americans; the students at the Carlisle Indian School producing at that time an original comic opera entitled "The Captain of Plymouth", with



book by Seymour S. Tibbals and music by Harry C. Eldridge.

"This seems rather a page from some imaginative romance than a positive reality, for be it remembered that just 289 years ago the Pilgrim fathers landed at Plymouth Rock, and, perhaps, some of the ancestors of these aborigines who sang parts in the opera were there when the Puritans landed, and from that time until the present Crazy Snake uprising, some of these two races have been at war.

"It does not take a deal of evolution to create an opera singer from the descendants of a savage people who had no idea whatever of music as expressed by our symbols and signs and sounds, and yet this is the marvelous thing that has been done by Claude Maxwell Stauffer, director of music at the School, and instructor and leader of Carlisle's famous Indian band.

"In every respect the opera was as creditable as any that have been given by white amateurs, with the odds, perhaps, in favor of the Indians, as by their earnestness and sincerity of interest they displayed, their work was more finished and they lacked the painful self-consciousness usually apparent in performances by their white brethren and sisters."

## INDIAN ART ATTRACTING MUCH ATTENTION.

THE WINONA PRINTER, a publication of the Winona Technical Institute, Winona, Indiana, recently issued an "Indian" edition in which were used a great many Indian initial letters, borders, illustrations, tail pieces, etc., loaned them by the Carlisle Indian Press. The edition was a work of art and a great compliment to Carlisle.

The art work, as produced by the Native Indian Art Department, under Mrs. Angel DeCora-Deitz and "Lone

Star", and given circulation by our printing department, has caused wide comment and attracted so much attention that we are constantly replying to communications from all parts of the country asking our co-operation in helping other shops to get hold of some of this art work to be used in executing the higher and better grades of printing.

Owing to the particular style of its work, The Carlisle Indian Press is receiving daily requests for samples of work from the noted printing establishments of the country. In this particular it might be added that in recent issues of *The American Printer*, *The Inland Printer*, and *The Printing Art*, the three leading exponents of typographical art in this country, favorable comment has been made, not only of the excellency of the work produced by the Carlisle Indian apprentices, but of the beautiful results gotten by the combination of their talent as craftsmen in both branches of the work.

## THE OLD TRAIL AND THE NEW.

A SMALL volume containing the story of "The Old Trail and The New" has recently been received. In the form of an epic poem, Mr. A. M. Gher has given us a history of the change in policy of our dealings with the Red Man which was marked by the opening of the United States Indian School at Carlisle, Pa., in 1879. The subject is well presented; the author has been careful of his facts, and the whole narrative has been very entertainingly and interestingly woven together. At times the author grows eloquent in speaking of the high tide which marked the passing of the old era in Indian affairs, and the ushering in of the new. Valuable notes are appended to enlighten

the reader. The volume is well printed, and excellently illustrated with photographs of Indians and views of the Carlisle School.

### PROMINENT VISITORS.

**D**URING the summer, the school was honored by the presence of the Honorable Secretary of State, Philander C. Knox of Pennsylvania, a warm friend of the Indian and of the Carlisle school, who brought his daughter and some friends with him.

During the latter part of July, Hon. Robert G. Valentine, Commissioner of Indian Affairs, paid the school a short visit. He carefully looked into the work of the various departments of the school, and spent sometime in going over matters of general importance connected with the education of the Indian. This was the Commissioner's first visit to this institution.

### OLD HOME WEEK AT CARLISLE.

**T**HE "Old Home Week" celebrations in the city of Carlisle during August were very much enjoyed by the students of the school. Following we print a few comments from exchanges which show the extent our student body participated:

In the second division there was an exhibition of what is probably Carlisle's most notable product—useful, educated, refined Indians. A company of the boys from the school marched with their usual military precision, while two floats represented the work of the girls—and mighty attractive girls some of them were, too.—*The North American*, Philadelphia.

The Indian School outdid itself, and Superintendent Friedman and his coworkers should receive the thanks not only of the committee, but of the town for the splendid showing. First came 50 cadets of the large boys' quarters, marching like U. S. regulars. Then came a large four-horse wagon float carrying girls who laundred, sewed, and did other things just as they do at the school. Next was the boys' float.

These redskin youths were making carriages, and doing carpenter work, and other things done in the school shops. All of them received the plaudits of the throngs of spectators, and deservedly so.—*Carlisle Evening Sentinel*.

The Fire Department of the Indian School, with its military training was one of the finest features of the firemen's parade, and one of the most popular.—*The North American*, Philadelphia.

### CARLISLE'S FOOTBALL SCHEDULE.

**T**HE following football schedule has been arranged for this season.

It will be noticed that while there are a goodly number of hard games, the schedule is not so hard as has been played for some years and more games will be played at home.

Sept. 18, East End A. C. Steelton at Carlisle  
 Sept. 22, Lebanon Valley.....at Carlisle  
 Sept. 25, Villanova.....at Carlisle  
 Oct. 2, Bucknell.....at Carlisle  
 Oct. 9, State Col. at Wilkes-Barre or Altoona  
 Oct. 16, Syracuse.....at New York City  
 Oct. 23, Univ. of Pittsburg.....at Pittsburg  
 Oct. 30, Pennsylvania.....at Philadelphia  
 Nov. 6, Geo. Wash. Univ. at Washington  
 Nov. 13, Gettysburg.....at Carlisle  
 Nov. 20, Brown.....at New York City  
 Nov. 25, St. Louis University.....at St. Louis

### THE NORTHFIELD CONFERENCE.

**T**HIS school was represented by one of its students at the general Y. M. C. A. Convention which is held each year at Northfield, Massachusetts. The Association selected James Mumblehead for this honor. When the local organization again meets in September, this young man will tell of the benefits which he has derived and of the lessons learned at this Conference, which is held in the town where the noted evangelist, Dwight L. Moody, held many of his meetings, and later established what has now become a national school for the study of the Bible.



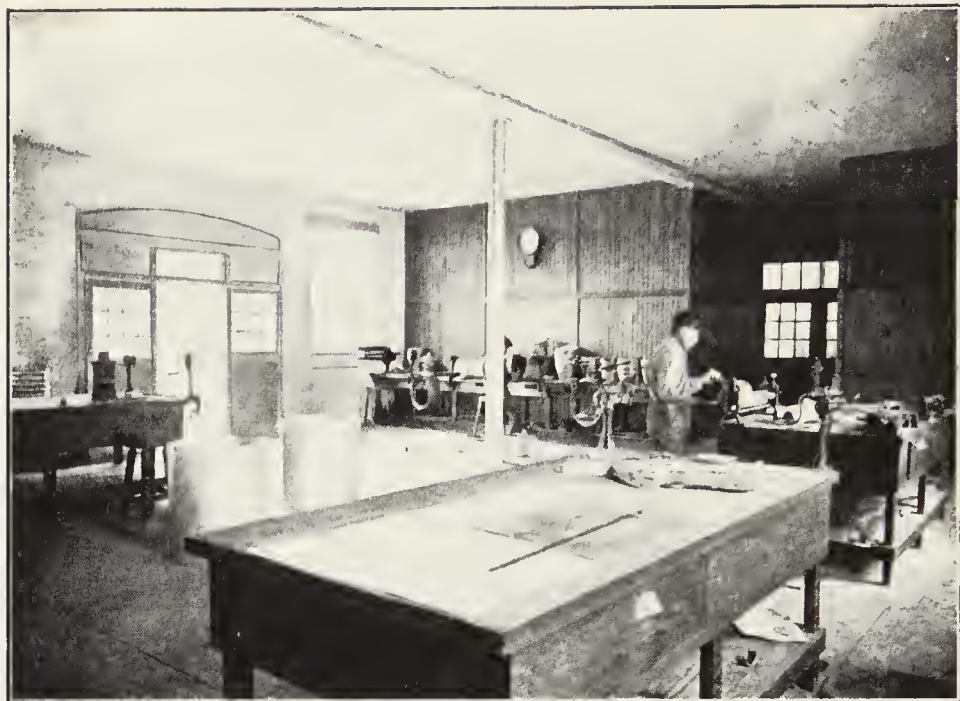


*Work in the "Gym" Under the Physical Director.*



*A Practical Lesson in Cement Walk Laying.*





*A View of One End of the Tin Shop.*



*Teaching a Class of Indians the Tailoring Trade.*

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# Official Changes of the Service.

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## OFFICIAL CHANGES IN SCHOOL AND AGENCY EMPLOYEES FOR THE MONTH OF APRIL, 1909.

### APPOINTMENTS.

Helen T. Sutton, Tomah, Laundress, 480.  
Julia L. Manus, Bismarck, Seamstress, 500.  
Robert E. Lay, White Earth, Gardener, 600.  
Birdie Roberson, Genoa, Housekeeper, 500.  
Charles Haldiman, Phoenix, Dairyman, 750.  
Simon Bonga, Leech Lake, Teacher, 60 mo.  
Emma L. Seymour, Shawnee, Stenographer, 900.  
Victor Murat Kelley, Union Agency, Clerk, 900.  
Millard F. Earley, Union Agency, C. Clerk, 1500.  
Herman D. Morris, Crow Agency, Asst. Clerk, 900.  
Brete H. Dooley, Rosebud Agency, Asst. Clerk, 720.  
Laura Secondyne, Union Agency, Stenographer, 900.  
Ida McNamara, Red Lake Agency, Asst. Matron, 420.  
Fannie F. Gates, Pine Ridge Agency, Laundress, 500.  
H. M. Sargus, Rosebud Agency, Stock Detective, 1000.  
Wm. D. Smith, Puyallup Cons'l. Agency, C. Clerk, 600,

### APPOINTMENTS—PROMOTION OR REDUCTION.

Bad Man, Rosebud, Teamster, 360, from Laborer, 240.  
Wm. L. Cahill, Mescalero, Clerk, 1200, from Sch. C. 960.  
Richard Sanderville, Blackfoot, Overseer, 800, from Herder.  
Morris Clinton, Union Agency, Clerk, 900, from C. 780.  
Elizabeth Lane, Tomah, Cook, 600, from Asst. Matron 600.  
Charles T. Plake, Shawnee, Clerk, 900, from Stenog. 900.  
Lillian A. Howard, Oneida, Seamstress, 540, from Asst. matron.  
Walter F. Dickens, Shawnee, Clerk, 1000, from Agency Clerk, 900.  
James M. Flinchum, Union Agency, Clerk, 780, from Clerk, 720.  
John M. Brown, Union Agency, Stenog. 960, from Stenographer, 900.  
Ada M. James, Albuquerque, Asst. Matron, 540, from Asst. Matron, 500.  
Laurie Bronson, Union Agency, Clerk, 1080, from Stenographer, 1020.  
Thomas J. Tanner, Union Agency, Stenog., 1000, from Stenog., 960.  
Ayche Sarracino, Albuquerque, Asst. Matron, 600 from field Matron.  
Elizabeth G. Bender, Blackfoot Teacher, 600, from Teacher, 480.  
Samuel F. Stacher, Pueblo Bonito, Supt. 1200, from Teacher, 720.  
Bitha H. Goddard, Red Lake, Teacher, 600, from Asst. Teacher, 540.  
Georgia A. Morrison, Standing Rock, Asst. Clerk, 840, from Teacher.  
Laura Secondyne, Union Agency, Stenog. 1020 from Stenographer, 900.  
Edward J. Burke, Union Agency, Clerk, 1080, from Stenographer, 1020.  
John T. Wilkinson, Union Agency, Stenographer, 1200, from clerk, 1080.  
Sidney D. Purviance, Cheyenne River, Issue Clerk, 840, from School, 800.

Henry H. Hubbard, Union Agency, Asst. Clerk, 1200, from Clerk, 1080.  
Samuel Newman, Ft. Berthold, Captain of Police, 25 mo. from private, 20 mo.  
Joseph A. Patterson, Union Agency, Field Clerk, 1020, from Stenographer, 960.  
M. Grace Osborne, Albuquerque, Field Matron, 540, from Asst. Matron, Bdg. Sch.

### EXCEPTED POSITIONS—APPOINTMENTS.

June Frazier, Santee, Asst., 300.  
Nannie Long, Leupp, Cook, 500.  
Enos Huampo, Kiowa, police, 20.  
David Gilbert, Phoenix, Asst. 240.  
William T. Adkins, Red Moon, 480,  
Joseph Young, Santee, police, 20 Mo.  
Pes ah tet tah, Kiowa, police, 20 Mo.  
Ezra Ricker, Ft. Peck, Engineer, 400.  
Nat Short, Colorado River, Herder, 180.  
David C. Buckles, Ft. Peck, Cook, 240.  
Jose O. Albanos, La Jolla, Judge, 7 Mo.  
James Stone, Rosebud, Asst. Farmer, 120.  
Moses M. Goden, Ft. Totten, tailor, 600.  
Major Campbell, Kiowa, police, 20 Mo.  
Bernardo Cuevas, La Jolla, Judge, 7 Mo.  
Jack Wilson, Colville, police, pvt. 20 Mo.  
Louis Pierre, Coeur d'Alene, Police, 240.  
Norris Shield, Rosebud, Blacksmith, 180.  
Olive Riding Up, Kiowa, Laundress, 480.  
Albert Stateler, Red Lake, police. 20 Mo.  
Jack Davis, Tulalip Agency, Judge, 7 Mo.  
Edith Stover, Pine Ridge, Asst. Cook, 240.  
Emma LaRoque, Ft. Peck, Asst. Cook, 240.  
Powder Face, Ft. Belknap, Teamster, 480.  
Ed. Blackbird, Ft. Belknap, Laborer, 400.  
Chas L. Hoop, Pine Ridge, private, 20 mo.  
Max B. Eagle, Pine Ridge, private, 20 mo.  
Manyhorses, Standing Rock, police, 20 Mo.  
Lydia Webster, Oneida School, Baker, 300.  
Katherine Ellis, Kiowa, Field Matron, 300.  
Joseph Young, Pima, police private, 20 mo.  
Lucy McKnight, Ft. Shaw, Asst. Cook, 300.  
Joe Ross, Ft. Mojave, Nightwatchman, 240.  
William, Spruce, Morris, Band Master, 300.  
George Otter, Nett Lake, police, pvt. 20 M.  
Wm. H. Seymour, Shawnee, Fin., Clk. 800.  
John Claymore, Rosebud, Asst. Farmer. 120.  
Jennie LaCroix, Flandreau, Asst. Cook, 300.  
Robert M. Hood Ft. Mojave, Gardener, 300.  
Baptiste Vallee, Coeur d'Alene, Police, 240.  
Nathan J. Head, Leech Lake, Overseer., 1200.  
Wilson Lee, San Juan, Asst. Blacksmith, 400.  
Osage, Seger Sch., Colony, police, Pr. 20 Mo.  
Charles Jones, Ft. Peck, Asst. Mechanic, 240.  
John Rock, Pine Ridge, Asst. Mechanic, 300.  
George Close, Pine Ridge, Wheelwright, 300.  
Margaret Ferguson, Morris, Asst. Matron, 300.  
Peshlakia, Navajo Agency, Judge. I. C. 7 Mo.  
John Buffalo, Ft. Lewis, police private, 20 mo.  
John Eagle Wolf, Rosebud, Indian police, 240.  
George White Face, Pine Ridge, Judge, 7 mo.  
James Brokenleg, Rosebud, Indian police, 240.

Clayton Lester, Ft. Peck, Asst. Mechanic, 240.  
 Fred C. Anderson, Shawnee, police, Pr. 20 Mo.  
 Joseph Price, Southern Ute, police priv. 20 Mo.  
 Paul Horse Capture, Ft. Belknap, Butcher, 400.  
 Yoelt Akl, Navajo Agency, police, priv. 20 Mo.  
 Joseph Brownwolf, Standing Rock, Judge 7 Mo.  
 Gambler, Blackfoot School, Line Rider, 40 Mo.  
 Hattie M. Powlas, Kiowa, Asst. Seamstress, 300.  
 William Lyon, Leech Lake, police, pvt. 20 Mo.  
 George Bonga, Leech Lake, police, pvt. 20 Mo.  
 Samuel Kills Two, Rosebud, Indian police, 240.  
 Alice Salvois, Pine Ridge, Asst. Seamstress, 300.  
 Frank Good Iron, Standing Rock, police, 20 Mo.  
 Frank B. Racine, Blackfoot School, Herder, 500.  
 Bear Claw, Crow Agency, Police private, 20 mo.  
 Young Bird, Ft. Berthold, Police private, 20 mo.  
 Bull Horse, Crow Agency, Police private, 20 mo.  
 Hobart B. House, Oneida School, A. Lannd., 360.  
 Marion Powlass, Oneida School, Asst. Cook, 240.  
 Abner Wooden Gun, Pine Ridge, private, 20 mo.  
 Matthew Good Elk, Rosebud, Indian police, 240.  
 Alfred Graham, Pine Ridge, Asst. Mechanic, 300.  
 William Weeks, Wahpeton, Disciplinarian, 600.  
 Joseph One Feather, Rosebud, Indian police, 240.  
 Guy King, San Carlos, Additional Farmer, 35 Mo.  
 John Poly Elk Face, Standing Rock, Sawyer, 240.  
 Peter Rogers, Tullip Agency, police, priv., 20 Mo.  
 Harry Schlidt, Blackfoot School, Asst. Farmer, 500.  
 Alma A. Hewey, Leech Lake, Housekeeper, 30 Mo.  
 Bessie A. Demaree, Ft. Peck, Housekeeper, 30 mo.  
 James Harrison, Ft. Lewis, Police, Capt. 25 Mo.  
 Minnie Beteen Del Soy, San Juan, Asst. Cook, 300.  
 Rachel Redpath, Union Agency, Stenographer, 900.  
 Blanket Bull, Crow Agency, Police private, 20 mo.  
 Oscar Zane, Seneca Sch. Wyatdotte, Asst. Eng. 240.  
 Mary W. Howard, Ft. Berthold, Field Matron, 300.  
 Fred Cameron, La Point Agency, policeman, 20 Mo.  
 John Strangit, Round Valley, Night Watchman, 240.  
 Josephine Bonga, Leech Lake, Housekeeper, 30 mo.  
 Medicine Stone, Ft. Berthold, Police private, 20 mo.  
 Stella Gregory, White Earth Agency, Laundress, 400.  
 John Iron Boulder, Standing Rock, Asst. Farmer, 300.  
 Julian Augustine, Martinez School, Engineer, 15 Mo.  
 Swift Hawk, Lower Brule, Agency, Judge I. C. 7 Mo.  
 Sadie M. Foster, Panguitch School, Field Matron, 300.  
 George Sevenbrothers, Sisseton, policeman, priv. 20 Mo.  
 Samuel Shelton, Tullip Agency, Add'l Farmer. 40 Mo.  
 Carl A. Grant, Ft. Belknap, Additional Farmer, 60 Mo.  
 George C. Jones, Tullip Agency, Nightwatchman, 500.  
 Charlie Smlth, Mescalero Agency, police, pvt., 20 Mo.  
 Chas. W. Simon, Blackfoot School, Line Rider, 40 Mo.  
 Wilsey McLean, Round Valley, Night Watchman, 240.  
 Charles Thunderhawk, Standing Rock, Harnessmaker 180.  
 Seldon B. Jackson, San Carlos. Additional Farmer, 35 Mo.  
 Hattie McDaniel, Sac & Fox School, Okla., Asst. cook, 300.  
 Paul Roubideau, Lowe Brule Agency, Asst. Mechanic, 240.  
 Maymie E. Bunker, White Earth Agency, Housekeeper, 300.  
 John Webster, White Earth Agency, Labr. & A. Inter. 400.  
 Robert J. Henry, White Earth Agency, Nightwatchman, 300.  
 Absolom Skenendore, Oneida School, Nightwatchman, 360.

Cosney Inez, Jicarilla, Herder 200.  
 Kau ti ke ah, Kiowa, Police, 20 M.  
 Walter Packard, Keshena, Fieman, 200.  
 Elvira Escalanti, Fort Yuma, Baker, 240.  
 Samuel A. Miller, Keshena, Policeman, 20.  
 Jessie Bent, Chilocco, Asst. Seamstress, 300.  
 Mason Vicenti, Jicarilla, Policeman, 20 M.  
 Nibbs, Cantonement, Nightwatchman, 360.  
 Martina Claymore, Bismark, Laundress, 480.  
 Standing Deer, Cherokce, Police, Pvt. 20 M.  
 Frank M. Tafoya, Jicarilla, Policeman, 20 M.  
 Bladwin Twin, Cantonement, Police, Pvt. 20 M.  
 Lizzie Beaver, Hoopa Valley, Asst. Matron, 240.  
 Ah-so-see, Willetto, Pueblo Bonito, Police, 20 Mo.  
 Isaac Butcher, Cheyenne River, Police, Pvt. 20 M.  
 Stuart I. Hazlett, Browning, Mont. Overseer, 75 M.  
 Crescencio Trujillo, Albuquerque, Watchman, 480.  
 Maurice Medicine, Cantonment, Asst. Farmer, 300.  
 In The Woods, Cheyenne River, Police, Pvt. 20 M.  
 Lawrence Quaderer, Hayward, Nightwatchman, 450.  
 John Ludington, Hoopa Valley, Indian Police, 20 mo.  
 John White Wing, Cheyenne River, Blacksmith, 360.  
 Jennie Roberts, Cheyenne River, Hosp. Ass. Nurse, 240.  
 Joe J. Matulys, Salt Lake City, Special Officer, 100 Mo.  
 Maud Farrell, Crow Agency, Cook & Camptrender, 60 Mo.  
 Frank A. Hudson, Kaw Training School, Physician, 600.  
 Ysabel Rodrigue, Captain Grande, Cook, for Los Conegos children, 10 M.

#### REINSTATEMENTS.

Judd, San Carlos, Private, 20 M.  
 Mary H. White, Morris, Matron, 600.  
 John Green, Pine Ridge, Carpenter, 600.  
 Mary Crook, Hoopa Valley, Matron, 500.  
 Willena S. Ezelle, Blackfoot, Matron, 540.  
 Charles T. Kronk, Ft. Shaw, Blacksmith, 720.  
 Leona Grayeyes, Kickapoo, Asst. Matron, 300.  
 Roscoe H. Goodrich, Chamberlain, Physician, 400.  
 Allie B. Blackhawk, Pine Ridge, Asst. Matron, 480.

#### TRANSFERS.

Blaine Page, Jicarilla, engineer, 1000, from Keshena.  
 Sacaraba, Camp McDowell, Judge 7 M. from Phoenix.  
 Sam Kill, Camp McDowell, Judge, 7 M. from Phoenix.  
 Jim Starr, Camp McDowell, Judge, 7 M. from Phoenix.  
 Maud E. Murphy, Red Lake, Cook, 420, from Flandreau.  
 Alice A. Holt, Rapid City, Cook, 500, from Seger, Okla.  
 Marcus F. McManuus, Santee, Clerk, 1000, from Umatilla.  
 Ella Petoskey, Standing Rock, Teacher, 540, from Carlisle.  
 Carl Williams, Camp McDowell, Asst. Clerk, 20 M.  
 Roy V. Howard, Keshena, Engineer, 800, from Puyallup.  
 Joseph C. York, Kaw, Asst. Clerk, 900, from Ft. Lewis.  
 L. F. Wiecking, Puyallup, engineer, 1000, from Jicarilla.  
 John C. Knight, Wahpeton, Teacher, 720, from Ft. Berthold.  
 Matthew R. Derig, Rosebud, Teacher, 720, from Butte Creek.  
 Eliza B. Derig, Rosebud, Housekeeper, 300, from Butte Creek.  
 Homer J. Seger, Kiowa, disciplinarian, 480, from Helper Agency.  
 Fred B. Freeland, Colville, Lease Clerk, 1000, from Ft. Lapwai.



Wm. H. H. Benefiel, Camp McDowell, Supt. 1000, from Cibecue.  
 Arthur D. Vantassel, Chemawa, Engineer, 1000, from Rosebud.  
 Alfred Hardy, Pueblo Bonito, additional farmer, 720, from San Juan.  
 Flora M. Newman, Round Valley, Seamstress, 560, from Southern Ute.  
 John Washburn, Cibolocco, Asst. Carpenter, 660, from Pierre, S.D.  
 Nelson Hequitter, Camp McDowell, Police, Pvt. 20 M. from Phoenix.  
 Archie McIntosh, Sac and Fox, Iowa, Teacher, 600, from Chamberlain.  
 A. A. Bear, Camp McDowell, Additional Farmer, 75 M. from Phoenix.  
 Harriet Humphreys, Grand Junction, Asst. Matron, 540 from Ft. Lewis.  
 Mary R. Sanderson, Camp McDowell, Field matron, 720, from Phoenix.  
 Emma G. Denta, Leeb Lake, Teacher, 60 mo. from Red Moon School, Okla.  
 Jennie H. Benefiel, Camp McDowell, Housekeeper, 30 M. From Cibecue.  
 Thomas H. Watkins, Cheyenne River, Supt. Live stock, 900, from Lower Brule.  
 Cyrus H. Mills, Hoopa Valley, Blacksmith, 720, from position of additional farmer.  
 Henry C. Smith, Union Agency, Stenog. 1000, from Osage Alloting Com. Pawhuska.  
 Grank M. Conser, Sherman Institute, Supt. 2500, from Indian Office, Washington, D. C.  
 George L. Roark, Western Navajo, School, Additional Farmer, 65 M. from Sac & Fox, Okla.

## UNCLASSIFIED SERVICE—APPOINTMENTS.

Stormy, Fort Peck, Laborer, 180.  
 Ellis Campbell, Sante, Laborer, 600.  
 Charles Martine, Otoe, Laborer, 480.  
 Solomon Barker, Sante, Laborer, 420.  
 Albert Goss, Blackfoot, Laborer, 480.  
 Daniel Frazier, Sante, Teamster, 480.  
 Jonas Johnson, Colville, Laborer, 660.  
 James Sky Bull, Rosebud, Laborer, 240.  
 Fred T. Bourne, Phoenix, Laborer, 540.  
 Herbert Vance, Flandreau, Laborer, 500.  
 John Martinez, Pine Ridge, Laborer, 240.  
 Harry S. Eagle, Pine Ridge, Laborer, 300.  
 George Clincher, Pine Ridge, Laborer, 240.  
 Louis Endress, Standing Rock, Laborer, 360.  
 John Kills Above, Pine Ridge, Laborer, 180.  
 Thomas Gardner, Crow Agency, janitor, 480.  
 Joseph J. Husle, Standing Rock, Laborer, 360.  
 Francis Ireland, Standing Rock, janitor, 18 M.  
 Jacob W. C. Killer, Pine Ridge, Laborer, 460.  
 Spencer Arapahoe, Crow Agency, Laborer, 480.  
 Charlie Baldwin, Navajo Agency, laborer, 300.  
 Samuel Paquette, Navajo Agency, Laborer, 600.  
 Frank Thompson, Southern Ute, Teamster, 360.  
 George Marrow Bone, Pine Ridge, Laborer, 180.  
 Elmer Hendricks, Asylum, Canton, Laborer, 480.  
 Gabriel Silvas, La Jolla, Laborer, (Irreg) 3.00 D.  
 Charles L. Munn, Sax & Fox, Iowa, Laborer, 600.

Albert B. Wells, Sax & Fox, Iowa, Laborer, 600.  
 George L. Demarrias, Standing Rock, janitor, 300.  
 Henry Clcuane, San Carlos Agency, Laborer, 420.  
 George Shootsat Close, Standing Rock, janitor, 18 M.  
 Wallace Peshlakal, Moqui Agency, Laborer and acting. Inter. 200.

## APPOINTMENTS—TEMPORARY.

Mary Kaplan, Tomah, cook, 600.  
 Pearl Curry, Chilocco, Nurse, 600.  
 Marie Richert, Colony, cook, 500.  
 John Garris, Umatilla, farmer, 720.  
 Nola Buchanan, Kiowa, Baker, 420.  
 Mary L. Engel, Keshena, Cook, 500.  
 Rosa LaRonze, Jicarilla, Cook, 500.  
 Maye Justus, Rapid City, Cook, 500.  
 Lyde Taylor, Rosebud, Teacher, 720.  
 Bertha C. Haupt, Morris, matron, 600.  
 W. H. Beall, Ft. Louis, Teacher, 720.  
 Dirk Schippes, Pierre, Carpenter, 720.  
 O. C. King, Santa Fe, teacher, 72 Mo.  
 Carrie L. Davis, Flandreau, Nurse, 600.  
 Joseph Barkshire, Kiowa, Engineer, 840.  
 Lizzie Kuckup, Warm Spring, cook, 500.  
 Emma Vesper, Tomah, asst., matron, 500.  
 Mary L. Blackwell, Shawnee, Cook, 450.  
 Lena Archiquette, Wittenberg, Cook, 500.  
 Robert Schmock, Red Lake, Farmer, 720.  
 W. C. Bradford, Shawnee, Physician, 400.  
 Thomas W. Alford, Shawnee, Clerk, 1000.  
 Susanna C. Bandy, Umatilla, matron, 540.  
 Jennie Kleckner, Jicarilla, Seamstress, 500.  
 Lavinia John, Wittenberg, Asst. Cook, 360.  
 Carrie Webster, Oneida, asst., matron, 500.  
 T. G. Milligan, Rosebud, Stockman, 60 mo.  
 Clara M. Duclos, Ft. Mojave, Teacher, 600.  
 Minnie Gum, Ft. Peck, Housekeeper, 30 mo.  
 Tellia Brown, Klamath, Agency, Cook, 300.  
 James M. Holman, Klamath, Carpenter, 720.  
 Dollie George, Klamath Agency, Cook, 300.  
 Lizzie Bonga, Wahpeton, asst., matron, 400.  
 Majorie Knox, Red Lake, Asst. Teacher, 540.  
 Josie Hartie, Crow Creek Agency, Nurse, 600.  
 William Beckner, Chemawa, Engineer, 1000.  
 Chasty Jenson, Grand Junction, Nurse, 50 mo.  
 Susan Muma, Asylum Canton, Seamstress, 500.  
 Annie R. Cranford, Ft. Mojave, Teacher, 720.  
 J. P. Warinner, Chemawa, Ind. Teacher, 660.  
 Clyde Patton, Ft. Peck, Add'l. Farmer, 60 mo.  
 Jennie Wilson, Ft. Peck, Housekeeper, 30 mo.  
 William P. Ellis, Otoe, industrial teacher, 720.  
 Jessie Graybear, Standing Rock, engineer, 720.  
 Louise H. Seddicum, Kickapoo, Seamstress, 300.  
 Sarah A. Myers, Ft. Peck, Housekeeper, 30 mo.  
 Elsie A. Hammitt, Standing Rock, teacher, 600.  
 John T. Welsh, Chemawa, Asst. Engineer, 720.  
 Tim Ferguson, Lower Brule, Add'l. Farmer, 720.  
 Mattie A. Wyckoff, Rosebud, Housekeeper, 300.  
 J. P. Warinner, Chemawa, Nightwatchman, 500.  
 L. E. Westley, Chemawa, Nightwatchman, 500.  
 Edith D. Longfellow, Blackfoot, Teacher, 60 mo.  
 William Becker, Chemawa, Asst. Engineer, 720.  
 Myrthena E. Taylor, Warm Spring, teacher, 660.

Mildred M. King, Santa Fe, housekeeper, 30 Mo.  
 Grace Weston, White Earth Agency, teacher, 540.  
 Anna K. Wheeler, Crow Agency, asst., clerk, 900.  
 Bridget Mc Colligan, Sanding Rock, teacher, 720.  
 Grace Mortsof, Hoopa Valley, Prin. Teacher, 660.  
 Harry O. Thompson, Standing Rock, engineer, 720.  
 Hattie N. Miller, White Earth Agency, teacher, 600.  
 Albert Schulze, Ft. Belknap, Add'l. Farmer, 60 mo.  
 Winston Hokenstad, Asylum Canton, Attendant, 480.  
 Christie M. Updike, Ponca Agency, Seamstress, 500.  
 Dollie Moore, Pine Ridge Agency, Housekeeper, 300.  
 Joseph Packineau, Ft. Berthold, Add'l Farmer, 50 mo.  
 Richard M. Moore, Pine Ridge Agency, Teacher, 720.  
 Charles Boone, Sac & Fox School, Okla., Farmer, 660.  
 Joseph J. Huse, Standing Rock, industrial teacher, 600.  
 Clara F. E. Cole, Standing Rock, housekeeper, 30 Mo.  
 Frank Hemsted, Hoopa Valley, Additional Farmer, 720.  
 Albert Tsinnie, Western Navajo School, laundress, 480.  
 Charley Denet Dele, Navajo Agency, ind. teacher, 720.  
 Lizzie Pickham, Pine Ridge Agency, Housekeeper, 300.  
 Eucher Bellefeuille, White Earth Agency, engineer, 800.  
 Louise Standingsoldier, Standing Rock, housekeeper, 30 M  
 Elizabeth Blackfox, Standing Rock, housekeeper, 30 Mo.  
 Billie Smith, Western Shoshone Agency, Gen. Mech., 660.  
 Otto W. Dummert, White Earth Agency, issue clerk, 900.  
 Elizabeth S. Cooper, White Earth Agency, principal, 1000.  
 Frank S. Mott, Pine Ridge Agency, S. and H. maker, 600.  
 John W. Murry, Sac & Fox Agency, Iowa, Add'l. Farmer  
 720.

#### EXCEPTED POSITIONS—SEPARATIONS.

Sandeval, San Juan. Officer, 25.  
 Modles, San Carlos, Private, 20 mo.  
 Jennie LaCrix, Santee, Asst., 300.  
 Victor Largo, Jicarilla, Herder, 200.  
 Julia Martin, Red Lake, Cook, 420.  
 Peter Rodgers, Tulalip, Judge, 7 mo.  
 Carrie Webster, Oneida, Baker, 300.  
 Robert Friday, Shoshoni, Baker, 480.  
 Henry Hoover, Klamath, Judge, 7 mo.  
 Lucy Hart, Red Lake, Laundress, 420.  
 Yellow Eagle, Colony, Police, 20 mo.  
 James Jackson, Puyallup, Judge, 7 mo.  
 Rush Roberts, Phoenix, Assistant, 240.  
 Ha-des-chat-le, San Juan, Judge, 7 mo.  
 Robert Premo, Keshena, Fireman, 200.  
 Antoine Ladoux, Rosebud, Police, 240.  
 Fred Little Day, Rosebud, Police, 240.  
 Frederick Pope, Puyallup, Judge, 7 mo.  
 Fred Juan, Pima, Police private, 20 mo.  
 Gambler, Blackfeet, Line Rider, 40 mo  
 Elvira Escalanti, Ft. Yuma, Baker, 240  
 Charles Martine, Otoe, Carpenter, 240  
 Sam Shelton, Tulalip, Nightwatch, 500  
 Louis McLean, Flandreau, Fireman, 200.  
 Charley Dick, Red Lake, Police, 20 mo.  
 Lydia Webster, Oneida, Asst. Cook, 240.  
 Laura D. Pedrick, Kiowa, Laundress, 480.  
 Suan Keah, Jasper, Kiowa, Police, 20 mo.  
 Martin Strait, Ft. Totten, Interpreter, 120.  
 Jennie Wilson, Ft. Peck, Asst. Cook, 240.  
 Nez Hostine, Leupp, Judge, 7 mo. (Died.)  
 Dan Vincent, Tomah, Asst. Engineer, 300.  
 Jerome Lawe, Keshena, Policeman, 20 mo.  
 Fitz Lee, San Juan, Asst. Blacksmith, 400.  
 Mary Sandeval, San Juan, Asst. Cook, 300.  
 William Grayhound, Rosebud, Police, 240.  
 William Spruce, Morris, Bandmaster, 300.  
 Joseph Capeman, Puyallup, Police, 20 mo.  
 James Badhand, Rosebud, Blacksmith, 180,  
 Roy Zane, Wyandotte, Asst. Engineer, 240.  
 Gus Hunsberger, Blackfeet, Stableman, 500.  
 Victor Vicenti, Jicarilla, Policeman, 20 mo.  
 William Adams, Puyallup, Fin. Clerk, 960.  
 Charles Beaulieu, Red Lake, Police, 20 mo.  
 Dan Devine, Chillico, Asst. Engineer, 300.  
 Alfonso Alexis, Coeur d'Alene, police, 240.  
 Charles Lewis, Coeur d'Alene, police, 240.  
 Sarah Courchene, Ft. Shaw, Asst. Cook, 300,  
 Hole, Crow Agency, police private, 20 mo.  
 Kills, Crow Agency, police private, 20 mo.  
 Tom Ute, Ft. Lewis, Police Private, 20 mo.  
 Paul H. Putnam, Rosebud, Stockman, 60 mo.  
 Felix Buckman, Rosebud, Asst. Farmer, 120.  
 Carpio Welton, Jicarilla, Policeman, 20 mo.  
 C. W. Thunder, Rosebud, Asst. Farmer, 120.  
 Little Owl, Ft. Berthold, Police pvt., 20 mo.  
 Samuel P. Johns, Ft. Bidwell, Physician, 480.  
 David C. Buckles, Ft. Peck, Asst. Cook, 240.  
 Alfred O. Shield, Pine Ridge, Private, 20 mo.  
 Jerry C. Horne, Hoopa Valley, Police, 20 mo.  
 Adam Wakanna, Sisseton, Policeman, 20 mo.  
 Joseph M. Campbell, Santee, Engineer, 600.  
 Louisa Adams, Oneida, Asst. Seamstress, 240.  
 Wilson Lee, San Juan, Asst. Blacksmith, 400.  
 George Black Bear, Rosebud, Policeman, 240.  
 Allia Bearing, Shoshoni, Asst. Seamstress, 300.  
 Albert Windy, Standing Rock, Police, 20 mo.  
 Millard F. Early, Union Agency, Clerk, 1500.  
 James Alto, Jule River, Police Private, 20 mo.  
 Herbert Fallis, Osage Agency, Engineer, 900.  
 William Weeds Father, Rosebud, Police, 240.  
 Arthur Tupper, Klamath, Police Private, 20 mo.  
 James Walking Soldier, Rosebud, Police, 240.  
 Silas Standingelk, Rosebud, Asst. Farmer, 120.  
 Frank Guardipee, Blackfeet, Asst. Herder, 480.  
 Charles Red Fox, Standing Rock, Sawyer, 240.  
 Emma L. Seymour, Shawnee, Fin. Clerk, 800.  
 James I. M. Soft, Standing Rock, Sawyer, 300.  
 Harry R. E. Horse, Pine Ridge, Private, 20 mo.  
 Ella M. Dickisson, Bismarck, Laundress, 480.  
 Pete Guardipee, Blackfeet, Line Rider, 40 mo.  
 Sarah A. Myers, Ft. Peck, Housekeeper, 30 mo.  
 Minnie Manion, Ft. Peck, Housekeeper, 30 mo.  
 John D. Flynn, Ft. Peck, Add'l Farmer, 60 mo.  
 Joseph Glanne, Ft. Totten, Asst. Engineer, 300.  
 Rosa Wolf, Sac & Fox, Okla., Asst. Cook, 300.  
 West Toineeta, Chillico, Asst. Carpenter, 660,  
 Joseph George, Tulalip, Police Private, 20 mo.  
 George Wyakes, Tulalip, Add'l Farmer, 50 mo,  
 Katie R. Sargent, Panguitch, Field Matron, 300.  
 Left Hand Bear, Standing Rock, Police, 20 mo.  
 Young Man Chief, Blackfeet, Line Rider, 40 mo.  
 Antoine Claymore, Standing Rock, Judge, 7 mo.  
 Flossie M. Stacher, Ft. Lewis, Housekeeper, 300.  
 Howyce Seonia, Albuquerque, Field Matron, 300.

Samuel Lawrence, Albuquerque, Watchman, 480.  
 Ernie Black, Cantonment, police private, 20 mo.  
 Neil Powderface, Cantonment, Asst. Farmer, 300.  
 Milton Whiteman, Cantonment, Nightwatch, 360.  
 William F. Shewey, Union Agency, Clerk, 1500.  
 Knows Gun, Crow Agency, police private, 20 mo.  
 Nellie Santeo, Phoenix, Assistant Seamstress, 300.  
 Joseph R. Shive, Shawnee, Physician, 400. (Died.)  
 Dora W. Labelle, Flandreau, Asst. Seamstress, 300.  
 John M. Lack, Crow Agency, Nightwatch, 35 mo.  
 Edward Porter, Nett Lake, Police private, 20 mo.  
 Little Young Man, Blackfeet, Police pvt., 20 mo.  
 Peter Jameson, Ft. Shaw, Assistant Engineer, 300.  
 George H. Richards, Chamberlain, physician, 400.  
 Tsi Najinni, Western Navajo School, Farmer, 300.  
 William G. Isham, Hayward, Nightwatchman, 450.  
 Samuel Cadotte, Standing Rock, Asst. Farmer, 300.  
 Frank Goodiron, Standing Rock, Asst. Farmer, 300.  
 Antoine Two Shields, Standing Rock, Sawyer, 300.  
 Titus White Crow, Crow Creek, Wheelwright, 240.  
 Rachael Abbott, Union Agency, Stenographer, 900.  
 Ona Dodson, Western Navajo School, Laundress, 480.  
 Martha Littlechief, Crow Agency, Cook & Ldrs. 500.  
 William Shomin, Mt. Pleasant, Asst. Carpenter, 300.  
 Manuel Leggett, Round Valley, Nightwatchman, 240.  
 Joseph H. McIntyre, Ponca Agency, Fin. Clerk, 1200.  
 Garrett C. Brewer, Ponca Agency, Add'l Farmer, 720.  
 Wilsey McLain, Round Valley, Nightwatchman, 240.  
 George Catron, Navajo Agency, Police private, 20 mo.  
 Charlotte Smith, White Earth Agency, Laundress, 400.  
 Charley Red bird, Pima Agency, Police Private, 20 mo.  
 Lillian Standinghear, Rapid City, Asst. Seamstress, 300.  
 Thomas J. Tanner, Union Agency, Stenographer, 1000.  
 Hillery Angelique, Colville Agency, Housekeeper, 300.  
 Jesse Graybear, Standing Rock, Asst. Blacksmith, 300.  
 Alfred Brown Otter, Standing Rock, Harnessmaker, 300.  
 George Lowly, Colville Agency, police private, 20 mo.  
 James Hunts Along, Ft. Berthold, Police Captain, 25 mo.  
 Ethel A. Eisher, White Earth Agency, Housekeeper, 300.  
 Charles Daydodge, White Earth Agency, Nightwatch, 300.  
 Francis Andrews, Cheyenne River Agency, Carpenter, 600.  
 John Hubbard, Mescalero Agency, Police private, 20 mo.  
 George Prentess, Western Shoshoni School, Police private, 20 mo.  
 Sam Harney, Western Shoshone School, Police Private, 20 mo.  
 Henry LeBeau, Cheyenne River Agency, police private, 20 mo.  
 Charles Roach, Cheyenne River Agency, police private, 20 mo.  
 Grosvenor A. Porter, Salt Lake City, Special Officer, 100 mo.  
 James A. Hutchinson, Cheyenne & Arap. Agency, Farmer, 300.  
 John Garreau, Cheyenne River Agency, Harnessmake, 500.  
 Ansel Thunder Hawk, Cheyenne River Agency, Blacksmith, 600. (Died.)

#### PROMOTIONS OR REDUCTIONS.

John Doctor, San Juan, private, 20 mo.  
 Thomas Bogy, Blackfeet, Laborer, 360.  
 San Brace, Chamberlain, Teacher, 540.

Walter F. Dickens, Shawnee, clerk, 900.  
 Clinton Merriss, Union Agency, clerk, 780.  
 Nola Buchanan, Kiowa, Baker to cook at 500.  
 James M. Flinchun, Union Agency, clerk, 720.  
 Elizabeth G. Bender, Blackfeet, Teacher, 480.  
 Albert Tsinnie, Western Navajo, Laborer, 200.  
 William L. Cahill, Mescalero, from clerk, 960.  
 Henry H. Hubbard, Union Agency, clerk, 1020.  
 Charles T. Plake, Shawnee, Stenographer, 900.  
 John T. Wilkinson, Union Agency, clerk, 1080.  
 Bitha H. Goddard, Red Lake, Asst. Teacher, 540.  
 Ayche Sarracino, Albuquerque, Field Matron, 540.  
 Edward J. Burk, Union Agency, Field clerk, 1020.  
 Horace Jennerson, Ponca Agency, Lease clerk, 900.  
 John M. Brown, Union Agency, Stenographer, 900.  
 Ada M. Janies, Albuquerque, Assistant Matron, 600.  
 Laurie Bronson, Union Agency, Stenographer, 1020.  
 Laura Secondyne, Union Agency, Stenographer, 900.  
 James J. Tanner, Union Agency, Stenographer, 960.  
 Ellis Campbell, Santee, Laborer from police, 20 mo.  
 Elizabeth Schlepty, Kiowa, cook, 500, to baker, 420.  
 Samuel Newman, Ft. Berthold, police private, 20 mo.  
 Joseph A. Paterson, Union Agency, Stenographer, 960.  
 M. Grace Osborne, Albuquerque, Assistant Matron, 540.  
 Sidney D. Purviance, Cheyenne River, Sch. clerk, 800.  
 Charles E. Gray, Rosebud, from Assistant Engineer, 840.  
 Lillian A. Howard, Oneida, from Assistant Matron, 500.  
 Georgia A. Morrison, Standing Rock, Teacher, 720 to Asst. clerk.  
 Elizabeth Lane, Tomah, Asst. Matron 500, to cook's position.  
 Hattie M. Powlas, Kiowa, Assistant Seamstress, 300, to Laundress, 480.

#### SEPARATIONS—RESIGNATIONS.

Mary Kaplan, Tomah, Cook, 600.  
 A. W. Hurley, Osage, Clerk, 1400.  
 John Wall, Chicago, Clerk, 75 mo.  
 Ivy L. Quinn, Shawnee, Cook, 450.  
 Lurt Platt, Klamath, carpenter, 720.  
 Dollie George, Klamath, cook, 300.  
 Anna M. Page, Keshena, cook, 500.  
 Rose LaRonze, Jicarilla, cook, 500.  
 Mary I. Darrel, Rosebud, Cook, 500.  
 Nancy Seneca, Chilocco, Nurse, 600.  
 Maye Justus, Rapid City, Cook, 500.  
 Isabelle Feathers, Ponca, Seamstress.  
 Mary E. Norris, San Juan, Cook, 540.  
 Josie Harty, Crow Creek, Nurse, 600.  
 Joe Brouillet, Red Lake, Farmer, 720.  
 Opal Wheat, Blackfeet, Teacher, 600.  
 Fred A. Foote, Oneida, Engineer, 900.  
 Nellie M. Marshall, Crow Creek, 600.  
 Minnie Cookman, Klamath, cook, 300.  
 Ida M. Snyder, Kiowa, Laundress, 480.  
 Emma Vesper, Tomah, Laundress, 480.  
 Bertha C. Haupt, Morris, Matron, 600.  
 Thea Hanson, Canton, Attendant, 420.  
 Nina E. Loughton, Nevada, Cook, 500.  
 Carrie Noel, Kickapoo, Laundress, 360.  
 Victor H. Ellis, Osage, Constable, 720.  
 Maye H. Peck, Rapid City, Cook, 500.  
 Jennie M. Devlin, Tomah, Baker, 500.



Zoe Stevens, Union, Stenographer, 720.  
 Jolie A. Palin, Oneida, Seamstress, 540.  
 Alma Palmer, San Juan, Logger, 55 mo.  
 Clara Everywind, Red Lake, Cook, 420.  
 John T. Gough, Chicago, Clerk, 75 mo.  
 Lillie Kuckup, Warm Spring, cook, 500.  
 Ezra R. Lee, Southern Ute, Farmer, 720.  
 Clyde Weston, Otoe, Ind. Teacher, 720.  
 George P. Love, Rosebud, Teacher, 720.  
 Ross Roberts, Navajo, Ind. Teacher, 720.  
 Marjorie Knox, Red Lake, Teacher, 600.  
 Carrie Tiffany, Warm Spring, cook, 500.  
 Clara Gordon, Genoa, Housekeeper, 500.  
 Harvey Liephart, Fort Shaw, Baker, 560.  
 William Perry, Phoenix, Dairyman, 750.  
 Lavinia Cornelius, Flandreau, Nurse, 600.  
 Clarence Jefferis, Mescalero, Clerk, 1200.  
 William H. Jones, Kiowa, Engineer, 840.  
 Hattie Miller, White Earth, Teacher, 540.  
 Anna C. Turner, Canton, Seamstress, 500.  
 Fred T. Bourne, Phoenix, Dairyman, 750.  
 Snsanna C. Bandy, Umatilla, Matron, 540.  
 Gunhild Nelson, Bismark, Seamstress, 500.  
 Robert Liebert, Kiowa, Ind. Teacher, 720.  
 Viola Cook, White Earth, Principal, 1000.  
 Morris Hancock, Winnebago, Clerk, 1200.  
 Thomas W. Alford, Shawnee, Clerk, 1000.  
 Mahlon Moran, Chemawa, Engineer, 1000.  
 Jesse J. Hart, Klamath, Disciplinarian, 900.  
 Benjamin F. Norris, San Juan, Farmer, 720.  
 Kate C. Perry, Pima Agency, Teacher, 720.  
 James M. Holman, Klamath, carpenter, 720.  
 James H. Stanton, Rosebud, Carpenter, 600.  
 Guy Kelley, Rosebud, Assistant Clerk, 720.  
 Charles B. Jared, Union, Stenographer, 900.  
 Harry A. Smith, Kiowa, Disciplinarian, 480.  
 Jennie T. Love, Rosebud, Housekeeper, 300.  
 William Becker, Chemawa, Engineer, 1000.  
 J. P. Warinner, Chemawa, Nightwatch, 500.  
 Julia Montileau, Pine Ridge, Laundress, 500.  
 Millie LaBreche, Blackfeet, Teacher, 60 mo.  
 Z. D. Labrache, Fort Shaw, Blacksmith, 720.  
 Clarence Slater, Standing Rock, engineer, 720.  
 Minnie Gum, Fort Peck, Housekeeper, 30 mo.  
 Claude M. Jump, Blackfeet, Blacksmith, 720.  
 Jesse Graybear, Standing Rock, engineer, 720.  
 Jennie Baxter, Pine Ridge, Housekeeper, 300.  
 Herbert Slater, Standing Rock, Ind. teacher 600.  
 Robert Martin, San Juan, Disciplinarian, 720.  
 Charles E. Bonga, White Earth, Gardner, 600.  
 Chasty Jensen, Grand Junction, Nurse, 50 mo.  
 Henry C. Lowdermilk, Genoa, Engineer, 1000.  
 Louise H. Seddicum, Kickapoo, Seamstress, 360.  
 C. H. Bennett, Rosebud, Add'l. Farmer, 60 mo.  
 Otto W. Dummert, White Earth, Engineer, 800.  
 Jessis W. Brabant, Ponca, Assistant Clerk, 720.  
 Edith M. WhiteCrow, Crow Creek, Nurse, 600.  
 Emerald Perry, Red Lake, Assistant Matron, 420.  
 Mamie Matthews, Colony, Kindergartener, 600.  
 Hannah Roubidoux, Nett Lake, Teacher, 50 mo.  
 Hattie M. Bennett, Cantonement, Teacher, 540.  
 Harry F. Stone, Wahpeton, Disciplinarian, 600.  
 William B. Brenninger, Pipestone, Farmer, 800.

Maude E. Burton, Grand Junction, Nurse, 50 mo.  
 Elizabeth S. Cooper, White Earth, Teacher, 600.  
 Emry M. Garber, Klamath, Indian, Teacher, 660.  
 Mary P. Johnson, Round Valley, Seamstress, 540.  
 Howard C. Bowen, Chemawa, Ind. Teacher, 660.  
 Lorena M. Sanders, Standing Rock, teacher, 60 mo.  
 James Thomas, Chilocco, Assistant Engineer, 640.  
 Henry E. McCoy, Hoopa Valley, Blacksmith, 720.  
 Bridget McColligan, Standing Rock, Teacher, 540.  
 John F. Irwin, Western Shoshone, Blacksmith, 720.  
 Winifred Waldon, Sac & Fox, Iowa, Teacher, 600.  
 Frankie Kelleher, Truxton Canon, Seamstress, 540.  
 Blake A. Beck, Chemawa, Assistant Engineer, 720.  
 John T. Welch, Chemawa, Assistant Engineer, 720.  
 Elizabeth James, Wahpeton, Assistant Matron, 400.  
 Deborah W. Nevius, Hammon, Okla., Teacher, 540.  
 Phillippena Knapp, Fort Peck, Housekeeper, 30 mo.  
 John J. Kregness, Fort Totten, Tailor, 600. (Died.)  
 Eleanor Clay, Truxton Canon, Assistant Matron, 540.  
 Gertrude McNeill, Rosebud, Fem. Ind. Teacher, 600.  
 T. J. Connelly, Crow Agency, Add'l. Farmer, 60 mo.  
 Louise H. Seddicum, Kickapoo, Assistant Matron, 300.  
 Mabel Blueearth, Standing Rock, housekeeper, 30 mo.  
 Anna K. Wheeler, Crow Agency, Assistant clerk, 900.  
 L. Standingsoldier, Standing Rock, housekeeper, 30 mo.  
 Henry Thomas, Western Shoshone, Gen. Mechan., 660.  
 E. Samuel Masengil, Hammon, Okla., Blacksmith, 480.  
 Edelche Denver, Grand Junction, Assistant Matron, 540.  
 Frank A. Tiffany, Warm Spring, Assistant Farmer, 300.  
 Imogene Marshall, Hoopa Valley, Assistant Matron, 500.  
 Pearl F. Harper, Western Navajo, Assistant Matron, 540.  
 Chester I. Paddock, Western Nav., Add'l. Farmer, 65 mo.  
 Arnold A. Ledeboer, White Earth, Issue Clerk, 900. (Died.)  
 Ernest J. Bridham, La Point Agency, Add'l. Farmer, 75 mo.  
 Elsie A. Hammit, Standing Rock, housekeeper, 30 mo.

## TRANSFERS.

Sarah C. Coy, Umatilla, Teacher, 540.  
 Lucie Jobin, Shoshone, Laundress, 480, to Baker.  
 Alice A. Holt, Colony, Cook, 500, to Rapid City.  
 Blaine Page, Keshena, Engineer, 800, to Jicarilla.  
 Cyrus H. Mills, Hoopa Valley, Add'l. Farmer, 720.  
 John Washburn, Pierre, Carpenter, 720 to Chilocco.  
 Roy V. Howard, Puyallup, Engineer, 720, to Keshena.  
 Mark A. Garrison, Fort Mojave, Teacher, 720, to Zuni.  
 L. F. Wiecking, Jicarilla, Engineer, 1000, to Puyallup.  
 Hiram Jones, Morris, Disciplinarian, 720, to Mescalero.  
 Estelle Armstrong, Ft. Yuma, Asst. Matron, 520, to Leupp.  
 Charles M. Buchanan, Haskell, Asst. Supt., 1500, to Tulalip.  
 Mand E Murphy, Flandreau, Asst. Cook, 300, to Red Lake.  
 Sam J. Smith, Shoshone, Asst. Engineer, 600, to Rosebud.  
 Joseph C. York, Fort Lewis, Clerk, 840, to Kaw Agency.  
 LeRoy Carr, Pine Ridge, Carpenter, 600, to Carson City.  
 Arxelia G. Garrison, Fort Mojave, Teacher, 600, to Zuni.  
 Arthur O. White, Phoenix, Asst. Engineer, 900, to Genoa.  
 Matthew R. Derig, Rosebud, Teacher, 720, to Oak Creek.  
 Alice K. Carr, Pine Ridge, Asst. Matron, 480, to Carson City.  
 Elizabeth B. Derig, Rosebud, Housekeeper 300, to Oak Creek.  
 Arthnr D. Van Tassel, Rosebud, Engineer, 1000, to Chemawa.  
 Francis A. Swayne, Colony, Clerk, 1000, to Cahnlla School.

George L. Roark, Sac & Fox, Okla., Farmer, 660, to Navajo.  
Robert K. Vell, Hayward, Disciplinarian, 600, to Navajo Agency.  
Willeto Ahsosee, San Juan, Private, 20 mo., to Pueblo Buénito.  
Alfred Hardy, San Juan, Add'l. Farmer, 60 mo., to Pueblo Buénito.  
William L. Gardner, Umatilla, Ind, Teacher, 660 to Otoe, Oklahoma.  
Flora A. Gardner, Umatilla, Asst. Matron, 500, to Otoe, Oklahoma.  
Flora M. Newman, Southern Ute, Seamstress, 480, to Round Valley.

## UNCLASSIFIED SERVICE—SEPARATIONS.

Bad Man, Rosebud, Laborer, 240.  
Geikan, San Carlos, Laborer, 420.  
Sharp Kills, Rosebud, Janitor, 180.  
G. W. Strong, Pierre, Laborer, 500.  
Samuel Baskin, Santee, Laborer, 420.  
Daniel Frazier, Santee, Laborer, 600.  
William P. Ellis, Otoe, Laborer, 480.  
Frank Marquez, Navajo, Laborer, 600.

## OFFICIAL CHANGES IN AGENCY EMPLOYEES—MAY, 1909.

### APPOINTMENTS.

Gifford L. Shead, Jocko, Blacksmith, 720.  
Jessie W. Brabant, Ponca, Lease Clerk, 900.  
Ida Prophet, Union Agency, Stenographer, 600.  
Henry G. Small, Crow Agency, Asst. Miller, 480.  
B. F. Bennett, Tongue River, Add'l. Farmer, 720.  
Mayne R. White, Union Agency, Stenographer, 720.  
Lauretta E. Howe, Insane Asylum, Canton, Seamstress, 500.  
Martin Freeland, Blackfeet Agency, Browning, Blacksmith, 720.

### EXCEPTED POSITIONS—APPOINTMENTS.

Karty, Kiowa, Police, 20 Mo.  
Fred Pope, Puyallup, Police, 20 Mo.  
Clah Yaze, San Juan, Private, 20 mo.  
Doctor John, San Juan, Officer, 25 mo.  
George Beaver, Kiowa, Police, 20 Mo.  
W. J. Garfield, Puyallup, Judge, 7 Mo.  
Hoh Williams, Puyallup, Judge, 7 Mo.  
Bego Ettem Bega, Leupp, Judge, 7 mo.  
With Horn, Crow Creek, Policeman, 240.  
Ysedro Nejo, Mesa Grande, Judge, 5 mo.  
Charley Riding Up, Kiowa, Helper, 480.  
Gilbert Lussier, Red Lake, Police, 20 Mo.  
The Fork, Ft. Belknap, Policeman, 20 Mo.  
Sam Robe, Browning, Line Rider, 40 mo.  
Kee Bia, San Juan, Asst. Blacksmith, 400.  
Rosinda Curo, Mesa Grande, Judge, 5 mo.  
Jimmy Segmiller, Moapa, Policeman, 240.  
Ben Harrison, Ft. Peck, Asst. Farmer, 180.  
Thomas Bogy, Browning, Stableman, 500.  
Moses Lane, Siletz, Police Private, 20 mo.

Solomon Barker, Santee, Laborer, 420.  
O. A. Gibbs, Flandreau, Laborer, 500.  
Gabriel Silvas, Lajolla, Laborer, 3 day.  
Joseph J. Huse, Standing Rock, Laborer.  
Herbert Vance, Flandreau, Laborer, 500.  
Mary L. Maguire, Canton, Laborer, 360.  
Fred T. Bourne, Phoenix, Laborer, 540.  
Hugh Leider, Crow Agency, Janitor, 480.  
Otto Coleman, Rosebud, Apprentice, 180.  
Louis Winter, Standing Rock, janitor, 300.  
David C. Buckles, Fort Peck, Laborer, 180.  
Joseph Pickett, Crow Agency, Laborer, 480.  
James Broken Legs, Rosebud, Teamster, 360.  
Roy Running Bear, Rosebud, Apprentice, 180.  
Sophia McArthur, White Earth, Assistant, 300.  
Willie Pete, Western Shoshone, Laborer, 360.  
Olaf Peterson, Standing Rock, Laborer, 40 mo.  
Myron J. Sherman, Chamberlain, Laborer, 500.  
Francis Ireland, Standing Rock, Janitor, 18 mo.  
Fitz L. Smith, Western Shoshone, Laborer, 360.  
Albert B. Wells, Sac & Fox, Iowa, Laborer, 600.  
Amos P. Bulman, Vermillion Lake, Laborer, 540.  
Leo Bellecourt, White Earth, Lbr. & Act. Int., 300.  
Joseph Whitelighting, Standing Rock, janitor, 18 mo.  
William Little Elk, Cheyenne & Arapaho, Laborer, 300.

Otto Hill, Cantonement, Asst. Farmer, 300.  
John Lee, Jicarilla, Police Private, 20 Mo.  
Ramon Charlie, Mesa Grande, Judge, 5 mo.  
Helen Heminger, Sisseton, Interpreter, 120.  
Woodpiler, Crow Creek, Asst. Butcher, 120.  
Jack Kane, Klamath, Police Private, 20 Mo.  
George Eagle Deer, Rosebud, Police, 20 Mo.  
Louis Lumpury, Jocko, Police Private, 20 Mo.  
Sapiel Stevens, Jocko, Police Private, 20 Mo.  
Breathitt Gray, Ft. Belknap, Fin. Clerk, 800.  
Frank Sleeping Bear, Rosebud, Police, 20 Mo.  
John Old Chief, Browning, Police pvt, 20 mo.  
James Alto, Tule River, Police private, 20 mo.  
Myrtle Paudlety, Kiowa, Asst. Seamstress, 300.  
Frank Pine, Tongue River, Police Private, 240.  
Francis McFarland, Pawhuska, Messenger, 300.  
Peter Guardipee, Browning, Line Rider, 40 mo.  
Richard Jones, Ft. Belknap, Policeman, 20 Mo.  
Herman Dustybull, Browning, Asst. Herder, 480.  
Mark S. Revard, Pawhuska, Asst. Engineer, 480.  
Ida M. Schofield, Tule River, Field Matron, 300.  
Thomas Heminger, Sisseton, Police Private, 240.  
James Maloney, Ft. Belknap, Asst. Butcher, 300.  
William Weeds Father, Rosebud, Police, 20 Mo.  
James Skinner, Standing Rock, Asst. Farmer, 300.  
Rosebud Farwell, Crow Agency, Blacksmith, 720.  
James L. Brown, Shoshoni, Police Private, 20 Mo.  
Peter Barza, Couer d'Alene, Asst. Blacksmith, 600.  
Charles Pitt, Warm Spring, Police Private, 20 Mo.  
Antonio Romero, Jicarilla, Police Private, 20 Mo.  
Simon Lequire, Leach Lake, Police Private, 20 Mo.  
Dominic Rattlesnake, Jocko, Police Private, 20 Mo.  
George Clinchers, Pine Ridge, Asst. Mechanic, 300.  
Frank Colombe, Leach Lake, Police Private, 20 Mo.  
Charles Face, Cheyenne River, Asst. Carpenter, 250.  
William Redcherries, Tongue River, Interpreter, 120,

Thomas L. Wolf, Pine Ridge, Police Private, 20 Mo.  
 John Saul, Crow Creek Agency, Asst. Carpenter, 360.  
 George Fisherman, Cheyenne River, Blacksmith, 600.  
 Ford Woundedeye, Tongue River, Police Private, 240.  
 John Kills Above, Pine Ridge, Private Police, 20 Mo.  
 John Tallwhiteman, Tongue River, Police Private, 240.  
 John M. Long, Cheyenne River, Police Private, 20 Mo.  
 Zoa Munger, Shoshoni, Wyo., Asst. Field Matron, 300.  
 Red Bird, Cheyenne & Arapaho Agency, Police, 20 mo.  
 Fitz L. Smith, Western Shoshone, Police Private, 20 Mo.  
 Henry Charles, Western Shoshone, Police Private, 20 Mo.  
 Alexander Yellowman, Cheyenne & Arapaho Agency,  
 Farmer, 300.

## SEPARATIONS—RESIGNATIONS.

Nibs, Cantonement, 360.  
 Dick Herman, Carpenter, 720.  
 Pe-nah, Kiowa, police, 20 Mo.  
 Nola Buchanan, Kiowa, Cook, 500.  
 Joe Smith, Moapa, policeman, 240.  
 Tellia Brown, Klamath, Cook, 300.  
 Gold, Cantonement, private, 20 Mo.  
 T. W. Everidge, Union, police, 240.  
 Elvira Pike, Kiowa, asst. matron, 300.  
 Basil Bigwolf, Jocko, private, 20 Mo.  
 Louie Lumpry, Jocko, private, 20 Mo.  
 Grace Treat, Umatilla, Laundress, 480.  
 Burt Rowland, Mescalero, Clerk, 960.  
 Charley Redbird, Pima, private, 20 Mo.  
 Antoin Detoir, White Earth, baker, 400.  
 Engene Sharp, Klamath, Carpenter, 720.  
 Major Campbell, Kiowa, police, 20 Mo.  
 Joseph Barkshire, Kiowa, Engineer, 840.  
 Runner, Ft. Belknap, policemen, 20 Mo.  
 George Campbell, Sisseton, private, 240.  
 Michael Stevens, Jocko, Blacksmith, 660.  
 William J. Parker, Red Lake, clerk, 840.  
 David Overberg, Sisseton, Carpenter, 720.  
 Carrie Tiffany, Warm Spring, Cook, 500.  
 The Eagle, Crow Agency, private, 20 Mo.  
 Henry Crow, Pine Ridge, private, 20 Mo.  
 Myrtle Cole, Jocko, D. S. teacher, 75 mo.  
 Albert G. Velard, Jicarilla, carpenter, 600.  
 Horace Wilson, Union, Okla., Clerk, 900.  
 Little Soldier, Pine Ridge, private, 20 Mo.  
 William Bell, Jocko, police lieut., 25 Mo.  
 Louisa Crowley, Umatilla, Laundress, 480.  
 William Ducharme, Jocko, private, 20 Mo.  
 Fred Gone, Ft. Belknap, asst. Butcher, 300.  
 Eneas Finley, Jocko, police private, 20 Mo.  
 Frank M. Tafoya, Jicarilla, private, 20 Mo.  
 Samuel Kills Two, Rosebud, police, 20 Mo.  
 Maude F. Todd, LaPointe, housekeeper 300.  
 Ben Holliday, Warm Spring, police, 20 Mo.  
 Robert E. Lay, White Earth, Gardener, 600.  
 Lusy R. Redmood, Pala, Field Matron, 720.  
 George C. Jones, Puyallup, nightwatch, 500.  
 John Plotz, Crow Agency, Ind. teacher, 600.  
 Brown Arden, Siletz, private, 20 Mo. (died)  
 Luke Moccasin Face, Rosbud, police, 20 Mo.  
 Ernest W. Bailey, Pine Ridge, Teacher, 720.  
 Mary E. Campbell, Sisseton, interpreter, 120.  
 Oliver McDaniel, Puyallup, Nightwatch, 500.

Charles E. Beaver, Pine Ridge, Teacher, 720.  
 Bert Rowland, Mescalero, Disciplinary, 720.  
 Edward Quick Bear, Rosebud, police, 20 Mo.  
 E. D. Weston, Tongue River, sawyer, 90 mo.  
 Kate D. Carr, Tongue River, Seamstress, 480.  
 Breathitt Gray, Fort Belknap, fin. clerk, 900.  
 Clayton Lester, Ft. Peck, asst. mechanic, 240.  
 Jennie Wilson, Ft. Peck, housekeeper, 30 mo.  
 Fidelia Sowash, Pine Ridge, housekeeper, 300.  
 Laell Largo Monarca, Jicarilla, private, 20 Mo.  
 Oscar M. Waddell, Tongue River, farmer, 720.  
 Florian Ford, Tongue River, addl. farmer, 720.  
 Minnie Manion, Ft. Peck, housekeeper, 30 Mo.  
 Alice M. Bailey, Pine Ridge, housekeeper, 300.  
 Warren Applegate, Klamath, Ind. Teacher, 660.  
 Isaac Arpan, Cheyenne River, line rider, 60 Mo.  
 Alfred Graham, Pine Ridge, asst. Mechanic, 300.  
 Eucher Bellefeuille, White Earth, Engineer, 800.  
 Louis J. Rising, Crow Agency, Ind. teacher, 600.  
 Henry G. Small, Crow Agency, asst. miller, 480.  
 William E. Sweney, Jocko, addl. farmer, 75 mo.  
 James McAdam, Shoshonj, Wyo., private, 20 Mo.  
 Edgar A. Way, Cheyenne River, physician, 1000.  
 Stanislaw Sarrapa, Coeur d'Alene, Interpreter, 120.  
 Naomi Kalama, Warm Spring, Asst. Matron, 400.  
 Mike Campbell, Ft. Belknap, Policeman, 20 Mo.  
 Morris D. Herman, Crow Agency, asst. clerk, 900.  
 Grace A. Warren, White Earth, Asst. Matron, 540.  
 Frank D. Patterson, Walker River, Physician, 600.  
 Ramsay Watkins, Pine Ridge, add'l farmer, 65 Mo.  
 Maurice Medicine, Cantonement, asst. Farmer, 300.  
 Way-me-tig-osh-eence, Leech Lake, private, 20 Mo.  
 Laura Secondyne, Union, Okla., Stenographer, 1020.  
 Benjamin Mossman, Union, Okla., Fin. Clerk, 2400.  
 Isabelle Boughman, Cantonement, asst. matron, 420.  
 Susan Muma, Asy. Ins. Ind., Canton, Seamstress, 500.  
 Claudine Simmons, Union, Okla., Stenographer, 600.  
 Amos Charging First, Cheyenne River, private, 20 Mo.  
 Robert B. McArthur, White Earth, Disciplinary, 660.  
 Sam Harney, Western Shoshone, Nev., Blacksmith, 720.  
 Josephine Poitra, Cheyenne River, asst. seamstress, 300.  
 Eunice Woodbull, Omaha Agcy, Neb. Stenographer, 720.  
 Elmo Suna, Moqui, Keams Canon, Ariz., Harnmaker, 500.  
 Margaret N. Clapp, Ft. Peck, Agcy., kindergartner, 600.  
 Toler R. White, Moqui, Keams Canon, Ariz., Phy. 1100.  
 George W. Brewer, Ponca Agcy, Okla., Add'l Fa'er., 720.  
 George Fisherman, Cheyenne River, asst. Carpenter, 250.  
 Russell Spotted Bear, Cheyenne River, Wheelwright, 360.  
 Roger B. Mason, Tongue River, sawyer & wheelwright,  
 70 mo.  
 William Shackelford, St. Louis, Warehouse, Shipping,  
 Clerk, 720.

## TRANSFERS.

W. H. Benfel, Ft. Apache, farmer, 72 Mo. to Phoenix.  
 Wm. H. Brown, Mescalero, Engineer, 840 to Ft. Lapwai.  
 Jennie H. Benefiel, Ft. Apache, housekeeper, 30 Mo. to  
 Phoenix.  
 Thomas Brownbridge, Crow Agency, blacksmith, 720, to  
 War Dept.  
 Jesse E. Flanders, Salt Lake City, Sup. of Liquor Traffic  
 among Indians, Special Officer 1200, from Supervisor,  
 Tulalip.



# A Morning Prayer



Thank God every morning when you get up that you have something to do that must be done, whether you like it or not 🌿🌿🌿

Being forced to work, and forced to do your best, will breed in you temperance self-control, diligence strength of will, content and a hundred virtues that the idle will never know

CHARLES KINGSLEY

# Carlisle Indian Industrial School

**M. Friedman, Superintendent**

**LOCATION.** The Indian School is located in Carlisle, Pa., in beautiful Cumberland County with its magnificent scenery, unexcelled climate and refined and cultured inhabitants.

**HISTORY.** The School was founded in 1879, and first specifically provided for by an Act of the United States Congress July 31, 1883. The War Department donated for the school's work the Carlisle Barracks, composed of 27 acres of land, stables, officers' quarters and commodious barracks buildings. The Guardhouse, one of the school's Historic Buildings, was built by Hessian Prisoners during the Revolutionary War.

**PRESENT PLANT.** The present plant consists of 49 buildings. The school campus, together with two school farms, comprises 311 acres. The buildings are of simple exterior architectural treatment but well arranged, and the equipment is modern and complete.

**ACADEMIC.** The academic courses consist of a carefully graded school including courses in Agriculture, Teaching, Stenography, Business Practice, and Industrial Art.

**TRADES.** Instruction of a practical character is given in farming, dairying, horticulture, dressmaking, cooking, laundering, housekeeping and twenty trades.

**OUTING SYSTEM.** The Outing System affords the students an opportunity for extended residence with the best white families of the East, enabling them to get instruction in public schools, learn practical housekeeping, practice their trade, imbibe the best of civilization and earn wages, which are placed to their credit in the bank at interest.

**PURPOSE.** The aim of the Carlisle School is to train Indians as teachers, homemakers, mechanics, and industrial leaders who find abundant opportunity for service as teachers and employees in the Indian Service, leaders among their people, or as industrial competitors in the white communities in various parts of the country.

Faculty .....	75
Number of Students now in attendance.....	1023
Total Number of Returned Students.....	4498
Total Number of Graduates .....	538
Total Number of Students who did not graduate.....	3960

**RESULTS.** These students are leaders and teachers among their people; 148 occupy positions with the Government as teachers, etc., in Government schools; among the remainder are successful farmers, stockmen, teachers, preachers, mechanics, business men, professional men, and our girls are upright, industrious and influential women.





# HANDICRAFT OF THE AMERICAN INDIAN



PEOPLE who are interested in the Indian usually have a liking for his Arts and Crafts—desire something which has been made by these people. ¶ There are a great many places to get what you may wish in this line, but the place to buy, if you wish Genuine Indian Handicraft, is where You Absolutely Know you are going to get what you bargain for. ¶ We have a fine line of Pueblo Pottery, Baskets, Bead Work, Navaho Art Squares, Looms, and other things made by Indian Men and Women, which we handle more to help the Old Indians than for any other reason. ¶ Our prices are within the bounds of reason, and we are always willing to guarantee anything we sell. ¶ Communicate with us if we may serve you in any further way

## INDIAN CRAFTS DEPT

*of the* CARLISLE INDIAN SCHOOL, PA



# *The* NEW CARLISLE RUGS

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CARLISLE is famous in more than one way; we hope to make her famous as the home of the finest Indian Rug ever offered to the public. It is something new; nothing like them elsewhere. They are woven here at the school by students. They are not like a Navaho and are as well made and as durable as an Oriental, which they resemble. Colors and combinations are varied; absolutely fast colors. They must be examined to be appreciated. Price varies according to the size and weave; will cost you a little more than a fine Navaho. ¶ We also make a cheaper Rug, one suitable for the Bath Room, a washable, reversable Rag Rug; colors, blue and white. Nice sizes, at prices from Three Dollars to Six ¶ If you are interested Write Us Your Wishes

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*The* NATIVE INDIAN ART  
DEPT., *Carlisle Indian School*

VOLUME 2, NUMBER 2

OCTOBER, '09

ONE DOLLAR A YEAR

# THE INDIAN CRAFTSMAN



LONE + STAR

THE CARLISLE INDIAN PRESS

U. S. INDIAN SCHOOL, CARLISLE, PENNSYLVANIA



# Navaho Blankets Native & Genuine

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NOT the kind you will see at most of the so-called "Indian" stores, but the best thing there is in the way of this inimitable production of Navaho squaw; the finest weave, the cleanest wool, the most artistic color combinations, the most symbolic patterns, and never a blanket made up with Cotton Warp. ¶ It takes much special attention and careful inspection to assemble a line of these goods like ours, but we do not care to encourage these Indians to make anything but the best handicraft. ¶ We have these goods in a large variety of patterns and combinations—the grey and black, the white, grey and black and the more conspicuous colors, bright red and Indian red. ¶ We will be glad to quote prices or to give any other information. Address the

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## Indian Crafts Department

of the United States Indian School, Carlisle, Penna





A magazine not only *about*  
Indians, but mainly  
*by* Indians

# The Indian Craftsman

Volume Two, Number Two

Published by U. S. Indian School, Carlisle, Pa.

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## Contents for October, 1909:

COVER DESIGN *William Deitz, "Lone Star," Sioux*

WITH THE PAIUTE INDIANS—ILLUSTRATED—

*By Walter Runke* - - - - - 3

THE MAN FROM THE CROWD—*Selected Poem* - 14

INSTRUCTION VERSUS PRODUCTION—*By M. Friedman* - 15

LEGENDS, STORIES, CUSTOMS—*By Carlisle Indian Students* 21

GENERAL COMMENT AND NEWS NOTES - - 24

ROSTER OF INDIAN OFFICE EMPLOYEES - - - 26

EX-STUDENTS AND GRADUATES - - - 31

OFFICIAL CHANGES OF THE INDIAN SERVICE - - 36

---

ILLUSTRATIONS—A Paiute Indian Camp; Sunday Morning Inspection at the Panguitch School; Typical Kaibah Indian Camp; Group of Paiutes and Wickiup; Carlisle Shop Views; Typical Sioux Types; The Superintendent of the Carlisle School.

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This publication aims to place before its readers authentic reports from experienced men and women in the field, or investigators not connected with the government service, which may aid the reader to a fuller understanding and broader knowledge of the Indian, his Customs, Education, Progress, and relation to the government; consequently, the institution does not hold itself responsible for, and need not necessarily agree with, the opinions expressed in its columns.

All communications regarding subscriptions and other subjects relating to this publication should be addressed directly to THE INDIAN CRAFTSMAN, United States Indian School, Carlisle, Pennsylvania.

Subscriptions will be received with the understanding that one volume will cost One Dollar. Ten numbers will probably constitute a volume. *Usually no back numbers on hand.*

No advertisements will be published in this magazine which are foreign to the immediate interests of the school.



## THE INDIAN CRAFTSMAN



### With The Paiute Indians:

*By Walter Runke*



T WAS while stationed among the Navajo Indians in Arizona that I saw my first Paiute Indian. There we learned to distinguish by sight a Paiute from a Navajo, not by distinction in dress (for they both dressed alike as far as costume was concerned) but by their personal appearance. If you saw an Indian there who was especially dirty and ragged; face and hands unkept, you could unmistakably put him down as a Paiute. With the women the difference was plainly discernible. The Navajo would wear her hair smoothly combed, glossy and glistening in the sun, while the Paiute woman's head of hair was a dull, matted, entangled mess which probably never had worried its possessor except in the effort necessary to keep it out of her eyes, and from interfering with her vision. There on the Navajo reservation you could heap no term of greater opprobrium upon a Navajo than to call him a Paiute. It represented everything that was low, inferior and detestable. The unruly Navajo child was scared into good conduct by being told he was becoming a Paiute. It was, also, said at that time (1901) and, I believe with considerable truth in it, that many of the Paiutes on the Navajo reservation were not only held and kept in slavery by their intellectual and physical superiors the Navajoes, but also that they could easily be induced to commit offenses, no matter how grave, at the instigation of their masters.

However, in defense of the Paiute it is hardly right or proper to make him the subject of comparison with the Navajo. He is undoubtedly not so well endowed with the talents and gifts of nature and on this account allowances should be made in his behalf. Before going farther I must state here that I noted a few striking exceptions to the rule we had on the Navajo reservation for distin-



guishing by sight between a Paiute and a Navajo. At different times I noted one or two Indians there nicely dressed in citizens' clothes, hair cut, and who also spoke fairly good English. These I found were also Paiutes, men who had been much among whites, or had attended school and who came from distant points.

I well remember in 1902 one of these neat-looking Paiutes who called at the agency for dental work which he wished done for himself. This was rather surprising because at that time the Navajoes on the Western Navajo reservation had not as yet an over abundance of faith in the white man—at least not enough to trust himself or his sick to the care of what he called the white man's "medicine mixer." Outside of the school itself there was almost no demand for the doctor's services. This Paiute had a tooth, a large molar partly decayed, which was giving him some pain. I was in charge of the agency at the time. Both the agent and the doctor were absent and would not return for several days. I so informed this Paiute, and that when the doctor returned he would attend to his case and that he had better wait until then; but no, if I was in charge it must be my business to fix his tooth. I replied by telling him that probably the only thing that the doctor could do would be to pull the tooth and this I could not do, had never pulled a tooth before in my life and didn't know how. He insisted and continued to insist that I must know how and that I was in duty bound to do it. After considerable persuasion I finally consented to make a try. So much for the faith of a Paiute at that time in the white man's cures. We adjourned to the apothecary shop and for the next ten minutes with an Indian's tooth at the short end and a white man at the long end of a pair of forceps, I very much believe that particular Indian's faith in a particular white man was at an appreciable discount. I, however, persevered and all is well that ends well. It was an immense three-pronged molar, the largest human tooth I ever saw. The affair ended for the time being with the Indian's exclamation "heap stout" and gasps for breath. Just the same I was given a very friendly greeting when we met a few weeks later.

The Paiutes' home for years, even before the advent of the whites, has been in the south and central parts of Utah and in the adjoining territory in Arizona and Nevada. Here they roamed in considerable numbers when the Mormons first settled Utah. History, I believe, will also show that they have been a race of In-

dians, who before the advent of the whites, have always been in a state of subjection to their more aggressive and powerful neighbors—the Navajoes on the south and the Utes on the north. They have formed a tribe of Indians which though treacherous at times has been the least troublesome to the whites since the early settlement days; a fact which may be ascribed to the reason just stated.

They have seemingly dwindled in numbers very rapidly and what was once a large, compact tribe is now represented by small and widely scattered bands. At present we have under the jurisdiction of the superintendent of the Panguitch School the following bands of Paiutes, viz: Shivwits of Washington county, Utah; Kaibabs of Kane county, and Mohave county, Arizona; Pahrnagates of eastern Nevada; Kanosh of Millard county; Grass Valley of Paiute and Wayne counties; Cedars of Iron county; and the San Juans of San Juan county, and on the Navajo reservation, Arizona. These bands with a few scattering families and those on reservations in Nevada include probably all of the first two named (Shivwits and Kaibabs), which consist of only a few families each.

For the most part the Paiutes have been practically self-supporting. Before the advent of the whites they obtained their food from roots, various plants and grass seeds and by following the chase. Since the country has been settled their camps are found on the outskirts of the various small towns where, by the cultivation of a few acres of land and working at odd chores, cutting wood, helping in harvest, and washing for whites, enough is earned for their support.

From the general government they have received intermittent aid and assistance from the days of Brigham Young and his notorious sub-agent, John D. Lee, to the present time.

The Paiute has always been an Indian who was quick to grant that the white man's ways were much superior to his own, but hasn't had the stability of character and perseverance to apply them and to continue to apply them for his own good; and still true of them, but to a somewhat less extent, is what Major J. R. Powell said of them in 1892, after his trip of exploration through this country: "They are a curious instance of a people accepting the inevitable while yet resisting the innovation."

As a whole I can say, speaking from my experience, that the Paiute is a worker. He is not lazy. His earnings, however, are

soon spent. He buys, when he has the money, the best the local stores afford and when for instance such luxuries as bananas, oranges and knickknacks which a poor white family buys very sparingly of or does without, are on sale, the Indian camp is fully supplied. He is not only improvident to a marked degree, but has little desire to accumulate a competence which would necessitate the assumption of the trouble and worry which its care would demand.

The first effective aid from the government was given in 1891 to the Shivwits band. There were purchased at that time a number of improved farms. These farms were divided among the Indian families and with a little assistance they established their homes on them; each family on its particular piece of ground. The mere fact that these Indians assumed the care of this property was a long step in advance for their future. A number of years later wild land adjoining these farms to the extent of a little more than a township was set aside and reserved for their benefit and help given to make a start in stock raising. This reserve located in Washington county, now forms what is known as the Shivwits Indian Reservation. The resources of the reservation are hardly sufficient to furnish the entire support for this band of Indians, but by supplementing it with employment among the whites their support is more than assured.

The latest aid granted by Congress was an appropriation in 1907 of \$10,500.00 for the Kaibab band. By re-enactment this sum was made available in 1908 and again in 1909. This appropriation with the close of the fiscal year last named has been expended for the benefit of this band of Indians. The appropriation was a grant wholly gratuitous. However, in its expenditure and wherever possible, labor on the part of the Indians was required in value commensurate with the value of each expenditure or issue. In making expenditures under this appropriation to what extent the policy of "nothing for nothing" was carried out, figures further on will substantiate.

When in the expenditure of the \$10,500.00 the purchase of a home for these Indians was first considered, it was agreed that would be the wisest policy. The home region of these Indians was canvassed for available improved farms. It was found, however, that those parties who owned such lands and who wished to make sales to the government placed most exorbitant prices on their



properties. The consummation of a purchase under these conditions would practically have amounted to legalized robbery of government funds. It was more or less through the representations made to Congress by the self-same local parties representing that the Kaibab Indians were destitute that the appropriation was made. This was a very largely overdrawn assertion. The Kaibab may have been destitute at times, but it was not because his earnings were not sufficient for his support, but because he did not make proper use of his earnings. It will not be amiss here to say a few words concerning the advisability of a large gratuitous grant by the government for Indians. In our case the Kaibabs could not be said to have been destitute and there was no crying need for pecuniary help in their case. Many of the Indians even went so far as to consider that the appropriation was made for their benefit because it was money that the government had which had been unjustly withheld from them for a long time. They therefore demanded that it be paid over to them direct or be spent according to their directions. Among one of their demands was that a threshing-machine outfit be purchased for them (the Kaibabs never have raised over an acre or two of grain). Others would go so far as to abuse inspecting officials sent out to consider the expenditure of the appropriation, as well as the superintendent in charge, because these officials would not let them have their way about matters, or would make no promises. I would therefore say that in my opinion it is doubtful whether appropriations of this nature are advisable. At the same time that an appropriation was made for the Kaibab Paiutes one for the benefit of the San Juan Paiutes was also made, on representations that they were also destitute. These Indians, however, when informed how their appropriation was to be spent for them, refused to do anything whatever, saying that they wished to be left alone and did not want anything to do with the government whatsoever. In their case, therefore, no expenditures were made and nothing was done for them further than to reserve and protect them in their land rights by setting aside all that territory in San Juan county, Utah, south of the San Juan and Colorado rivers as a reservation for their benefit.

The Kaibabs, after a number of conferences, were made to understand that if they desired to have the benefit of the money appropriated for their support they must render active assistance with their own hands in carrying out the development of their pres-

ent home to a better one; and that not even would an already improved farm home be purchased for them. No promises were made to them unless they would carry out such an agreement and then only such promises were made as could be carried out as a result of their own work in preparation therefor. With some persuasion the Kaibabs finally entered into an agreement as desired. This agreement they have nobly carried out to the letter, and thus every expenditure made for their benefit was one which not only provided for the present but was made rather with an eye to the future good.

The Kaibabs for many years have farmed a small tract of land at Moccasin Springs, Mohave county, Arizona. This land, with water rights, the Indians held by right of possession or as squatters. It was found upon investigation that the Indians had in fact possessory right to more irrigation water than they had land or ground to use it on. All the immediate surrounding tracts were already claimed and fenced by the possessor of the two-thirds flow of the Moccasin Springs; the Indians owning the one-third flow thereof. It was, therefore, decided that by development of what the Indians already had an adequate place for a home could be provided.

A pipe line was constructed to carry the water to a fertile flat  $1\frac{1}{2}$  miles distant, and reservoiring facilities provided, so now instead of having 5 to 10 acres under the ditch we have ten times that area under irrigation. At the same time an area 12 miles by 18 miles surrounding Moccasin Springs was reserved and set aside as an Indian reservation for the special benefit of the Kaibabs. A large part of the reservation is enclosed by high bluffs and deep canyons, thus affording a natural fence. By fencing up a few miles of gaps between bluffs and canyons an area 4 miles by 8 miles was readily inclosed stock tight. This inclosed area is excellent grazing ground and will support about one thousand head of cattle the year round. After this area was fenced by Indian labor, receiving only their rations while so employed, the pasture was stocked by the purchase of 80 good breeding range heifers and the requisite number of bulls. A well-bred stallion for the improvement of the Indian pony stock was also purchased. Besides this the Indians were provided with farm implements and tools, wagons, harnesses, some seeds, etc.; and as a beginning and more to set an example to the Indians, 6 neat 14 ft. by 24 ft. stone dwelling houses were constructed for their use.

I here give an itemized statement showing in detail how the \$10,500.00 appropriation for the Kaibabs was expended for this band of 81 people, men, women and children:

For construction of Pipe Lines as follows for carrying water for irrigation and for stock purposes.....	\$4712.30
To services of one engineer and helper.....	1634.58
To 8450 ft. steel riveted pipe, etc.....	1689.68
To Wire, cement, etc.....	26.50
To traveling expenses of engineer.....	52.38
To employment of freighters to haul pipe, etc., from R. R. Station to site.....	670.48
To 3203 ft. galvanized piping.....	149.12
To R. R. freight on galvanized piping.....	55.87
To 1020 days Indian labor, paid in subsistence supplies issued on basis of labor performed and number in family dependent.....	415.83
To various supplies and expenses.....	17.86
For purchase of possessory right to Point Spring, necessary for stock purposes....	\$300.00
For construction of pasture fences as follows.....	\$130.96
To repairing 1 Indian wagon.....	3.00
To purchase of 4 axes and handles.....	5.60
To 360 days Indian labor, paid as stated above.....	122.36
For construction of 6 Indian dwelling houses as follows.....	\$1468.63
To nails and hardware.....	33.54
To lumber.....	138.19
To shingles.....	90.00
To tin.....	.90
For services of mechanics.....	1206.00
For purchase of breeding stock as follows.....	\$2150.00
To 80 range heifers.....	\$1740.00
To 1 short-horn bull.....	60.00
To 2 registered short-horn bulls.....	150.00
To 1 well-bred stallion.....	200.00
For purchase of farm and garden seeds as follows.....	\$68.55
To 425 lbs. alfalfa seed.....	60.05
To various garden seeds.....	8.50
For purchases made through Warehouses at Chicago and St. Louis as follows	\$887.22
To 3 Plows, 8".....	\$21.00
To 1 Mowing machine.....	37.60
To 12 Clevises.....	.95
To 6 Cook stoves.....	55.00
To repairs to cook stove.....	1.30
To 1 dozen Manure forks.....	5.80
To 8 sets Harness.....	222.40
To 6 axes.....	2.40
To 1 Grindstone and fixtures.....	1.28
To 1 Harrow.....	7.75
To 8 Wagons, 2-3/4".....	397.68
To 4800 lbs. Barbed wire.....	126.24
To 4 Wire stretchers.....	2.68
To 200 lbs. Wire staples.....	5.14
For 1747 days Indian labor, clearing, fencing, ditching, etc., paid for in rations as stated before.....	\$458.31
For lumber to construct blacksmith and repair shop.....	\$93.00
For various articles purchased for Indian use as follows.....	\$23.68
To 2 tons Rock stock salt.....	\$9.00
To 1 pork barrel and 8 axe handles.....	5.20
To furnishings for 6 cook stoves.....	9.48
Total expended.....	\$10,292.65



This leaves a balance of \$207.35 unexpended of the \$10,500.00 appropriation, which is turned back into the Treasury.

In all the improvement work carried on we depended entirely on Indian labor except where the employment of mechanics skilled in their lines of work was necessary; and what is more, these Indians while at work received no other direct pay than their allowance of rations. The Kaibabs deserve a great deal of credit for the industry and interest shown at all times in the work being done. Although clothes in this warm climate is not a large item for an Indian, many of them would continue on the work in hand until a new suit of clothes was necessary when they would seek employment with the whites, earn enough to buy clothes and then cheerfully return to the work on the reservation. As a good day-in-and-day-out worker the Paiute holds high rank without question.

With the creation of the new reservation and the establishment of a home for the Kaibabs, a day school was also at the same time provided them. This school has been in operation for the latter six months of the fiscal year, 1909, and nearly every child of school age was enrolled.

In dealing with the Paiutes I have found them to have individual characteristics, fully as much so as is found among the white race. There are some who are in thorough sympathy with every effort made for their advancement, others who are sullen and sulky and want to be left alone, and some among them who have no conception of the general government except that through its officials it may be exploited to their pecuniary benefit. A letter which was received a year ago from an Indian representing the last class named will illustrate. I quote it verbatim as follows: "Mr. Runke, Indian Agent, Send me ten dollars. send it to Cedar City i will com and have a big talk with you." This letter was written by the captain of the Cedar band of the Paiutes; and a short time before I had visited him for the purpose of endeavoring to interest him and his band in the work going on for the Kaibabs, and to persuade him to join them and thus share in the benefits thereof. He at the time refused to even talk with me on the subject.

The Indian children in school are quick to catch on, make remarkable advancement in their studies, and on an average compare favorably with the school record of white children. They soon become fairly well versed in the English language and are always at-



THE SIMPLE LIFE—A PAIUTE INDIAN CAMP.



SUNDAY MORNING INSPECTION AT THE PANGUITCH SCHOOL.





TYPICAL KAIBAH INDIAN CAMP.



A GROUP OF PAIUTES AND WICKIUP.



tempting to add to their English vocabulary. Here is one attempt at "big" English on the part of one of our boys writing from one of the large non-reservation schools in the east, viz: (Quoted from a letter received.)

Mr. Prof. W. Runke,  
Panguitch, Utah.

Dear sire:—It is my privilege preform you some kind proclamation that is about coming home this summer. I am rather disappointed in inquire to go out to country this summer.

It is insignifcent for me to stay here all the summer and is entirely cut me from my opportunities to earn little money which will do me little benefit a while in school. Beside you know just well I do that I can not accomplish much in side of one year time.

I have had inquired about this matter three all ready, but yet unsuccessful with it.

The Superintendent told me he would sent me home if he or I write to you about it before he can sent me.

I have try very in school to study my lessons but it is most difficulty for me now, because I'm too old now.

I am investigating for the response from you before the June. I am more willing to pay my own way back home. I have in the school bank eighty-one dollars and eighty-four cents.

I know what is best for me because I am capable to earn my own living now, and I am old enough for it.

I have the ambition and estemation can judge for myself that what is best for me.

With very best regards I shall close.

From your respectfully,

Now, as to the future of these Indians: Both the Kaibabs and the Shivwits as far as their material prospects and support are concerned, of course, can easily manage to continue to be self-supporting as in the past, but with the help they have now received they should become much more than that. With a little care and assistance in the oversight of their property, which the government in connection with a day school can conveniently render, they should be on the road to become well-to-do citizens.

I wish I could say as much for their future in other respects; these are not so bright. Their home and family life is of a low moral order and the sanctity of the marriage law is little respected. By intimate association in the past with Japs and the disreputable element of whites which are found along the railroad and at mining camps, venereal diseases have been disseminated among them, and a sound healthy Indian among the Kaibabs and Shivwits is the exception rather than the rule. Vital statistics are also against them. Births are on the decrease. There is a large preponderance of males over females. Especially this is true of the Kaibabs where by the last census I found that out of a total population of 49 males and 32 females there are 13 men of marriageable age without wife or family and no marriageable women who are not married.

To summarize: The Paiute Indians are workers; they admit the superiority of the white man's ways over their own; they appreciate our luxuries, and their children are good students. Opposed to this we have their low morals and their "I don't care" way and improvidence.

Our faith must be with the rising generation. A day school in their midst with its direct influence on home life, stress on observation of moral and sanitary laws and instruction in the care of property and its income, put in the balance with the Paiute's better qualities, should turn the scale in his favor.

# THE MAN FROM THE CROWD

MEN seem as alike as the leaves on the trees,  
As alike as the bees in a swarming of bees;  
And we look at the millions that make up the state,  
All equally little and equally great,  
And the pride of our courage is cowed.  
Then Fate calls for a man who is larger than men,—  
There's a surge in the crowd—there's a movement,—  
and then  
There arises the man who is larger than men,—  
And the man comes up from the crowd.

The chasers of trifles run hither and yon,  
And the little small days of small things still go on,  
And the world seems no better at sunset than dawn,  
And the race still increases its plentiful span,  
And the voice of our wailing is loud.  
Then the Great Deed calls out for the Great Man to  
come,  
And the crowd, unbelieving, sits sullen and dumb,—  
But the Great Deed is done, for the Great Man is come,  
Aye, the man comes up from the crowd.

There's a dead hum of voices, all say the same thing,  
And our forefathers' songs are the songs that we sing,  
And the deeds by our fathers and grandfathers done  
Are done by the son of the son of the son,  
And our heads in contrition are bowed.  
Lo, a call for a man who shall make all things new  
Goes down through the throng! See! he rises in view!  
Make room for the man who shall make all things new!  
For the man who comes up from the crowd.

And where is the man who comes up from the throng  
Who does the new deed and who sings the new song,  
And who makes the old world as a world that is new  
And who is the man? It is you! It is you!  
And our praise is exultant and proud.  
We are waiting for you there,—for you are the man!  
Come up from the jostle as soon as you can;  
Come up from the crowd there, for you are the man,—  
The man who comes up from the crowd.

—*Sam Walter Foss in Success.*

# Instruction Versus Production:

*By M. Friedman*



ALTHOUGH the work of elementary public school education everywhere aims at the attainment of substantially the same results, there is yet a distinct line of demarcation between the methods and purposes which obtain in connection with the system of Indian schools maintained by the federal government and the general scheme of public instruction supported by the various States, counties and municipalities of our country.

The state has always disclaimed the need for state-supported vocational schools. Trade schools have been established in some of the large cities, notably those in Massachusetts, which are supported by taxation, but these are so few in number as to form a negligible quantity in a discussion of this kind. It is generally claimed by educators that all that can be expected of the grammar and high schools is to give physical instruction for the welfare of the health of the student, instruction in the elements of knowledge, and general instruction in connection with the building up of character. The manual training which has been introduced during the past thirty years, though an excellent forward step, in its way, is of an educational rather than a vocational nature. As recently declared by the National Educational Association at its meeting in Denver, the object of the public schools is very largely to impart instruction of a cultural character together with a scholastic training which would fit our youth more largely for the responsibilities of citizenship. No attempt whatever is made to give systematic instruction in vocational activities.

On the other hand, the system of Indian schools which were organized and are now supported by the government, aim to give that broader training which is not only cultural but also highly utilitarian. Our Indian schools, and especially the larger schools, not only devote time and attention to inculcating right habits of morality, and to the imparting of scholastic instruction, but they lay claim to devoting an equal amount of time and attention to the work of trades instruction.

It is very important that nonreservation schools take into consideration, in their work of education, the future residence of



the boys and girls after leaving school, as this would naturally indicate the line of training which they should follow while at school. If the students intend to remain on the reservation after their school days are over, they should be given a training in those activities which can be applied on the reservation. There can be no question in any one's mind who has investigated the matter, of the fact that large numbers of returned students and graduates from nonreservation schools do take up their residence within the precincts of the reservation. These will need mostly training in agriculture, and such of the building trades, together with the other activities, including sewing, cooking and housekeeping, for girls, for which there is a real demand, and which can be followed under the primitive conditions in these out-of-the-way places. A very large proportion of Carlisle's returned students prefer the bustling life of activity outside of the reservation where all are treated as individuals, and succeed or fail by virtue of their own efforts or indolence. For these students, a wider scheme of activities is possible, and should be available at school because of their wider field of usefulness in communities where there is diversified work for all. *This whole subject should be given deliberate and immediate attention because too often young men and young women spend one or more terms in our schools and specialize in some trade or activity for which they have absolutely no use whatever on their arrival at home.*

In consequence of the aims of Indian schools the course of training naturally assumes an industrial character. This is not because our students are Indians, but because any people in a similar state of life very largely, and almost entirely, depend for a livelihood on the trained hand acting in conjunction with the trained eye. The industrial training is as important as the academic instruction, and the same amount of thought and careful planning which characterizes the latter should be injected into the work of the former.

Examining our work introspectively, I believe it will generally be acknowledged, even by those who are directly engaged in Indian educational work, that the weak place in our scheme of training has been with the instruction in the industries. This has been due to a number of causes, among which can be named: lack of equipment, dearth of capable instructors, absence of system, together with definite and practical courses of instruction, and the pressure



ARTS AND CRAFTS—TURNING AND CABINET MAKING.



ARTS AND CRAFTS—SHOEMAKING AND REPAIRING.





THE SHOP BUILDING AT CARLISLE—BUILT TO GIVE PROPER LIGHT AND VENTILATION.



of purely institutional activities, such as the care and repair of buildings and property, and the feeding and support of the student body.

We are making a strong effort at Carlisle to impart the most practical kind of training, and this subject is being approached in what is considered a commonsense way. Thorough training is not only provided in the industrial departments here at the school, but through the excellent Outing System, which has recently been developed so as to give our students an outside training in other activities besides farming. Through the co-operation of manufacturing establishments, owners of small shops, and contractors, we have been able to place many of our students at trades work which they intend to follow up after leaving the school. By "rubbing elbows" with white mechanics on the outside they gain a good knowledge, not only of industrial conditions, but an insight as well into the life of our American workman.

To more thoroughly build up the work of instruction here at the school, the following order was recently issued to instructors in the industries. It is quoted here because of its possible suggestion to other institutions:

ORDER No. 122.

September 1, 1909.

Beginning with Tuesday, September 7th, and continuing until the close of school in June, it will be expected that you give regular, systematic instruction to the apprentices in your department each Tuesday and Friday of every week. The morning division will receive such instruction from 7:30 to 9:30, and the afternoon division from 1:00 to 3:00, thus allowing four hours for definite instruction per week for each student.

Last year was very largely taken up in equipping and fitting up the various departments for industrial instruction and a complete course of instruction was mapped out for the building trades.

Realizing that tangible results could not be obtained without placing the various departments solidly upon their feet, nothing of a definite character has heretofore been required from you along this line. It will now be expected that this work will be taken up earnestly, and that the various lessons each day will be carefully planned to the end that apprentices will more thoroughly master their trades.

You are particularly cautioned against the idea that this order means that you are to get up before the students and conduct a recitation such as is conducted in the class room, or for the purpose of making a speech two times a week. My idea, during this period of instruction, is that each instructor in the industries should, for the time being, drop the so-called work of production, in the construction or erection of which students are mainly occupied on work of which they already have a knowledge.

A carefully prepared list of exercises can be arranged, all tending to a more complete knowledge of the trade, and the students should be put to work individually at

these exercises. You will pass among them, giving to each personal suggestions and individual instruction. Whenever a matter of general interest, such as the description of a tool, appliance, or line of material, comes up, this can be explained to your students in a body, at which time the students will be called around your desk, or to your bench.

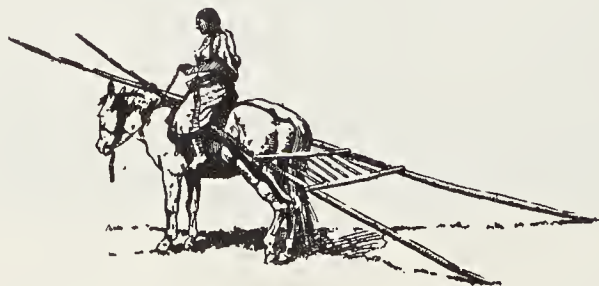
This order does *not* signify that *all* production is to be dropped during the time of instruction. If certain articles can be made, or certain practical work accomplished, while the instruction is given, this may be done; but the main end of these four hours per week for each student is the student's individual benefit, and not the value of the product, which in the final summing up, is only a small matter in comparison with the ultimate training of our students.

Although I desire this work to commence on the date above mentioned, I would be pleased to talk over the matter of this instruction personally with each instructor and to give you more in detail my own views.

This is a matter of tremendous import to our students, and the work in the various departments, together with the efficiency and record of the various heads of departments, will be judged very largely by the character of the instruction given and the progress in learning their trades which the apprentices make. After all, the important thing we are here to accomplish is the definite training of the boys and girls who come here for instruction. No effort can be considered wasted which is made in their behalf and to this end.

M. FRIEDMAN,  
*Superintendent.*

The work of instruction in the industries must be provided for by those in charge of Indian schools if anything is to be accomplished. Too often our instructors in the industries have the idea that they will be judged solely by the amount of productive work they accomplish. This fallacy should be corrected. While production is important, because the school plant must be kept up, the work of instruction is paramount. Improved instruction always results in increased production. Indian schools do not exist simply to be kept up. They are supported for the education and training of Indians. Unless they succeed in this work of education and training, they are failures. Upright, honest, efficient men and women must be their chief product.





## The Indian Pipe of Peace.

ALONZO A. PATTON, *Alaskan.*



THE most important and valuable possession of the Indian was the Pipe of Peace. The Pipe of Peace is designated by the term calumet. The word calumet is not an Indian word. It was introduced into Canada by the Norman-French and it is still used by the French. Properly speaking, calumet means the tube of a pipe, but this name is generally applied to the pipe as a whole.

The calumet of peace was made of certain stones, red, black or white. The pipe or stock was about four or five feet long. The body was about eight inches long and the mouth where the tobacco was placed was about three inches in length.

The red calumet was the most esteemed of all the calumets.

The savages used the calumet for negotiations and especially when traveling through a country belonging to different tribes. With this in hand they were assured of safety.

To the Indian the calumet decorated with feathers meant the same as our flag does to us to-day.

Any violation of the pipe was considered a crime that would draw down mischief upon their nation.

The ornamentation of the Pipe of Peace differed among different nations. Every nation adorned their calumets as they saw fit, using feathers of birds and other materials found in their country.

The calumet was as sacred as the necklaces of wampum.

The Indians claim that the calumet came from heaven and was the gift of the Sun.

There were different classes of pipes for different purposes or ceremonies.

The pipe was also used for decorations of war and in making treaties of peace. All enterprises or conclusions of peace were sealed with the calumet.



On such occasions the pipe was filled with the best tobacco and then presented to those who had conducted some great affair. After them the other officials of the nation smoked the pipe.

The Pipe of Peace was a passport among all the allied nations.

Ambassadors of the various nations carried it as a symbol of peace, which was always accepted.

From the design and decoration of the pipe it was easily told from what nation it came.

Through all the period of LaSalle's expedition the Pipe of Peace preserved the party from harm.

The calumet had to be accepted by the party to whom it was presented. There is no instance recorded where this custom was violated. If in the midst of a battle the Pipe of Peace was accepted, conflict immediately ceased and the arms laid down. Negotiations were then made for the treaty of peace.

The Indian smoking a calumet in council, or when making a treaty, intended the sun for a witness. Therefore the custom was to blow the smoke in the direction of the sun.

To smoke the same pipe was a token of alliance, the same as drinking out of the same cup by different nations of the earth.

The custom of smoking the Pipe of Peace seems to be the same among all tribes of Indians.

When making a treaty, or on any occasion of this kind, after members of the council had been seated, some one who was appointed specially for this purpose, took the pipe and lighted it with a coal of fire. He then turned the stem of the pipe toward Heaven, then downward, and lastly held it horizontally and moved around until he made a complete circle. By the first action he presented the pipe to the Great Spirit; by the second he averted the evil spirit, and by the third he asked protection of the Spirits of the air, the earth and the water. After this ceremony he presented the calumet to the chief, who after taking three whiffs blew the smoke in the direction of the Sun. In like manner it was given to the Ambassadors or strangers that they too might observe the ceremony. It was then presented to the chief warriors and all the other chiefs and in turn to the others according to their rank. The pipe bearer held it lightly as though he feared to crush it, for it was considered very sacred. Only the pipe bearer held it while others smoked from the pipe.

In a council of peace the painted hatchet was buried in the ground to show that there was no enmity between the parties and that such feelings had ceased. The smoking of the pipe meant the signature of people who had no knowledge or means of writing.

For instance the passing of the stem of the pipe around and drawing smoke through it was the same as signing their names and pledging themselves to keep the agreement. The Indians regarded the tobacco as a gift of the Great Spirit, and it was considered a very sacred plant.

The Pipe of Peace is said to have originated in the southern part of Minnesota, called the Pipestone quarry.

According to tradition here was born the red pipe which has since blown its fumes of war and of peace all over the continent.

To this place the Great Spirit called the Indian nations together and standing on the red stone or rock, broke a piece off and by turning it in his hand formed a pipe. He then began to smoke, blowing the smoke over them toward the North, South, East and West. He said the red stone represented their flesh and they must use it for the Pipe of Peace and that it belonged to them all as nations. He also cautioned them not to raise a war club on its grounds.

At the last whiff his head turned into a cloud and the whole surface of the rock melted and glazed. Later on there were two great ovens opened beneath. Two women, guardian spirits of the place, entered the fire where they have remained, answering to the invocations of the medicine men who have consulted them.

This legend is the one which Longfellow relates to us in his poem of Hiawatha.



FOUR INITIAL LETTERS BY THE NATIVE INDIAN ART DEPARTMENT FOR THE INDIAN CRAFTSMAN  
MADE BY STUDENTS FROM THEIR OWN ORIGINAL DESIGNS

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## General Comment and News Notes

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### THE GOSPEL OF WORK IN SCHOOL LIFE.

**T**HERE has been much agitation recently among prominent educators, including such representative men as President Wilson of Princeton, and President Lowell of Harvard, on the subject of "purpose" among the students of our colleges and schools. These gentlemen seem to be impressed with the lamentable lack of real purpose, persistence and effort on the part of many in the student body. They are of the opinion that too many young men and young women go to college for the social pleasures and other diversions which can be obtained, and are not sufficiently animated by a definite end in life which can best be obtained by hard work and study while at college.

President Wilson makes a plea for more work in his consideration of the relationship of students to the university.

This discussion is one from which an excellent lesson can be learned and applied by Indian schools.

Heretofore, with the weak system of recruiting and soliciting students, many of the Indian youth of our country entered the government schools largely to obtain enjoyment, or to get a good place in which to live. Too often the Indian boys and girls got the idea that they were coming to the school to please the white man and the government, rather than because it would be of any lasting benefit to themselves. In this wise, there was a lack of purpose and definite understanding on the part of the student. Even today it must be acknowledged that too many of the young men and young women who come to our schools think mostly of the pleasures and agreeable associations which they may obtain, and minimize the solid

purpose which actuated our government in establishing schools for the education of the Indian.

It is gratifying that in recent years, this attitude is changing and that the Indian youth act from higher motives in attending school. More and more it should be impressed upon them that the education which they are receiving should not be considered in the nature of a gratuity, nor as an opportunity for amusement, but rather as a great privilege and golden opportunity to acquire an education and training, which will help them in later life to help themselves.

It should not be permissible for these young people to go from school to school, simply because of a desire to obtain a change, and not from any definite aim for obtaining an education. The "school tramp" should be weeded out. An earnest purpose, characterized by tremendous activity, should be the guiding motive of our students. They must be made to feel that the only way to prepare for a life of success and industry after leaving school is to utilize every moment, take advantage of every opportunity and strive unswervingly in all of the solid things while at school.

### A PROFITABLE VACATION.

**A**LTHOUGH nominally closed during the summer, the Carlisle school was a very busy place last vacation. During the months of July and August, a large number of students were, of course, out under our Outing System, obtaining practical training and acquiring a saner knowledge of civilized conditions by contact with the whites. There were 570 students under the Outing; those who remained at the school, of whom



there were 262, found sufficient pleasure and work to keep them busy.

During the vacation months a large frame warehouse, 30x80 feet, was built. This is a very important addition to our large brick warehouse because it supplies a place where all the condemned material from the various departments of the school can be assembled, either for the usual condemnation proceedings, or for further use in some altered form.

The Large Boys' and the Small Boys' Quarters were entirely re-painted, both on the outside and in the interior; the walls and ceilings were tinted a light shade and much of the furniture was re-painted and re-finished. Most of the brick buildings on the grounds were blue-washed and the metal roofs re-painted. The large dining hall was re-painted and given a lighter shade of paint, thus making it a much more attractive building. A frame addition was built to the lumber shed, providing additional floor space for lumber and materials of construction. A number of pieces of furniture were built, such as rocking chairs, cases for the printing office, a large glass case for trophies and some banking fixtures for use in the business department. Additional furniture was also built for the hospital.

About 500 feet of granitoid walks were built in various places on the campus. The roads were all capped with a layer of crushed stone and clay which improved them considerably.

## THE CAMPUS.

**M**ANY of the older employees say that never before have the grounds comprising the campus of the Carlisle school looked more beautiful. The perfect roads add to the appearance of a symmetrically laid out campus. More than 20,000 separate plants comprising coleus, cannas, geraniums, asters, dahlias and scarlet sage are neatly arranged in differently

formed and attractive beds here and there on the green lawns; the trees furnish a perfect background and afford shade for many merry parties. Surely such a beautiful place must be an inspiration to the young men and the young women gathered here and be the incentive for greater activity for the care of their yards and homes when they return to their people, or reside in other places.

## ATHLETICS.

**T**HE Football Season, of this school, opened very auspiciously September 18th, when the Indians defeated the Steelton Athletic Club by a score of 35 to 0. Since then, the Indians have played the Labanon Valley team, Villanova College, Bucknell and Pennsylvania State College with the following results:

Carlisle vs. Lebanon Valley.....	36-0
Carlisle vs. Villanova.....	9-0
Carlisle vs. Bucknell.....	48-6
Carlisle vs. State College.....	8-8

One of the features of the games on our home grounds has been the magnificent school spirit, which was evidenced by fine cheering of the student body. The Football Team is rounding into shape, and it is hoped that a team will finally represent the school which compares favorably with the splendid teams of former years. The game with State College was played at Wilkes-Barre, and was witnessed by five thousand people.

Great interest is being aroused here among both boys and girls in bowling. The eight alleys for boys and the four for the use of the girls are in use each evening. Later on tournaments will be arranged.

On Saturday, October 2nd, Louis Tewanima, our Hopi runner, easily defeated a large number of contestants in the three-mile race at Pittsburg.

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# Roster of Indian Office Employees

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THE following roster of employees connected with the Indian Office in Washington, will not only acquaint those in the field, and others who may be interested, with the personnel of the Indian Office, but with the recent reorganization, which has been made, of the administrative work of the Government in its dealings with the Indian people. The data is correct down to September 24, 1909.

*Chief Clerk.*—Charles F. Hauke.

## LIBRARY.

General business; library; appointments in Indian office—M. S. Cook. Rosters, clerks and writing appointments, leaves of absence, care, issue and accounting for stationery and other supplies and making requisitions for same—S. P. Keech. Expositions, printing and blanks—M. S. Cook. Printing requisitions; monthly reports of disbursing officers; tabulation and correspondence; sending out reports and documents; file of orders, care of mail, typewriting, etc.—M. W. Collins.

*Board of Review.*—J. F. Allen, E. B. Heritt, C. R. Wanner.

*Executive Committee.*—E. P. Holcombe, Bascom Johnson, C. F. Hauke, J. H. Dortch, John Francis, Jr., Hamilton Dimick, F. W. Broughton, secretary. In the absence of any of these members their understudies sit on this committee in their stead.

*Committee on Organization and Methods of Business.*—John Francis, Jr., H. W. Shipe, Thos. J. King, Jr.

*Committee on Legislation.*—Bascom Johnson, Thos. J. King, Jr., J. H. Dortch, H. Dimick.

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## EDUCATION DIVISION.

J. H. Dortch, chief; S. E. Slater, W. B. Fry, assistants; T. Shaw, stenographer.

1. *Administration Section.*—W. B. Fry, acting chief; Miss Fannie I. Peters, assistant chief.

Employees: Changes (salaries, positions, etc.)—Fry. Congressional correspondence, about—Fries. Salary tables—McGregor. Complaints; charges—Fries.

Annual appropriation estimates—Fry. Regulations—Peter. Inspection reports—Peter, Fries, Smith, Powell and McGregor.

Schools: Pupils—enrollment, transfers, transportation, etc.—Smith. Discipline—

Peter. Disposition of—Peter. Rations—Smith. School bands—Fries. Outings—Smith. Repairs and improvements; equipment—Powell. Contracts; Day schools: establishment of; sites; noonday lunches—Smith.

Five Civilized Tribes—Fries. Canton Asylum admissions and discharges—Smith. Visiting delegations, Indian curios, etc., wild west shows, celebrations, dancing, monuments and memorials—Fries. Suppression of liquor traffic; cooperation with other departments; employment of Indians—Powell, McGregor. Sanitation, epidemics, tuberculosis and trachoma—Braid and Smith. Checking statistics—Smith. Miscellaneous correspondence—Powell, McGregor.

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2. *Appointments Section.*—E. P. Armstrong, chief; Miss Bessie Cummins, asst. chief.

Correspondence; special departmental, congressional, etc.—E. P. Armstrong.

School employees; authorities for school positions—Miss B. H. Cummins.

Agency, irrigation, and allotment employees; field matrons and bonded officials; Authorities for agency, etc.; positions—Miss H. V. Bridge.

Probational appointments from Civil Service certificates; Service records of all employees—B. S. Garber.

Monthly reports of changes; monthly reports to Civil Service Commission—C. E. Waller.

Current card records relating to all appointment matters; leaves of absence requiring office action—G. W. Barton.

Requests to Civil Service Commission for eligibles; action taken on certificates—Desk vacant.

Tentative offers of appointment from Civil Service certificates—Desk vacant.

Recording leaves of absences granted by officials in charge of employes—Desk vacant.

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3. *Pedagogy Section.* P. Carter, chief. Acts on inspection reports; teachers' institutes; school books, etc.—P. Carter.

Tabulation of answers to Circular No. 338 (Education-Pedagogy); Courses of Study; Methods; Modes of Discipline; School-room hygiene; Recreation, etc.—Miss E. A. Cutter.

Keeping school reports of enrollment, attendance and classification according to grades; record of supplies of school books

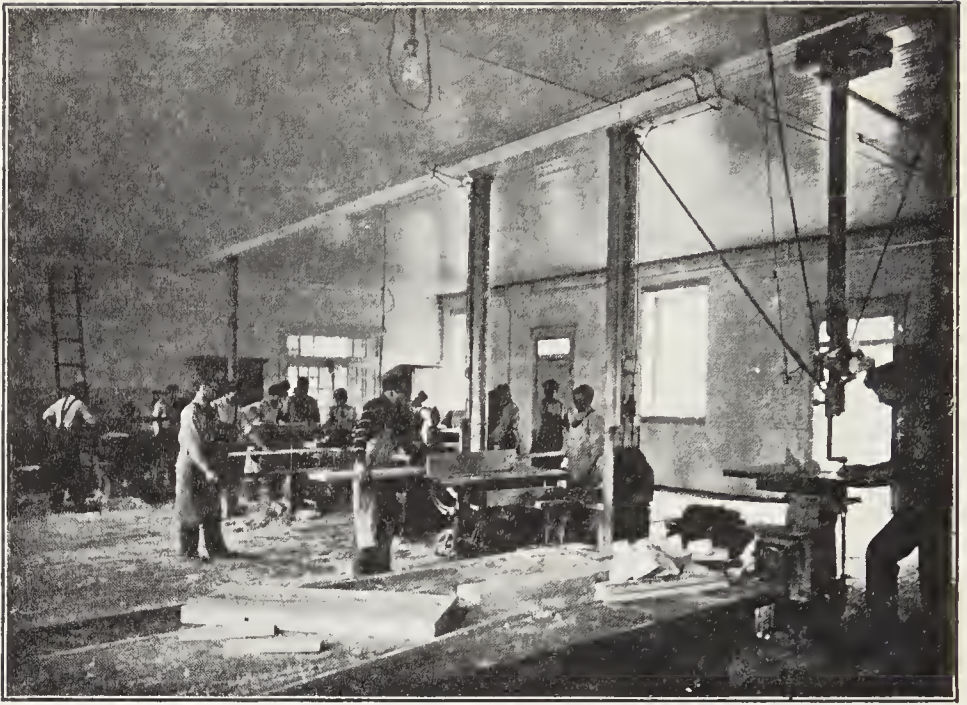




*Photograph by Carpenter, of the Field Museum.*

BORDER BY LONE STAR, NEPHEW OF ONE STAR.





ARTS AND CRAFTS—A CLASS IN CARPENTRY.



ARTS AND CRAFTS—A LESSON IN BRICKLAYING.

on hand; making extracts from Inspectors' and Supervisors' reports on class-room work of teachers; mail records and keeping card case for section letters; tabulating answers to circular letters—Miss. H. L. Burke.

4. *Purchase Section.*—S. E. Slater, financial clerk in charge; C. H. Schooley, assistant.

Contracts: Preparation of annual lettings; abstracting bids received; care of checks accompanying them; writing and approving contracts and record work connected therewith—C. F. Calhoun.

Preliminary work including authorization and advertising, incident to contracts for the following places: All non-reservation schools, and Pueblo and day schools connected with them, except Hayward and Panguitch—C. H. Schooley.

Sioux, Ute, Crow, Shoshone, Tongue River, Minnesota agencies and schools, La Pointe, Lac du Flambeau, Devil's Lake, Turtle Mountain, Union and New York—H. R. Davison.

All other agencies and schools; also warehouses and miscellaneous—W. A. Posey.

Open market purchases: According to their districts, as shown above—C. H. Schooley, W. A. Posey, H. R. Davison.

Other expenditures: According to their districts, as shown above—C. H. Schooley, W. A. Posey, H. R. Davison.

Transportation: Routing of supplies, examination of claims, and general supervision of all freight and passenger business—C. F. Clark.

General: Disposal of public property. (a) Issue of rations—C. H. Schooley, W. A. Posey. (b) Other issues—H. R. Davison. According to their districts as shown above.

Various administrative matters relating to construction, purchase of goods and supplies and disposition of property, inspectors' reports,—C. H. Schooley, W. A. Posey, H. R. Davison. According to their districts as shown above. Cattle and agricultural subjects—M. B. Pincomb.

Traders' Licenses.—L. W. Aschemeier.

5. *Construction Section.*—Gustav Friebus, chief. Inspectors' reports; supervision and direction covering construction, technical matters generally, and drafting—G. Friebus.

Architecture: Preparation of estimates, drawings, specifications and computations involved in various building and construction projects; steam heating, ventilation, lighting,

water and sewer systems; official correspondence—A. E. Middleton.

Engineering: preparation of estimates; specifications and computations involved in various building and construction projects, steam heating, ventilation, lighting, water and sewer systems; miscellaneous drafting—Stephen Olop.

Maps and Plats—preparation of Indian reservation maps and plats—F. C. Hilder.

Neostyling specifications and office circular letters generally; typewriting and all clerical work pertaining to this section—R. C. Gulley.

#### LAND DIVISION.

John Francis, Jr., acting chief; W. R. Layne, assistant; B. C. Shimman, stenographer.

1. *Population Section.*—W. H. Goines, chief.

Annual census, annuity payments, per capita payment, distribution of tribal trust funds (Act March 2, 1907), Indian delegations; North Carolina Cherokees—W. H. Goines.

Suits to vacate patents (Five Civilized Tribes), clear title to lands, etc. (Five Civilized Tribes), investigation of frauds (Five Civilized Tribes), National attorneys,—George Reed.

Enrollments (Five Civilized Tribes),—J. E. Dawson.

Town lots, signature to patents (Five Civilized Tribes)—O. A. Phelps.

Enrollments of Indian Tribes, transfers of Indians (tribal), adoptions (tribal), tribal councils, tribal business committees—W. M. Wooster.

Claims for back annuities, minor's annuities and trust funds, claims for annuities, trust funds of deceased Indians, roll of honor,—Mrs. N. Rapley.

Historical research and miscellaneous—W. H. Goines, W. M. Wooster, Mrs. N. Rapley.

2. *Allotments Section.*—J. T. Reeves, chief. California Indians,—J. T. Reeves. Miscellaneous—W. A. Marschalk. Public Public Domain—O. M. McPherson. Osage Nation, Chippewa, (White Earth)—O. M. McPherson. Miscellaneous—C. F. Mayer, Mrs. Kate F. Butler.

3. *Uses Section.*—J. G. Dudley, Chief.

Pueblo Indians, New Mexico. Catawba Indians, Contracts with and disbarment of



attorneys, Depredation claims, Crimes by or against Indians, and punishment thereof. Mortgaging and taxation of Indian lands, Suits involving uses of Indian lands, Marriage and divorce, Adoptions by whites of Indian children, Removals from reservation—J. G. Dudley.

Citizenship of Indians, Sioux ceded lands, Sioux half-breed scrip, Moses agreement allotments, Suits in regard to Yakima lands, Puyallup land matters, Chinook Indians, Bridges and ferries, Mexican Kickapoos, Renegade Indians—J. H. Hinton.

Railroad rights of way and damages, Telegraph and telephone rights of way, Power transmission lines, Pipe lines, oil and gas, Public roads, Bank bonds to secure deposits of Indian moneys—R. J. Hall.

Irrigation, drainage and timber; Permits to go on reservations; Ruins, New York Indians—E. B. Henderson.

Leasing of tribal lands for grazing and mining purposes; Grazing permits—W. D. Weekley.

Leasing of allotted lands; Suits in regard to leasing of allotted lands—J. L. Dodge.

Examination of leases of allotted lands—Mrs. E. E. L. Lawrence.

Oil and gas leases and assignments (Five Civilized Tribes); Mission lands—Leo Crane.

Miscellaneous and leases—R. T. Boswell. (Examination of oil and gas mining)—J. W. Whitney. Leases (Five Civilized Tribes)—Miss A. L. Kenney.

4. *Sales Section*—E. S. Schermerhorn, chief.

Patents in fee, noncompetent deeds—E. S. Schermerhorn.

Inherited and allotted lands; Indian homesteads, Chippewas, Lake Superior—R. H. Higgins.

Individual Indian moneys—C. H. Ivins, E. K. Warner. Removal of restrictions—B. D. Shreve. Examination of deeds—J. F. Mahon. Miscellaneous—C. G. Porterfield. Miscellaneous—Mrs. M. B. McCord.

5. *Records Section*.—J. M. White, chief. Deeds—C. W. Hastings. Miscellaneous.—J. C. Clements, Nathan Scanland, Mrs. H. G. Waring, Mrs. M. A. McDonald, Mrs. M. M. Steele, H. F. Kendall.

#### FINANCE DIVISION.

Hamilton Dimick, chief; Frank Govern, W. B. Shaw, Jr., assistants. Inspectors' reports—H. Dimick, personally.

Sec. 1. *Bookkeeping*.—Frank Govern, chief. Ledger accounts with appropriations—H. B. Mattox. Requisition for funds—J. R. Venning. Liabilities against and availability of appropriations, Commissioner's account—J. A. Councilor. Cost keeping ledgers—F. H. Ellis.

Sec. 2. *Accounts*.—W. B. Shaw, Jr., chief. Accounting for individual Indian money—J. C. Hering. Removal of exceptions to accounts—M. L. Bundy. Receiving, assembling, giving out for examination, forwarding to auditor, and filing of accounts—A. W. Cummings.

Sec. 3. *Claims*.—T. Williams, chief. Unpaid annuities, segregation of tribal trust funds—G. M. Bettis. Claims record,—Miss H. T. Galpin. Stenographers and Typewriters—Miss M. R. Wilcox, Miss H. R. Hodgkins.

#### METHODS DIVISION.

Thos. J. King, Jr., chief.

1. *Organization Section*.—(a) Mails and Files Section—H. W. Shipe, chief; Homer Smith, assistant.

A. Receiving and Distributing: 1. Charging mail to Divisions—Homer Smith, L. G. Kendrick. 2. Indexing and briefing on four cards—L. E. Foster. Blue, pink and 2 white—J. R. Bennett. Marking action, and filing—R. H. Covington. Index cards—J. N. Ryland. 3. Stamping mail with date of receipt and serial number—J. E. Rohrer. 4. Taking off one white and the pink card and distributing with blue card and one white attached—Mrs. K. F. Whitehead.

B. Arranging returned blue cards and attaching them to correspondence returned for filing—Mrs. Jennie Brown.

C. Complete indexing and final filing—A. W. Brown, Miss E. S. Smith, Frank LaFlesche, J. M. Syphax, Talbot Lynch, George Miller, L. G. Yung, Mrs. A. C. Gilbert.

D. Arranging and filing index cards—Mrs. F. N. Head.

E. Status and vacancy files—Miss E. F. Burden.

F. Press-copying and mailing—William Musser, Melvin Pfeiffer, W. V. McIntosh.

G. In charge of old files—S. D. Caldwell, J. M. Bunton.

H. Placing carbon slips between cards and work on old indexes—Miss M. Desha.

(b) Stenographic section: Lee Morris, chief; H. J. Schermerhorn, assistant.



2. *Statistics Section.*—A. A. Wilhelm, chief. Securing and compiling statistics.—Harry Senior.

#### LAW.

Bascom Johnson, acting law clerk and chairman legislative committee; assistant, C. R. Wanner; stenographer and record clerk, Miss G. O. Hanley.

The law clerk's work includes: Keeping a record of all suits in which the office is concerned. Keeping track of all proposed legislation. Passing on all legal questions in whatever division of the office they arise. Passing on attorneys' contracts. Keeping a brief digest of departmental decisions. This digest will include controversies of

practically every kind. To this end all important decisions of the Department, wherever handled, should be sent to the law clerk, in order that he may obtain memorandums of them.

#### INSPECTION.

E. P. Holcombe, chief supervisor; F. A. Baker, D. N. Dougherty.

Inspection issues order to all inspecting officers, assigning their duties and directing their movements. All reports are read and briefed by Inspection so as to call the attention of the proper administrative sections of the office to the important features, and through its call-up system sees that final definite action is taken by the office.

## Ex-Students and Graduates

Fred Big Horse, of the class of '93, a Sioux Indian, is now an extensive ranch owner in South Dakota, having taken up this work after leaving the Government Service as additional farmer. In a letter recently received from him, he says: "I am interested in Christian Society work; I am now president of the Brotherhood Christian Unity. This organization is the largest among the Dakotas, and has over \$1,000 invested in its work. The organization has become a recognized power for good." He also gives some very interesting information concerning some of our former students and graduates. To quote his letter further:

"Mr. Reuben Quickbear, one of the boys who came to Carlisle in 1879, is at present leading a delegation to Washington, D. C., to confer with the Secretary of the Interior on certain treaties. He has been delegated to Washington several times before. Mr. Quickbear has been clerking for the Jordan Merchandise Company at this Agency since his return from Carlisle. He has a good home and excellent stock. He is secretary of the General Council of this reservation. It is through the influence of this Council that the old chiefs' influence

is dying out and the influence of progression is taking its place.

"Mr. Stephen K. Murray is another of the students who entered Carlisle in 1879. He learned the carpenter's trade at Carlisle and is now a good builder. Since returning to the reservation, he has made himself useful in many ways, and at various times, has helped to build churches in the Dakotas.

"Mr. Raymond B. Stewart, one of the 1879 students, is doing well. He has a good home and is a successful farmer. He is a painter by trade, and during the spring and summer months works at his trade.

"Mr. Morris Walker, one of the students in the early classes, who was one of the first students to go out under the Outing System, is a successful farmer, and has a good home.

"Mr. Ralph Eagle Feather, who went to Carlisle during the first year of its existence and learned the carpenter's trade, has, until recently, been carpenter at the Agency. He left this position to work for himself.

"Chauncey Yellow Robe, who graduated in 1895, has been doing well since he left the school, and is at present instructor in farming at the Rapid City school.

"Clarence W. Thunder, who went to Carlisle in 1883, is assistant district farmer here at the Agency.

"Clement Soldier, who was at Carlisle in 1883, and who married a young lady who

was a student at Carlisle, is considered one of the most progressive men on the reservation. He is at present doing clerical work in the Agent's office."

Mr. Frank Cayou recently paid the school an extended visit. After graduating from Carlisle in 1896 he attended Conway Hall for two years and went to Dickinson for one and a half years. He was enrolled as a student at the University of Illinois for three years, then became assistant athletic director and coach there. Since then, Mr. Cayou has been connected with some of the strongest football and other athletic teams in the west, his "Little Giants" football players at Wabash University several years ago making him especially well known as a coach. For the past year Mr. Cayou has been coach of the teams of Washington University, at St. Louis.

Joseph Ruiz, a Pueblo Indian of the class of '03, is doing well as a carpenter. He owns his home, which he built himself. For a while after leaving Carlisle he was assistant disciplinarian at Albuquerque. A letter received from the large mill company for which Mr. Ruiz is working in Las Cruces, shows that he has been very successful and that they hold him in high esteem. He started to work for these people four years ago at \$1.00 per day, and was gradually promoted until at present he is getting \$4.00 per day.

George Pradt, a Pueblo Indian of the class of '03, is at present doing good work as a deputy forest ranger on the Manzano National Forest; he is also Deputy Game and Fish Warden of Valencia County, N. M. His work is thoroughly appreciated by the Forestry authorities. It is his duty to look after about 200,000 acres of Uncle Sam's forests. His home is at Grants, New Mexico.

Luzena Choteau Roscamp, a Wyandot Indian of the class of '92, who after leaving Carlisle attended the Northern Indiana Normal School, and the Bryant & Stratton Business College at Chicago, recently married Joseph Stanley Roscamp, and is living at Chafey, Nevada. Previous to her marriage she was, for a time, on the staff of the Chicago *Inter Ocean* and later a stenographer in the Treasury Department at Washington.

A letter from Edgar Richard, of the class of '01, a Tuscarora Indian, who is now residing in Lewiston, N. Y., tells of his success at his present occupation of farming. He owns his own home, is getting good results from his farm, has money in the bank, is a member of the Baptist Church, and is regularly teaching a class of young men in Sunday school.

Joseph Porter, one of the apprentices of our printing department, and a member of the Navajo tribe, has accepted a position with the Bulletin Publishing Company, at Dillsburg, Pa. He starts in at \$12.00 a week and we expect him to "make good". He has done excellent work at his trade during the past year.

William Paul, an Alaskan Indian of the class of 1902, is now clerk and assistant treasurer at Whitworth College, Tacoma, Washington. He has become closely identified with the affairs of this college, being literary editor of the college paper and treasurer of the Y. M. C. A.

Kathryne Dyackanoff, a graduate of Carlisle, paid the school a visit enroute to her home in Unalaska, Alaska. She has just completed a four years' course at West Chester State Normal. She has accepted an appointment from the government as teacher in the Alaskan service.



*Photograph by Carpenter, of the Field Museum.*

A GOOD TYPE OF THE SIOUX WOMAN.





THE SUPERINTENDENT OF THE CARLISLE SCHOOL.

Eli M. Peazzoni, who graduated with the class of 1907, was married on May 26th to Miss Clara Scott, of Ivyland. The ceremony took place at West Hope Presbyterian church, Philadelphia. The wedding guests were the relatives and friends of the bride. After the ceremony the happy couple remained in Philadelphia, but later they removed to Ivyland, Pa., where they will reside until fall, when Mr. Peazzoni will resume his duties in the automobile business. They expect to make their permanent home in that city. The courtship began eight years ago when Eli was a student at Carlisle and it was on his first outing that he met his present bride, and soon afterwards became engaged to her.

Letters which are received from time to time from Stephen Glori, who completed a course of training at this school last year but did not graduate, indicate that he is doing remarkably well in New York City. Stephen is a Filipino and while here received training as a printer. He is working in one of the large establishments, and is now receiving \$21.00 per week, the Union scale of wages in that city. He is also earning additional money and making himself of greater usefulness by occasionally substituting in the evening in newspaper offices.

Louis Roy, who left this school in May to accept the place of assistant printer at the Chilocco school, is proving his worth as an Indian craftsman. The July issue of *The Indian School Journal* attests his ability as a cylinder pressman. This issue under his hands is not only an improvement over former numbers of that publication, but shows much skill in handling double-tone ink, one of the hardest propositions put up to a pressman. He has recently been offered a good position in one of the publishing houses of Arkansas City, Kansas.

We were pleased to receive last month a visit from Mr. Addison Johnston, class of 1908, and a former apprentice in the print shop. Mr. Johnston is a Cherokee, his home being in North Carolina. He left the school in 1906 to enter the State Printing Department at Harrisburg, which position he has filled most acceptably ever since. He is one of the many students of Carlisle who are "making good."

Supervisor Charles E. Dagenett made Carlisle a short visit the past month while on his way from Buffalo to Washington. Mr. Dagenett is always interested in the work of the institution; sufficiently so to make us a visit whenever in this part of the country, and we are always glad to have him come. He is one of the most prominent Alumni of Carlisle.

Genus Baird, an ex-student, who left here about a year ago to assume the mechanical management of *The New Era*, the Rosebud Reservation magazine, is making good. We are glad to note the changes and improvements in that publication.

Agnes White, after being graduated at Carlisle, enrolled in the Bloomsburg State Normal, where she has been for the past four years. Recently she was with us a few days before leaving for her home. It is her intention to teach.

Mrs. Lettie Scott, formerly Miss Lettie Scott, a member of class 1899, has now a nice, comfortable home of her own in Buffalo, New York. Her husband, Frank Scott, is also an ex-student. He is a motorman.

Lizzie Hayes, Nez Perce, an ex-student of Carlisle, is doing well among her people. She is the president of the Young Women's Christian Association at Kamiah, Idaho. It was organized there some years ago.

# Official Changes of the Service.

## CHANGES IN SCHOOL EMPLOYEES FOR THE MONTH OF MAY, 1909.

### APPOINTMENTS.

Kate M. Ward, Tomah, nurse, 500.  
Jesse S. Studer, Chilocco, teacher, 720.  
Anna P. Shea, Red Lake, matron, 540.  
Eleanor Clay, Truxton, seamstress, 540.  
Carrie Noel, Kickapoo, seamstress, 360.  
Margaret Fox, Wahpeton, teacher, 540.  
Harry S. Pinchney, Carlisle, fireman, 420.  
George B. Selkirk, Sisseton, asst. clerk, 720.  
David Navarro, Soho, police private, 20 mo.  
Charles E. Frye, Chemawa, wagonmaker, 720.  
Helena Smith, Fort Totten, kindergartner, 600.  
George W. Hilliard, Puyallup, nightwatch, 500.  
Lee Goodnight, Tongue River, Ind., teacher, 600.  
Margaret M. Bunton, Fort Peck, kindergartner, 600.  
Caroline S. Taylor, Western Navajo, asst. matron, 540.

### EXCEPTED POSITIONS—APPOINTMENTS.

Lucie John, Shoshoni, haker, 480.  
Mrs. Agnes Goss, Blackfeet, cook, 420.  
Gabe DeMar, Hayward, carpenter, 600.  
Alexander Sage, Bismarck, laborer, 420.  
Susie Louie, Ft. Bidwell, laundress, 300.  
Mary P. Wells, Chilocco, assistant, 180.  
Lillie B. Allman, Ft. Lapwai, cook, 500.  
Louis Roy, Chilocco, asst. engineer, 300.  
Emma Forest, Ft. Bidwell, laundress, 300.  
Paul Cardish, Keshena, policeman, 20 mo.  
Henrietta Miller, Kickapoo, laundress, 360.  
John J. Ingle, Western Navajo, farmer, 300.  
Mary B. Bibb, Colony, financial clerk, 600.  
William Spruce, Morris, disciplinarian, 720.  
John Spier, Ft. Lewis, police private, 20 Mo.  
Jerome Walker, Ft. Lapwai, interpreter, 200.  
Nettie Simons, Pine Ridge, housekeeper, 300.  
Jennie Wilson, Ft. Peck, housekeeper, 30 Mo.  
Hillary Angelique, Colville, housekeeper, 300.  
Mrs. Nellie Swayne, Calnilla, housekeeper, 300.  
Sawatti Toribio, Albuquerque, field matron, 300.  
Oscar Warden, White Earth, disciplinarian, 660.  
Charles W. Finch, San Juan, disciplinarian, 720.  
Charles E. Leithead, Ft. Bidwell, physician, 480.  
E. Ethel Laughlin, Shoshoni, asst. seamstress, 300.  
Virginia Peery, Phoenix, assistant seamstress, 300.  
Fred Hatch, Mt. Pleasant, assistant carpenter, 300.  
Isaac Grey Hair, Chamberlain, disciplinarian, 720.  
Moses Wilkie, Fort Totten, assistant engineer, 300.  
Rosina P. Hudson, Fort Totten, housekeeper, 30 mo.  
Emma Cottier, Rapid City, assistant seamstress, 300.  
Sockemtickem Pierre, Colville, police private, 20 Mo.  
William W. Roblee, Sherman Institute, physician, 720.  
William Wahwahnetah, Cherokee, nightwatchman, 300.

### REINSTATEMENTS.

Neva Farrand, Red Moon, teacher, 540.  
Theresa Byrnes, Umatilla, teacher, 540.  
Mary E. Newell, Ft. Bidwell, matron, 500.  
Patrick S. Escalanti, Ft. Yuma, baker, 240.  
Milton Boylan, Umatilla, Ind. teacher, 660.

Ida A. Dalton, Tomah, assistant matron, 500.  
Bertha L. Bunn, Ft. Lapwai, asst. matron, 580.  
William H. Soedt, Colville, Add'l. farmer, 840.

### TRANSFERS.

Irene Inscho, Shawnee, cook, 450, from Red Moon.  
John Roy, Pawhuska, asst. engineer, 600, from Agency.  
Susie Thomas, San Juan, seamstress, 540, from Umatilla.  
Ella Gilmore, Ft. Totten, teacher, 72 Mo., from Rosebud.  
John F. Wasnund, Ft. Lewis, teacher, 720, from Rosebud.  
William S. Kriegh, Rosebud, teacher, 720, from U. Cut Meat.  
Hiram Jones, Mescalero, disciplinarian, 780, from Morris School.  
Jesse W. Smith, Rosebud, teacher, 720, from Black Pipe School.  
Francis A. Swayne, Colmillo, Supt., 900, from clerk Seger School.  
U. L. Clardy, Round Valley, Clerk, 1000, from Omaha Agency.  
Grace Wasmund, Ft. Lewis, housekeeper, 300, from Rosebud.  
Margaret A. Bingham, Roosevelt, teacher, 80 Mo., from Tohatchi.  
Olga L. Smith, Rosebud, housekeeper, 300, from Black Pipe School.  
Charles D. Parkhurst, Hayward, disciplinarian, 600 from Chamberlain.  
David B. Taylor, Sac & Fox, Okla., farmer, 660, from Wittenberg, Wis.  
Russell Ratliff, Haskell Institute, asst. supt., 1500, from lease clerk 1200, Yakima Agency.

### UNCLASSIFIED SERVICE—APPOINTMENTS.

James Touhey, Bismarck, laborer, 420.  
Charles F. Franklin, Otoe, laborer, 600.  
Jose Gamez, LaJolla, laborer, 1.50 day.  
Carl B. Skogstad, Flandreau, laborer, 500.  
E. W. Maxwell, Malki, laborer, 2.75 day.  
Redhorn, Standing Rock Sch., janitor, 180.  
Ceferino Mojado, LaJolla, Carpenter, 2.50.  
William D. Murphy, Blackfeet, laborer, 360.  
Peter W. Lightfoot, Vermillion Lake, laborer, 540.

### PROMOTION OR REDUCTION.

Robert B. Hawk, Chamberlain, disciplinarian, 720.  
San Brace, Chamberlain, teacher, 600, Boarding School.  
Mary J. Brishois, Flandreau, asst. 480 from laundress, 500.  
Antoinette Duclos, Ft. Mojave, teacher, 720, from teacher, 600.  
Anna B. O'Bryan, Jicarilla, matron, 600, from asst. matron 500.  
Charles E. Gray, Rosebud, engineer, 1000, from asst. eng. 840.  
Joseph C. Bartholomeau, Pawhuska, engineer, 900, from asst. eng. 600.  
Oliver Humhagar, Shawnee, Industr. Teacher 900, from Industr. Teacher, 780.

### TEMPORARY APPOINTMENTS.

J. A. Baum, Carlisle, teacher, 720.  
Ida Buffalo, Rosebud, teacher, 720.



Lydia C. Hutt, Haskell, nurse, 720.  
 Nellie Oliver, Ft. Shaw, baker, 560.  
 Alida Weeks, Rosebud, teacher, 720.  
 Bert Rowland, Mescalero, clerk, 960.  
 Gladys Chapman, Nevada, cook, 500.  
 Martha H. Rastall, Pierre, clerk, 900.  
 Frieda Schultz, Red Moon, cook, 400.  
 Robert Martin, San Juan, farmer, 720.  
 Sophia Holm, Wittenberg, cook, 500.  
 Clyde Calloway, San Juan, cook, 540.  
 M. T. Dewalt, Carlisle, fireman, 420.  
 Grace Treat, Umatilla, laundress, 400.  
 Hans Simons, Pine Ridge, teacher, 720.  
 Dick Herman, Klamath, carpenter, 720.  
 Eugene Sharp, Klamath, carpenter, 720.  
 Annie Phillips, Otoe, asst. matron, 420.  
 Grace Daly, Rosebud, housekeeper, 300.  
 Carrie Tiffany, Warm Spring, cook, 500.  
 H. S. Peck, Chemawa, Ind. teacher, 660.  
 Florian Ford, Tongue River, farmer, 720.  
 Mattie Green, Jicarilla, asst. matron, 500.  
 Alva C. Cooper, Kiowa, Ind. teacher, 720.  
 James M. Brooks, Havasupai, teacher, 720.  
 Sadie A. Richey, Carlisle, asst. cook, 300.  
 Pearl Conklin, White Earth, gardner, 600.  
 Leandro Cordova, Jicarilla, carpenter, 600.  
 Sarah James, Wahpeton, asst. matron, 400.  
 Cark T. Armson, Wittenberg, farmer, 600.  
 Goldia B. House, Rapid City, teacher, 600.  
 Anna Modem, Bismarck, asst. matron, 300.  
 Eunice M. Klablinger, Rosebud, cook, 500.  
 Antoinette Vaisor, White Earth, baker, 400.  
 Myron J. Sherman, Hayward, gardener, 600.  
 Emma F. Mann, Chamberlain, teacher, 540.  
 John R. Kernahan, Otoe, nightwatch, 35 mo.  
 Floyd C. Meyer, Klamath, Ind. teacher, 660.  
 Deborah W. Nevius, Red Moon, matron, 400.  
 Ida C. Burnett, Shoshoni Sch., laundress, 480.  
 John Redsleeves, Tongue River, teacher, 600.  
 John Lawson Brown, Cherokee, clerk, 50 mo.  
 Harry A. Carter, Carlisle, disciplinarian, 800.  
 Elvira Escalanti, Ft. Yuma, asst. matron, 520.  
 Gertrude McLain, Rosebud, housekeeper, 300.  
 Louis McLean, Flandreau, asst. engineer, 600.  
 Olive Hosier, Tongue River Sch., matron, 500.  
 Inez B. Sherry, Tongue River, seamstress, 480.  
 Warren Applegate, Klamath, Ind. teacher, 660.  
 Kate D. Carr, Tongue River, asst. matron, 300.  
 J. W. Pinch, Lac du Flambeau, physician, 720.  
 Minnie Manion, Ft. Peck, housekeeper, 30 mo.  
 Clara McFatridge, Umatilla, sten. & tpw., 720.  
 Susanna C. Bandy, Umatilla, asst. matron, 500.  
 Maude E. Burton, Grand Junction, nurse, 50 mo.  
 James M. Holman, Klamath, disciplinarian, 900.  
 Theodore A. Calvert, Pawhuska, nightwatch, 480.  
 Kate D. Carr, Tongue River Sch., seamstress, 480.  
 George Gardner, Carlisle, asst. disciplinarian, 720.  
 Edward Raboin, Ft. Lapwai, Add'l. farmer, 60 mo.  
 Antoine Rondeau, Tongue River, Ind. teacher, 600.  
 Alexina D. Laffin, Warm Spring, asst. matron, 400.

Leon A. Crockett, Shoshoni Sch., asst. engineer, 600.  
 Myrtle Cole, Flathead School, Jocko, teacher, 75 mo.  
 Margaret Daly, Blackfeet, Sch. Browning, teacher, 480.  
 Mrs. C. T. Kirkpatrick, Western Navajo, seamstress, 540.  
 Stephen Bowdish, Captain Grande, carpenter & painter,  
 3.50 day.

## SEPARATIONS AND RESIGNATIONS.

Maurice E. Peairs, clerk, 900.  
 Lou E. Curtis, Genoa, cook, 500.  
 Kate M. Ward, asst. matron, 500.  
 Ida Buffalo, Rosebud, teacher, 720.  
 W. H. Beall, Ft. Lewis, teacher, 720.  
 Mary L. Newell, Morris, teacher, 600.  
 Mary L. Ohl, Nevada, seamstress, 480.  
 Nellie Crofoot, Ft. Lapwai, cook, 500.  
 Lauretta Howe, Otoe, asst. matron, 420.  
 Grace Daly, Rosebud, housekeeper, 300.  
 Jessie S. Rowen, Chilocco, teacher, 720.  
 Frieda Schultz, Red Moon, matron, 400.  
 August Seitz, Ft. Lapwai, engineer, 840.  
 Emma Vesper, Tomah, asst. matron, 500.  
 Mary L. Blackwell, Shawnee, cook, 450.  
 H. S. Peck, Chemawa, Ind. teacher, 660.  
 Josephine Male, Wahpeton, teacher, 540.  
 Lena Archiquette, Wittenberg, cook, 500.  
 William E. Oliver, San Juan, logger, 720.  
 Lavinia John, Wittenberg, asst. cook, 360.  
 Adelyne Shively, San Juan, laundress, 500.  
 E. W. Maxwell, Malki, laborer, 82.50 mo.  
 Helen M. Fumston, Leupp, asst. clerk, 600.  
 Sallie M. Wells, Ft. Belknap, teacher, 600.  
 Ella H. Gilmore, Ft. Belknap, teacher, 800.  
 Lizze Bonga, Wahpeton, asst. matron, 400.  
 Lee Goodnight, Tongue River, teacher, 600.  
 Majorie Knox, Red Lake, asst. teacher, 540.  
 Charles B. Sunday, Hayward, carpenter, 600.  
 Annie R. Cranford, Ft. Mojave, teacher, 720.  
 J. P. Warinner, Chemawa, Ind. teacher, 660.  
 George Mudge, Chemawa, wagonmaker, 720.  
 Mary K. Packard, Ft. Totten, teacher, 72 mo.  
 Franklin N. Revard, Pawhuska, constable, 720.  
 Elizabeth Calloway, San Juan, seamstress, 540.  
 Charles Boone, Sac & Fox, Okla., farmer, 660.  
 Harry Thompson, Standing Rock, engineer, 720.  
 Maurice McClew, Nevada, Add'l. farmer, 60 mo.  
 Reinholt Hoffman, Carlisle, teacher of agri., 800.  
 Lillie B. Allman, Ft. Lapwai, asst. matron, 580.  
 William T. Hughes, Pawhuska, nightwatch, 480.  
 Cyril A. Rose, Ft. Lapwai, Add'l. farmer, 60 mo.  
 Mary M. Jackson, Ft. Totten, kindergartner, 600.  
 Mary Littlehorse, Standing Rock, seamstress, 480.  
 Eleanore Clay, Truxton Canon, asst. matron, 540.  
 John Redsleeves, Tongue River, Ind. teacher, 600.  
 Frankie Kelleher, Truxton Canon, seamstress, 540.  
 James B. Church, Ft. Totten, Add'l. farmer, 65 mo.  
 Mrs. Kirkpatrick, Western Navajo, asst. matron, 540.  
 Charles R. Cranford, Ft. Mojave Sch., agency farmer, 720.  
 Elizabeth Blackfox, Standing Rock, housekeeper, 30 mo.  
 Stephen Bowdish, Capitan Grande, carpenter & painter  
 3.50 day.

## CHANGES IN SCHOOL EMPLOYES FOR THE MONTH OF JUNE, 1909.

### APPOINTMENTS.

Hattie H. Knoop, Keshena, cook, 500.  
Mayne T. Neal, Colorado River, cook, 600.  
Edwin M. Winter, Standing Rock, engineer, 720.  
Frederick H. Monk, Cheyenne River, physician, 1000.  
William H. Roberts, Sisseton, farmer and carpenter, 720.  
John M. Lack, Tongue River Agency, Ind. teacher, 600.

### EXCEPTED POSITIONS—APPOINTMENTS.

Jennie Beaulieu, Bena, cook, 420.  
Joel House, Oneida, nightwatch, 360.  
Rose Sossieur, White Earth, cook, 540.  
Roy Thomas, Phoenix, physician, 720.  
Charles Felix, Yankton, police, 20 mo.  
F. E. Farrel, Kickapoo, Fin. clerk, 900.  
Harriet Etnier, Malki, housekeeper, 300.  
Charley Ono, Ft. Yuma, policeman, 240.  
Lizzie Bonga, Flandreau, asst. cook, 300.  
Dave Escalanti, Ft. Yuma, policeman, 240.  
Mollie Osif, Phoenix, asst. seamstress, 300.  
Tom Ute, Ft. Lewis, police private, 20 mo.  
John Redcloud, Wittenburg, interpreter, 120.  
Lena Ludwick, Oneida, asst. seamstress, 240.  
Norbert Landry, Ft. Totten, nightwatch, 420.  
Katharine Luna, Phoenix, asst. laundress, 300.  
Emmet VanFleet, Ft. Mojave, gardener, 300.  
Albert Tsinnie, Western Navajo, laborer, 200.  
Etta Martinez, Chilocco, asst. seamstress, 300.  
Mack Lomaventewa, Otee, nightwatch, 35 mo.  
Jesse B. Lambert, Cherokee, forestranger, 900.  
Louis McCloud, Nevada, police private, 20 mo.  
Myra Valenzuela, Phoenix, asst. laundress, 240.  
Alhert Medicine, Cantonment, nightwatch, 360.  
Louis C. Hamlin, White Earth, nightwatch, 500.  
Henry Roberts, Haskell, asst. property clerk, 300.  
Samoson Cornelius, Flandreau, asst. engineer, 600.  
Peter Shields, Jr., Grand Junction, disciplinarian, 720.  
Jose Lazaro Sanchez, Albuquerque, police private, 20 mo.

### REINSTATEMENTS.

Charles Mayr, Oneida, engineer, 900.  
Mena Spradling, Bismarck, matron, 500.  
Nora M. Holt, Jicarilla, seamstress, 500.  
Sarah Cornelius, Flandreau, laundress, 500.  
Kyle Gray, Crow Agency, Ind. teacher, 600.  
Laura F. Berchenhrter, Haskell, nurse, 720.  
Guy W. Jones, White Earth, Ind. teacher, 600.  
George W. Wimherly, Hayward, physician, 1000.  
Celia A. Bauman, Standing Rock, Seamstress, 480.  
Christopher H. Liehe, White Earth, carpenter, 600.

### SEPARATIONS—RESIGNATIONS.

John Beck, Phoenix, tailor, 750.  
Jane Mahaney, Morris, cook, 500.  
Pearl Curry, Chilocco, nurse, 600.  
J. A. Baum, Carlisle, teacher, 720.  
Lydia C. Hutt, Haskell, nurse, 720.  
Kate Baker, Bismarck, matron, 500.  
Mary L. Engel, Keshena, cook, 500.  
Annie Morongo, Malki, teacher, 480.

Mary H. White, Morris, matron, 600.  
Frieda Schultz, Red Moon, cook, 400.  
Alex Herring, Umatilla, laborer, 480.  
Martha Martin, Washunga, cook, 400.  
Clyde Calloway, San Juan, cook, 540.  
Ellen R. Blue, Umatilla, teacher, 720.  
Joe Ghangraw, Umatilla, laborer, 480.  
Allie B. Bushy, Santee, principal, 900.  
Carrie L. Davis, Flandreau, nurse, 600.  
Estelle Weidler, Carlisle, teacher, 660.  
Margaret Daly, Blackfeet, teacher, 480.  
Metta P. Lindsey, Santee, teacher, 660.  
Carrie Tiffany, Warm Springs, cook, 500.  
Mary C. Wright, Bena, seamstress, 420.  
Hattie Williams, Ft. Yuma, Cook, 600.  
James Foley, Mt. Pleasant, farmer, 720.  
Norman W. Frost, Haskell, teacher, 720.  
Leo Sampson, Umatilla, interpreter, 180.  
Mayme Neal, Colorado River, cook, 600.  
T. D. Hurley, Pawhuska, clerk, 3.50 day.  
John C. Knight, Wahpeton, teacher, 720.  
Jessie M. Fisher, Santee, seamstress, 420.  
Grace I. Bachman, Carlisle, teacher, 600.  
Deborah Nevius, Red Moon, matron, 400.  
Wilbert E. Meagley, Santee, Supt., 1500.  
Grace Treat, Umatilla, asst. matron, 500.  
Grace Weston, White Earth, teacher, 540.  
Harry Kohpay, Pawhuska, asst. clerk, 600.  
Clara Denninger, Rice Station, cook, 600.  
Andrew Larsen, Warm Springs, teacher, 600.  
Mary A. Cogan, Ft. Lapwai, teacher, 500.  
Myrtle B. Wheelock, Morris, teacher, 600.  
Zenna Jackson, Nett Lake, teacher, 50 mo.  
Clara H. Duclos, Ft. Mojave, teacher, 600.  
Alice Awachawa, Moqui, asst. matron, 480.  
Goldie B. House, Rapid City, teacher, 600.  
Elsie Walker, Carson School, teacher, 720.  
Lewis W. Page, Blackfeet, teacher, 60 Mo.  
Antoinette Vaisor, White Earth, haker, 400.  
James M. Brooks, Havashupai, teacher, 720.  
George H. Cook, Mt. Pleasant, farmer, 720.  
Nicholas N. Ahernathy, Haskell, mason, 800.  
J. H. Locke, San Juan, Add'l. farmer, 75 mo.  
Gertrude Coleman, Moqui, asst. matron, 480.  
Kate E. Bennett, Rosebud, Ind. teacher, 600.  
Sara A. Rice, Carlisle, asst. storekeeper, 600.  
Hattie M. Miller, White Earth, teacher, 600.  
Marie Richard, Seger Sch. Colony, cook, 500.  
Elizabeth Calloway, San Juan, laundress, 500.  
Katie L. Owen, White Earth, seamstress, 480.  
Alpha Spence, Kickapoo, financial clerk, 900.  
Carrie Penney, La Jolla, housekeeper, 30 mo.  
Margaret Carson, Wahpeton, seamstress, 480.  
John W. Williamson, Genoa, Dairyman, 600.  
Louis McLean, Flandreau, asst. engineer, 600.  
Percy M. Somers, Ft. Mojave, engineer, 1000.  
Robert M. Mosher, Blackfeet, asst. clerk, 900.  
John Lawson Brown, Cherokee, clerk, 50 mo.  
Blanch K. Culp, Ft. Totten, asst. matron, 540.  
Earl J. Denton, Sherman Institute, haker, 600.  
Ada M. James, Albuquerque, asst. matron, 540.  
G. W. Boynton, Yankima, timekeeper, 90 mo.  
Susanna C. Bandy, Umatilla, asst. matron, 500.

Myrthena E. Taylor, Warmspring, teacher, 660.  
 Myrtle Davis, White Earth, kindergartner, 600.  
 John Big Fire, Chamberlain, painter, 2.00 day.  
 William F. Aven, Haskell, Prin. teacher, 1100.  
 Julia Donoghue, Round Valley, asst. cook, 360.  
 John T. B. Widney, Washunga, physician, 600.  
 Albert Tsinnie, Western Navajo, laundress, 480.  
 John A. McKay, Yankton, add'l. farmer, 60 mo.  
 Mary A. Atchison, Flandreau, asst. matron, 540.  
 Elvira S. Escalanti, Ft. Yuma, asst. matron, 520.  
 Maude E. Burton, Grand Junction, nurse, 50 mo.  
 Anna J. Ritter, Seger Sch. Colony, matron, 600.  
 Mary B. Larsen, Warmspring, housekeeper, 300.  
 Arthur D. Walter, Morris, engineer, 840. (Died.)  
 Alida Weeks, Rosebud Agency Sch., teacher, 720.  
 Lyde Taylor, Rosebud Agency Sch., teacher, 720.  
 Esther A. Gunderson, Wittenberg, teacher, 40 mo.  
 Louis C. Hamlin, White Earth, indus. teacher, 600.  
 Alexina, D. Laffin, Warmspring, asst. matron, 400.  
 Charles E. Orr, Phoenix, shoe & harnessmaker, 780.  
 Harry J. Kelsch, Rosebud Agency Sch., teacher, 720.  
 George W. Williams, Western Navajo, laborer, 720.  
 Elizabeth S. Cooper, White Earth, actg. prin., 1000.  
 Catharine J. Dixie, Warmspring, kindergartner, 600.  
 Samuel F. Hudelson, Rice Station, Ind. teacher, 720.  
 Florence G. Hnnter, Ft. Lapwai, Irreg. clerk, 60 mo.  
 W. S. Dysert, Carlisle, harnessmaker & cobbler, 660.  
 Richard Lewis, Seger Sch., Colony, asst. teacher, 540.  
 Henry C. Lovelace, Western Navajo, blacksmith, 800.  
 Chester I. Paddock, Western Navajo, blacksmith, 800.  
 Zada Kelsch, Rosebud Agency Sch., housekeeper, 300.  
 Peter Shields, Jr., Grand Junction, Disciplinarian, 720.  
 Richard Shnnatona, Sac & Fox, Okla., asst. clerk, 720.  
 Marion M. Camp'll, Cheyenne&Arapaho Agcy., nurse 600.  
 Mattie A. Wyckoff, Rosebud Agcy. Sch., housekeeper, 300.  
 Gertrude McLane, Rosebud Agcy. Sch., housekeeper, 300.  
 Nicholas Dormer, Carlisle, asst. harnessmaker & cobbler, 660.  
 Mrs. Charles T. Kirkpatrick, Western Navajo, seamstress, 540.

#### EXCEPTED POSITIONS—SEPARATIONS.

Smison, Yakima, police, 20 mo.  
 Ude-a-pah, San Juan, assistant, 400.  
 Charley Jamon, Zuni, police, 20 mo.  
 John Spier, Ft. Lewis, police, 20 mo.  
 G. P. Doyle, Bishop, physician, 600.  
 William C. Sharp, Moapa, supt., 900.  
 Henry Hostile, Yankton, judge, 7 Mo.  
 H. L. Hulburd, Morris, physician, 400.  
 Charley Dick, Yakima, police, 20 mo.  
 David Gilbert, Phoenix, assistant, 240.  
 Richard Smith, Colony, carpenter, 400.  
 John Jaundron, Yankton, Judge, 7 Mo.  
 Katie L. Brewer, Chemawa, cook, 600.  
 John Buffalo, Ft. Lewis, police, 20 mo.  
 J. Duncan, Ft. Lewis, nightwatch, 360.  
 Jas. Lohnes, Ft. Totten, police, 20 mo.  
 Charles Felix, Yankton, police, 20 mo.  
 Jas. Harrison, Ft. Lewis, police, 25 mo.  
 Julia Wheelock, Morris, laundress, 480.  
 Delma Boutang, Morris, asst. cook, 300.  
 Walter Packard, Keshena, fireman, 200.

Simon Antelope, Yankton, Judge, 7 Mo.  
 Stirley C. Davis, Colony, physician, 600.  
 John Kane, Ft. Lapwai, nightwatch, 480.  
 Emmet VanFleet, Mojave, gardener, 300.  
 Pablo Duran, Santa Fe, Nightwatch, 480.  
 Harry Walker, Pawhuska, physician, 600.  
 Josiah A. Powlas, Oneida, physician, 500.  
 John Whipple, Rapid City, assistant, 300.  
 Lewis James, Ft. Totten, interpreter, 120  
 Lucian Willams, Umatilla, police, 20 mo.  
 Ida Lewis, Pechanga, housekeeper, 30 mo.  
 Jessie Bent, Chilocco, asst. seamstress, 300.  
 Henry C. Beall, Ft. Lewis, physician, 500.  
 Alex Baird, Haskell, asst. propt. clerk, 300.  
 Charles Be-dug-i, San Juan, private, 20 mo.  
 W. H. Holt, Pipestone, disciplinarian, 720.  
 Cecelia Hoptowit, Yakima, asst. cook, 300.  
 Jennie LaCroix, Flandreau, asst. cook, 300.  
 H. A. Conners, Nett Lake, interpreter, 120.  
 Nellie David, Phoenix, asst. laundress, 300.  
 Oscar Zane, Wyandotte, asst. engineer, 240.  
 Olive Webster, Carlisle, hospital cook, 300.  
 Charles Winemusca, Nevada, police, 20 mo.  
 Nettie Hoffer, Yakima, asst. seamstress, 300.  
 William Spruce, Morris, disciplinarian, 720.  
 Frank N. Revard, Pawhuska, constable, 720.  
 Theresa Angus, Vermillion Lake, cook, 480.  
 Mary E. Delbo, Martinez, field matron, 300.  
 Carrie Penney, LaJolla, housekeeper, 30 mo.  
 Lena Ludwick, Oneida, asst. seamstress, 240.  
 Bruce Burton, Colorado River, engineer, 300.  
 James Staples, White Earth, nightwatch, 500.  
 Jerome Walker, Ft. Lapwai, interpreter, 200.  
 Henry Hartley, Ft. Yuma, policeman, 20 mo.  
 Blanche M. Davis, Rincon, housekeeper, 300.  
 Nettie Runke, Pangnitch, financial clerk, 480.  
 Katherine Luna, Phoenix, asst. laundress, 240.  
 Frank Blackboy, Ft. Totten, interpreter, 120.  
 Sam Columbus, Yakima, nightwatchman, 240.  
 Benjamin Stead, Rapid Cfty, asst. farmer, 300.  
 Virginia Peery, Phoenix, asst. seamstress, 300.  
 Carlino Ledger, Round Valley, stableman, 480.  
 Santiago Troncosa, Albuquerque, police, 20 mo.  
 Mark S. Revard, Pawhuska, asst. engineer, 480.  
 Absalom Skenandore, Oneida, nightwatch, 360.  
 Bertha Pradt, Albuquerque, housekeeper, 30 mo.  
 Minnie Beleendelsoy, San Juan, asst. cook, 300.  
 John B. Throwbridge, Hayward, physician, 400.  
 John A. McKay, Yankton, Add'l. farmer, 60 mo.  
 Charley Escalanti, Ft. Yuma, policeman, 20 mo.  
 Bessie L. Veix, Western Navajo, asst. clerk, 660.  
 Mamie Robinson, Ft. Yuma, financial clerk, 1000.  
 Bessie A. Demaree, Ft. Peck, housekeeper, 30 mo.  
 Agnes Kennedy, Albuquerque, housekeeper, 30 mo.  
 John Brown, Walker River Sch., Schurz, police, 25 mo.

#### TRANSFERS.

Jacob Smith, Cherokee, fireman, 300, to Genoa.  
 William H. Hashbarger, Keshena, teacher, 60 mo.  
 Mary E. Cox, Leupp, matron, 600, to Moapa, Nev.  
 Mariette Wood, Carlisle, teacher, 900, to Santa Fe.  
 Ida Mead, Wahpeton, cook, 500, from M. K. School.  
 Omer D. Lewis, Sac & Fox, Okla., add'l. farmer, 720.



Sophia Rice, White Earth, cook, 540, to Tomah, Wis.  
 Sarah J. Banks, Morris, nurse, 600, to Flanderau, S. D.  
 Susan P. Moncrieff, Yankton, Seamstress, 500, to Ponca.  
 Guy Cooley, Rice Station, asst. 600, from Indian Office.  
 Ross C. Preston, Pawhuska, principal, 1400, to Carlisle.  
 Henry Happe, Mt. Pleasant, farmer, 720, from Ft. Shaw.  
 M. Ferguson, Vermillion Lake, cook, 480, from Morris.  
 M. A. Bingham, Roosevelt, teacher, 800, from Tohatchi.  
 Norman Egolf, Carlisle, dairyman, 600, to Genoa, Neb.  
 Ida Luppy, Pawhuska, Fem. Ind. teacher, 720, to Osage.  
 Jennie A. Cooper, Morris, teacher, 720, to Ft. Shaw, Mont.  
 Lucretia T. Ross, Phoenix, nurse, 840, to Dr. Murphy's roll.  
 James G. Evans, Keshena, teacher, 60 mo. to Rosebud, S. D.  
 Maude E. Walter, Morris, seamstress, 500, to Wahpeton, N. D.

## CHANGES—AGENCY EMPLOYEES FOR THE MONTH OF MAY, 1909.

### REINSTATEMENTS—APPOINTMENTS.

James E. Kirk, Red Lake, Clerk, 840.  
 David W. Peel, Klamath, Carpenter, 720.  
 Elizabeth C. Sloan, Ft. Belknap, Teacher, 600.

### PROMOTION OR REDUCTION.

Hugh H. Phelps, Shoshoni, Wyo., Carpenter, 840.  
 Nola Buchanan, Kiowa, Cook, 500, from Baker, 420.  
 Elizabeth Schleppy, Kiowa, cook, 500 from Baker 420.  
 Robert E. Johnson, Shoshoni, Wyo., Lease Clerk, 1080.  
 Anna M. Coady, Jicarilla, Field Matron, 720, from matron. 600.  
 Nora E. Hostetter, Kiowa, Baker, 420, from Matron, 500.  
 Hattie M. Powlas, Kiowa, Laundress, 480, from A. Seam. 300.  
 Walter W. Small, Winnebago, Neb., Fin. Clerk, 900, from Fin. Clerk 720.  
 Horace C. Jennerson, Ponca, Okla., Fin. Clerk, 1200, from Lease Clerk, 900.

### TRANSFERS.

Robert K. Bell, Navajo, N. Mex., Farmer, 720.  
 Dennis B. Grant, Kiowa, Engineer, 840., from Ft. Lewis.  
 Ernest W. Jermark, Pawhuska, Clerk, 1400, from Indian Office.  
 Christopher Capps, Pawhuska, Constable 720, from Sac & Fox Agency.  
 George W. Brewer, Nevada, Add'l Farmer, 60 Mo., from Ponca.  
 Henry H. Hay, Union, Clerk, 900, from P. O. Department.

### UNCLASSIFIED SERVICE—APPOINTMENTS.

Michel Fisher, Jocko, Teamster, 420.  
 Jesse E. Hunter, Kiowa, Laborer, 480.  
 Henry L. Bear, Pine Ridge, Laborer, 180.  
 Leonard Frog, Ft. Belknap, Laborer, 400.  
 Victor S. Bear, Ft. Belknap, Laborer, 400.  
 James Blackdog, Ft. Belknap, Laborer, 400.  
 George Marrow Bone, Pine Ridge, Laborer, 240.  
 Carl Sweezy, Cheyenne & Arapaho, Laborer, 300.  
 Gilbert W. Whirlwind, Pine Ridge, Laborer, 180.

Alan L. Owens, Mescalero, clerk, 840, from teacher, Sis-ton.  
 Hattie M. Miller, White Earth, teacher, 540, from Cooper's Position.  
 Marion L. Devol, Santee, principal, 900, from Sac & Fox, Oklahoma.  
 Luther Cox, Western Navajo, Add'l. farmer, 65 mo. to La Pointe, Wis.  
 Marion L. Devol, Sac & Fox, Okla., fin. clerk, 1000, to Santee, Neb.  
 Arthur E. McFarridge, Umatilla, S. & S. DA., 1500, to Grand Ronde.  
 Elizabeth S. Cooper, White Earth, teacher, 600, from acting principal.  
 W. H. H. Benefiel, Ft. Apache, farmer, 72 mo. to supt. at Camp McDowell School.  
 Jennie Benefiel, Ft. Apache, housekeeper, 30 mo. to house keeper, Camp McDowell School.

Nellie Morrison, Cheyenne & Arapaho, Janitor, 300.  
 Ernest Swallow, Cheyenne & Arapaho, Laborer, 300.  
 Francis Ireland, Standing Rock, Agcy., Janitor, 180.  
 Eveleen Rogers, Asy. Ins. Ind. Canton, Laborer, 360.  
 Alex Gilbert, Western Shoshone, Nev., Laborer, 360.  
 William Pryor, Pawbuska, Laborer, & Act. Intpr., 480.  
 Marie Helga Hansen, Asy. Ins. Ind. Canton, Laboer, 360.  
 William Hollenbeck Asy. Ins. Ind. Canton, Laborer, 480.

### APPOINTMENTS—TEMPORARY.

John Johnson, San Juan, Logger, 660.  
 Bessie Chiloquin, Klamath, Cook, 300.  
 J. E. Holder, Southern Ute, Farmer, 720.  
 W. J. Miller, Puyallup, Fin. Clerk, 960.  
 J. F. Mansfield, Winnebago, Clerk, 1000.  
 Alfred A. Anderson, Red Lake, Clerk, 840.  
 E. D. Weston, Tongue River, Sawyer, 90 Mo.  
 Zac Rowland, Tongue River, Engineer, 60 Mo.  
 Guy R. Maryott, Omaba, Agcy., Neb., Clerk, 1000.  
 Guy Kelly, Rosebud Agency, Add'l Farmer, 60 Mo.  
 Frank S. Robinson, Tongue River, Add'l Farmer, 720.  
 Ernest W. Bailey, Pine Ridge, Add'l. Farmer, 65 Mo.  
 Annie Bolinski, Crow Agency, Cook & Laundress, 500.  
 Sam Harney, Western Shoshone, Nev., Blacksmith, 720.  
 Harriet Y. Earrings, Standing Rock, Housekeeper, 30 Mo.  
 E. D. Weston, Tongue River, Saw. & Wheelwright, 70 Mo.  
 Alberta Wheaton, Ponca, Okla., Stenog. & Typwrtr. 720.  
 Charles R. Rowley, LaPointe Agcy., Add'l Farmer, 75 M.  
 John Blackhat, Western Shoshone, Nev., Blacksmith, 720.  
 Mary E. Thorstad, Asylum for Ins. Ind., Canton, Attend 420.  
 Frank V. Dodd, New York, Indian Warehouse, Clerk, 75 Mo.

### UNCLASSIFIED SERVICE—SEPARATIONS.

Alva C. Cooper, Kiowa, Laborer, 480.  
 Wm. E. Keidle, Canton, laborer, 480.  
 Eveleen Rogers, Canton, Laborer, 360.  
 Blue Horse, Ft. Belknap, Laborer, 400.  
 Victor S. Bear, Ft. Belknap, Laborer, 400.  
 Jas. Black Dog, Ft. Belknap, Laborer, 400.  
 Ed. First Smoke, Ft. Belknap, Laborer, 400.  
 George Clincher, Pine Ridge, Laborer, 240.

John Kills Above, Pine Ridge, Laborer, 180.  
Txiste, Apache Agency, asst. sawyer, 30 Mo.  
Peter Long Horse, Ft. Belknap, Laborer, 400.

Claude Bravebull, Standing Rock, Janitor, 180.  
George Marrow Bone, Pine Ridge, Laborer, 180.  
Peter Pretty Bear, Cheyenne River, janitor, 360.

## CHANGES—AGENCY EMPLOYEES FOR THE MONTH OF JUNE, 1909.

### APPOINTMENTS.

Katherine Ellis, Kiowa, field matron, 720.  
George H. Myers, Ft. Berthold, engineer, 720.  
Charles H. Kendall, Rosebud, stockman, 60 mo.  
Eva M. Burnett, Shoshoni, Wyo., issue clerk, 480.  
Alfred H. Ackley, Tongue River, add'l. farmer, 720.  
David B. Henderson, Uintah, & Ouray, blacksmith, 720.

### REINSTATEMENTS.

E. Belle Van Voris, Omaha, asst. clerk, 720.  
Walter L. Pearson, Ponca, add'l. farmer, 720.  
Frank Mead, Tongue River, stock detective, 1500.

### TRANSFERS.

J. W. Reynolds, Winnebago, clerk, 1000, from Flathead.  
John F. De Jamette, Ponca Agcy., teacher, 60 mo. to Ponca.  
George G. Commons, Omaha Agency, clerk, 1000, from Navy Dept.  
Omer D. Lewis, Jocko, add'l. farmer, 75 mo., from Sac & Fox Agency.  
John F. Young, Crow Creek, fin. clerk, 1200, from Osage Agency, Oklaboma.  
Edward L. Swartzlander, Klamath, Prin. & Clerk, 1200 to Supt. of Umatilla.  
A. A. Bear, Camp McDowell, Add'l. Farmer. 75 mo., to Fondulac, Minn. Supt., at 1200.  
Mary M. Sanderson, Camp McDowell, Matron, 60 mo., to Upper Lake Day School, Cal., 720.

### UNCLASSIFIED SERVICE—APPOINTMENTS.

Blue Horse, Ft. Belknap, laborer, 400.  
Bill Gotla, Ft. Apache, sawyer, 30 mo.  
George Newton, Ft. Peck, laborer, 180.  
Standing Rock, Joseph Twin, janitor, 300.  
Calvin Clincher, Pine Ridge, laborer, 180.  
Harry Crane, Cheyenne River, janitor, 360.  
James Black Dog, Ft. Belknap, laborer, 400.  
Charles Elmore, Colorado River, laborer, 200.  
Emile P. Herald, Standing Rock, janitor, 300.  
Nelson White, Pueblo Bonito, laborer, 40 mo.  
John Casey, Chicago Warehouse, laborer, 60 mo.  
Paul Buetow, Chicago Warehouse, 60 mo. laborer.  
Walker Carwright, Colorado River, Teamster, 180.  
Charles Thunderhawk, Standing Rock, janitor, 300.  
Charles Curotto, N. Y. Ind. Warehouse, laborer, 900.  
Harry Schneden, Chicago Warehouse, laborer, 60 mo.  
Anton Bracamonte, San Xavier, Reserv., Laborer, 360.  
Amelia Turtle Necklace, Cheyenne River, laborer, 140.  
Daniel McCullough, N. Y. Ind. Warehouse, laborer, 900.  
August G. Blettner, Chicago Warehouse, laborer, 60 mo.  
George Weigenhofer, Chicago Warehouse, laborer, 60 mo.

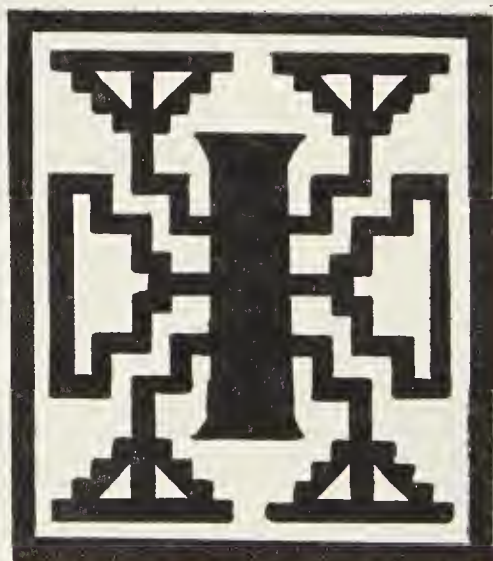
### SEPARATIONS—RESIGNATIONS.

Ida L. Potter, Otoe, laundress, 400.  
Edna Miller, Klamath, teacher, 720.  
Alex Teio, Yakima, foreman, 105 mo.  
Bessie Chiloquin, Klamath, cook, 300.  
Hans Nylander, Klamath, teacher, 720.  
W. J. Miller, Puyallup, fin. clerk, 960.  
Dominick Gray, Rosebud, Butcher, 480.  
Ralph Saco, Crow Agency, Herder, 900.  
Frank Robinson, Rosebud, Farmer, 720.  
William Slusher, Kiowa, engineer, 720.  
Charley Riding Up, Kiowa, helper, 480.  
Annie Phillips, Otoe, Asst. matron, 420.  
Mattie Green, Jicarilla, asst. maton, 500.  
J. F. Mansfield, Winnebago, clerk, 1000.  
Jennie Smith, Red Lake, Seamstress, 480.  
Clinton Merriss, Union Agcy., clerk, 900.  
Robert R. Settle, Union Agcy., clerk, 960.  
Jennie Kleckner, Jicarilla, seamstress, 500.  
Charles H. Kendall, Rosebud, Farmer, 720.  
Ermald Perry, Red Lake, asst. teacher, 540.  
Guy Kelley, Rosebud, add'l. farmer, 60 mo.  
James L. Howrey, Jicarilla, teacher, 72 mo.  
T. G. Milligan, Rosebud, Stockman, 60 mo.  
Herbert Jones, Yakima, carpenter, 4.00 day.  
Christie M. Updike, Ponca, Seamstress, 500.  
Parry W. Layport, Ft. Berthold, farmer, 780.  
Marjorie Knox, Red Lake, asst. Teacher, 540.  
John F. Mahon, Rosebud, Lease Clerk, 1200.  
Dollie Moore, Pine Ridge, Housekeeper, 300.  
Walter D. Silcott, Kiowa, Add'l. farmer, 720.  
Harry G. Young, Crow Agency, Ind. thr., 600.  
Paul Cbarbonneau, Rosebud, Blacksmith, 480.  
John E. Willard, Ft. Belknap, carpenter, 780.  
Dora B. Nylander, Klamath, housekeeper, 300.  
Zac Rowland, Tongue River, engineer, 60 mo.  
Charles W. Parsells, Jicarilla, physician, 1200.  
Hugh McLaughlin, Ft. Berthold, engineer, 720.  
Florian Ford, Tongue River Agcy., farmer, 720.  
Olive Hosier, Tongue River, Agcy., matron, 500.  
William F. Schmidt, Rosebud, Issue Clerk, 840.  
William Bixby, Tongue River, line rider, 60 mo.  
Guy R. Maryott, Omaha Agcy., Neb., clerk, 1000.  
George H. Mills, Union Agcy., bookkeeper, 1200.  
Will D. Flack, Chicago Warehouse, Clerk, 75 mo.  
E. D. Weston, Tongue River Agcy., sawyer, 90 mo.  
Richard M. Moor, Pine Ridge Agency, teacher, 720.  
Inez B. Sherry, Tongue River Agcy., seamstress, 480.  
Kate D. Carr, Tongue River Agcy., Asst. matron, 300.  
Charles E. Windsor, Tongue River Agcy., farmer, 720.  
John M. Lack, Tongue River Agcy., Ind. teacher, 600.  
Mike Sullivan, Tongue River Agcy., line rider, 60 mo.  
Eva M. Burnett, Shoshoni Agency School, teacher, 660.  
William Bixby, Tongue River, Agcy., line rider, 60 mo.  
Benjamin White, Standing Rock, irreg. clerk, 2.25 day.  
Mary E. Thorestad, Asy. Ins. Ind., Canton, attendant, 420.

Frank S. Bolden, Asy. Ins. Ind. Canton, attendant, 480.  
 Billy Smith, Western Shoshone Agcy., gen. mechanic, 600.  
 Antoine Rondeau, Tongue River Agcy., Ind. teacher, 600.  
 Marion F. Loosley, Klamath, engineer & sawyer, 1000.  
 Jesse G. Watkins, Asy. Ins. Ind., Canton, Attendant, 480.  
 Charles J. Dooley, Chicago Warehouse, Clerk, 75 mo.  
 M. Cole, Flathead Agency Jocko, D. S. Teacher, 75 mo.  
 Stella Dupuis, Flathead Agency Jocko, Housekeeper, 30.  
 Mabel G. Brooks, Ft. Belknap, Agency Sch., teacher, 72.  
 John Shoemaker, Hoopa Valley, shoe & harnessmaker, 500.  
 Lizzie A. Williams, Jicaiilla, Agency, Irreg. clerk, 50 mo.  
 Eunice V. Woodhull, Omaha Agency, Neb., asst. clerk, 720.  
 Frank S. Mott, Pine Ridge Agency, shoe & harnessmaker, 600.  
 Ida C. Burnett, Shoshoni Agency school, Wyo., Laundress, 480.  
 Bridget McColligan, Standing Rock, Agency Sch. teacher, 720.  
 Frank S. Robinson, Tongue River Agcy., add'l. farmer, 720.  
 Thaddeus Redwater, Tongue River Agcy., add'l. farmer, 720.  
 E. D. Weston, sawyer & wheelwright, Tongue River Agcy., 70 mo.  
 David D. Storms, Standing Rock, Agency Sch. Indian teacher, 600.  
 Leon A. Crockett, Shoshoni, Agency, school, Wyo., Asst. Engineer, 600.  
 Marion I. Salzman, Flathead Agency Jocko, D. S. Teacher, 60 mo.

## UNCLASSIED SERVICE—SEPARATIONS.

Henry L. Bear, Pine Ridge, 180.  
 Andy Buford, Otoe, laborer, 280.  
 H. Little Crow, Otoe, laborer, 280.  
 Jesse E. Hunter, Kiowa, laborer, 480.  
 Jesus Cruz, San Xavier, laborer, 360.  
 James Bush, Pine Ride, laborer, 460.  
 Taguntsohyn, San Carlos, laborer, 420.  
 Carl J. Schmidt, Blackfeet, Laborer, 480.  
 Joseph Scout, Rosebud, Asst. Farmer, 120.  
 James Buckman, Pine Ridge, laborer, 360.  
 Louis Endres, Standing Rock, laborer, 360.  
 David B. Henderson, Tulalip, laborer, 720.  
 Adelbert D. Perry, Red Lake, laborer, 600.  
 George M. Bone, Pine Ridge, laborer, 240.  
 Calvin Clinchers, Pine Ridge, laborer, 180.  
 Alfred F. Spring, Ft. Belknap, laborer, 500.  
 Francis Ireland, Standing Rock, janitor, 180.  
 James Black Dog, Ft. Belknap, laborer, 400.  
 Henry Ten Fingers, Pine Ridge, laborer, 180.  
 William D. Murphy, Blackfeet, Laborer, 360.  
 Emile P. Herald, Standing Rock, janitor, 300.  
 Alex Gilbert, Western Shoshone, laborer, 360.  
 James Gray Blanket, Pine Ridge, laborer, 240.  
 Antoine Bordeaux, Rosebud, Asst. Farmer, 120.  
 John Casey, Chicago Warehouse, laborer, 60 mo.  
 George Demmarrias, Standing Rock, janitor, 300.  
 Gilbert W. Whirlwind, Pine Ridge, laborer, 180.  
 Charles Thunderhawk, Standing Rock, janitor, 300.  
 George Shoots at Close, Standing Rock, janitor, 180.  
 Maud Farrell, Crow Agency camp tender & cook, 60 mo.  
 Helga Marie Hansen, Asy. Ins. Ind., Canton, laborer, 360.  
 Ellen Eagle Feather, Cheyenne River Agcy., laborer, 140.



AN INITIAL LETTER OF NAVAJO DESIGN BY A CARLISLE STUDENT.



# The Law of Strife



**T**he law of a worthy life is fundamentally the law of strife . . it is only through labor and painful effort, by grim energy and resolute courage, that we move on to better things. ♣ ♣

—Theodore Roosevelt.

# Carlisle Indian Industrial School

**M. Friedman, Superintendent**

**LOCATION.** The Indian School is located in Carlisle, Pa., in beautiful Cumberland County with its magnificent scenery, unexcelled climate and refined and cultured inhabitants.

**HISTORY.** The School was founded in 1879, and first specifically provided for by an Act of the United States Congress July 31, 1883. The War Department donated for the school's work the Carlisle Barracks, composed of 27 acres of land, stables, officers' quarters and commodious barracks buildings. The Guardhouse, one of the school's Historic Buildings, was built by Hessian Prisoners during the Revolutionary War.

**PRESENT PLANT.** The present plant consists of 49 buildings. The school campus, together with two school farms, comprises 311 acres. The buildings are of simple exterior architectural treatment but well arranged, and the equipment is modern and complete.

**ACADEMIC.** The academic courses consist of a carefully graded school including courses in Agriculture, Teaching, Stenography, Business Practice, and Industrial Art.

**TRADES.** Instruction of a practical character is given in farming, dairying, horticulture, dressmaking, cooking, laundering, housekeeping and twenty trades.

**OUTING SYSTEM.** The Outing System affords the students an opportunity for extended residence with the best white families of the East, enabling them to get instruction in public schools, learn practical housekeeping, practice their trade, imbibe the best of civilization and earn wages, which are placed to their credit in the bank at interest.

**PURPOSE.** The aim of the Carlisle School is to train Indians as teachers, homemakers, mechanics, and industrial leaders who find abundant opportunity for service as teachers and employees in the Indian Service leaders among their people, or as industrial competitors in the white communities in various parts of the country.

Faculty .....	75
Number of Students now in attendance (Oct. 24, 1909).....	942
Total Number of Returned Students.....	4498
Total Number of Graduates .....	538
Total Number of Students who did not graduate.....	3960

**RESULTS.** These students are leaders and teachers among their people; 148 occupy positions with the Government as teachers, etc., in Government schools; among the remainder are successful farmers, stockmen, teachers, preachers, mechanics, business men, professional men, and our girls are upright, industrious and influential women.





# HANDICRAFT OF THE AMERICAN INDIAN



PEOPLE who are interested in the Indian usually have a liking for his Arts and Crafts—desire something which has been made by these people. ¶ There are a great many places to get what you may wish in this line, but the place to buy, if you wish Genuine Indian Handicraft, is where You Absolutely Know you are going to get what you bargain for. ¶ We have a fine line of Pueblo Pottery, Baskets, Bead Work, Navaho Art Squares, Looms, and other things made by Indian Men and Women, which we handle more to help the Old Indians than for any other reason. ¶ Our prices are within the bounds of reason, and we are always willing to guarantee anything we sell. ¶ Communicate with us if we may serve you in any further way



## INDIAN CRAFTS DEPT

*of the* CARLISLE INDIAN SCHOOL, PA



# *The* NEW CARLISLE RUGS

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CARLISLE is famous in more than one way; we hope to make her famous as the home of the finest Indian Rug ever offered to the public. It is something new; nothing like them elsewhere. They are woven here at the school by students. They are not like a Navaho and are as well made and as durable as an Oriental, which they resemble. Colors and combinations are varied; absolutely fast colors. They must be examined to be appreciated. Price varies according to the size and weave; will cost you a little more than a fine Navaho. ¶ We also make a cheaper Rug, one suitable for the Bath Room, a washable, reversible Rag Rug; colors, blue and white. Nice sizes, at prices from Three Dollars to Six ¶ If you are interested Write Us Your Wishes

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*The* NATIVE INDIAN ART  
DEPT., *Carlisle Indian School*



# THE INDIAN CRAFTSMAN

SEPT., '09



THE CARLISLE INDIAN PRESS  
U.S. INDIAN SCHOOL, CARLISLE, PA



# Navaho Blankets Native & Genuine



NOT the kind you will see at most of the so-called "Indian" stores, but the best thing there is in the way of this inimitable production of Navaho squaw; the finest weave, the cleanest wool, the most artistic color combinations, the most symbolic patterns, and never a blanket made up with Cotton Warp. ¶ It takes much special attention and careful inspection to assemble a line of these goods like ours, but we do not care to encourage these Indians to make anything but the best handicraft. ¶ We have these goods in a large variety of patterns and combinations—the grey and black, the white, grey and black and the more conspicuous colors, bright red and Indian red. ¶ We will be glad to quote prices or to give any other information. Address the

## Indian Crafts Department

of the United States Indian School, Carlisle, Penna





A magazine not only *about*  
Indians, but mainly  
*by* Indians

# The Indian Craftsman

Volume Two, Number Three

Published by U. S. Indian School, Carlisle, Pa.

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## Contents for November, 1909:

COVER DESIGN—*William Deitz, "Lone Star," Sioux*

THE BETTER SIDE OF THE NEW YORK IROQUOIS—  
ILLUSTRATED—*By George W. Kellogg* - - 3

MAKING CITIZENS OF THE INDIANS—*By R. G. Valentine,*  
*Commissioner of Indian Affairs* - - - 9

THIRTIETH ANNIVERSARY OF GOVERNMENT AID IN INDIAN  
EDUCATION—*By M. Friedman* - - - 20

THE CROATAN INDIANS—*By Fannie Keokuk, Sac and Fox* 22

THE MODERN INDIAN GIRL—*Sunday Magazine* - 23

LEGENDS, STORIES, CUSTOMS—*By Carlisle Indian Students* 26

GENERAL COMMENT AND NEWS NOTES - - 35

EX-STUDENTS AND GRADUATES - - - 42

---

ILLUSTRATIONS—Dancers of the Iroquois Ceremonies; Shop Views; The First Class Received at Carlisle, together with one Graduated; Typical Navajo War Chief; Carlisle Students at Work; General O. O. Howard and Chief Joseph; Carlisle's 1909 Track Team, Champions of Pennsylvania.

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This publication aims to place before its readers authentic reports from experienced men and women in the field, or investigators not connected with the government service, which may aid the reader to a fuller understanding and broader knowledge of the Indian, his Customs, Education, Progress, and relation to the government; consequently, the institution does not hold itself responsible for, and need not necessarily agree with, the opinions expressed in its columns.

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No advertisements will be published in this magazine which are foreign to the immediate interests of the school.



## THE INDIAN CRAFTSMAN



### The Better Side of The New York Iroquois: *By Geo. W. Kellogg*



WITH no regard for the truth, yet appearing to be authentic, there is too much pertaining to the Indian in literature and in deliverances from the platform. Mercenary motives prompt the suppression of the good Indian and the magnification of the bad. The public will spend the most to see in the limelight: "A bad Indian, apparently, because he is a live one".

More than five thousand, of whom nearly all are Iroquois, are on the six reservations in New York. They are judged by the conduct of the few, not the whole, by the occasional idler, by some who, when away from the reservation, indulge too freely in the "firewater" which is invariably supplied to them by white violators of the law, and by the exceptional one who commits a serious offense. The sober, the industrious, the peaceable and the law-abiding, are ignored. The public's opinion of them is based too much upon hearsay, too little upon evidence, upon fictions and myths, which are palmed off by fakirs for Iroquoian history and biography.

Their past is not veiled in hazy myth and legend. They had established their government, a Confederacy of The Five Nations—Mohawks, Oneidas, Onondagas, Cayugas and Senecas—and their capital among the Onondagas, the central nation, long before the white man came. Their records, preserved in national belts of wampum, are in the keeping of the New York State Museum, the director of that museum and his successors having been appointed the official keepers.

Unjustly, there exists a confusion of an Ojibway deity with the foremost among the founders of the Iroquois Confederacy. From this confusion there was drawn the leading character and much of



the material for that masterpiece, "The Song of Hiawatha", a myth from the region of Lake Superior, which deserved to be a history of the Mohawk Valley, the Finger Lake Region, and the Genesee Country in New York. Hiawatha, an agitator and reformer, labored incessantly for union as a better defence against enemies without, for the ending of feuds within, for indemnity instead of war, for the eventual establishment of universal peace, the same as reformers of our time are laboring for the settlement by arbitration of international disputes. That union accomplished, the name of Hiawatha appears second on the roll of its Sachems, and it is commemorated by the Hiawatha Wampum Belt.

When discovered, the Iroquois occupied much of New York, from the Hudson westward—not the "Atlantic coast," nor any part of it. They lived in houses of bark, never in tepees. Of necessity they were warriors, secondarily they were hunters; chiefly, they were agriculturalists and fruit growers; their government had been established a long time, and their governing body was the Council of Fifty Sachems.

With the incoming civilization the Iroquois made treaties which the Iroquois—never civilization—observed sacredly. They resisted with success civilization's order, "Move on!" They are the only Indians of the east who retain any of the original territory which was theirs.

The writer was first interested in these Indians through fictions which had been represented to him as facts. He went among them, anticipating trouble which never arose, fearing resentment and possible violence, which, after an acquaintance of eight years, he has not experienced. Expecting to find the Iroquois sneaking, skulking, hiding, suspicious, insolent, he found them instead, manly, upright, courteous and hospitable, and himself the more welcome because he carried a Kodak. The Kodak and the work done with it have been the keys to every doubtful situation. The Iroquois like pictures, particularly of themselves, their holdings and their surroundings. No other people are more appreciative of the square deal. The delivery of promised photographs secured confidence. Pictures of the tug-of-war, of lacrosse or other Indian pastimes, of a woman at the pounding block making flour of the soft squaw corn and hominy of the flint, of a man at work—the men do work—all helped to secure the

voluntary services of these Indians in the getting of other subjects, including eventually, the Iroquois religious festivals and dances—not made up, however, for the occasion—at the periodic time, and at the usual place of their occurrence, the Long-house.

They who attempt to excuse the robbing of the Indian of what he has had, and the prospective theft of the little which he retains, under pretense that the Indian is a shirk, a failure as an agriculturalist, one, who, because of indolence is letting his heritage slip from his fingers, will learn facts to the contrary if they will get acquainted with the Iroquois on their own reservations. The Iroquois are making progress, some naturally more than others. Among them are thrifty farmers and mechanics. Traveling from two to ten miles to and from work, on bicycles in summer, in some instances on foot in winter, are many of the young men from the Tonawanda reservation who work in the gypsum mines and plaster mills of that vicinity.

The too general and too frequent charge of laziness, which is made against the Iroquois, is again refuted by men and women who have left the reservations and, in the competition with other races for a respectable livelihood, are making progress. In the city of Rochester, for example, are a number. With no other education than that to be obtained on the reservation, a full blooded Seneca is the valued and respected employee of a wholesale drug company; a Mohawk and a Tuscarora, the latter a Carlisle boy, hold responsible positions in the largest department store; a Cayuga lady is a stenographer; an Onondaga is a street car conductor; a Cayuga lady is a telephone operator; on the leading afternoon daily the pressman, having been educated at Carlisle, is a Seneca Sachem; in a number of other industries there are Indian employees. No homes are more tidy than those kept by Indian wives. Among the city's two hundred thousand inhabitants none are more orderly nor more respectable than those who come from the Iroquois reservation.

For person and property the safest localities in New York State are the Iroquois Reservations. The hoodlum, the thug and the corner loafer are not there. Man or woman, young or old, of any race or color, may go alone, anywhere, at any hour, day or night, and never be molested nor insulted by an Indian. These reservations, without police protection, have cleaner records in this particular than has any police protected community in the State. The

Iroquois have never failed to keep intact nor to return without tampering, camera dry plates or any other part of the writer's equipment which had been temporarily entrusted with them for keeping. In the writer's experiences with a camera, a period of twenty-two years, no other people were as faithful to a trust of this character as have been the Iroquois. Though articles have been left, carelessly and unintentionally, nothing has been lost. Two days after having left a tripod, this letter was received: "I found your three-legged horse where you left it. You can get it the next time you come."

The same as other rural communities, the reservations have the district school. On the Tonawanda Reservation, where the writer is the best acquainted and where he has followed up the work systematically, there are four. The day for the annual closing of these schools in June, is the Reservation Children's Day, a day when all schools unite and observe their closing in the open. The reservation provides a picnic dinner, serving the children first; a dinner without price, from which no one is barred because of race or color; it is the one annual event which draws a cosmopolitan assemblage. The writer has been in the audience. The reservation band was first in evidence. The address of welcome was by a Carlisle graduate, Nicodemus Billy. Every district was represented. The program, long but neither monotonous nor tedious, well rendered, a credit to pupils and teachers—is seldom equalled by city schools, or by children's day exercises in Sunday schools. The district attorney and a congressman helped to enliven the occasion. The Indian agent was there and, though there was a desire to hear his voice, "He opened not his mouth."

Religiously the Iroquois are divided, Christian against Pagan, the Church against the Long-house. There are some Iroquois preachers. The missionary effort, which the writer has observed, is a side line, a matter of secondary importance; the missionary is also the pastor of a church beyond the reservation. Among the Iroquois is a field for missionary work of the right kind by missionaries of the right sort. Not every pastor is adapted to that work. The missionary should be interested in the people to whom he is sent, greeting them as an equal with himself and meeting half way those whose religious views differ from his views. He must do more than preach; he must adapt himself to his



people's ways, winning their confidence by his uprightness and by his genuine interest in them. He must make the advances,—his people will not. If he fails to get acquainted he is a failure; if, for fear of expulsion from the ministry he never has witnessed a pagan service, though he indulges in tirades against paganism, he deserves to forfeit his credentials. There are lessons in practical Christianity which the missionary may learn from pagan Iroquois.

Pagan, as applied to these people, should not be interpreted heathen. It is a term which the white man has misapplied to them and which has been adopted by them. This pagan religion is a good religion for the people for whom it was intended. The greatest differences between it and Christianity are differences of forms. The pipe organ of the pagan Iroquois is the Turtle Rattle; his anthem is the Feather Dance; his Great Spirit is the Christian's God. Both believe in a future life; the Iroquois in a Heaven for the Indian, the Christians in one for the Christian; the Iroquois in a "House of Torment," the Christians in a Hell; the Iroquois in the "Evil Minded," the Christians in the "Evil One." Iroquois paganism commands reverence for the aged, kindness to children, the adoption of orphans, hospitality to strangers, the ministering unto the sick without regard to the compensation or the lack thereof. The Iroquoian reformation for total abstinence from intoxicants preceded by many years the Christian reformations for the same principle. Before John B. Gough was born Handsome Lake, a Seneca Sachem and a pagan prophet—himself a reformed man—was laboring among his people for the same principles which Gough, in after years, espoused. Before a Christian denomination had dreamed of prohibition the traffic in "Fire Water" was under the ban of Iroquoian paganism.

Instead of one day in seven for worship, the pagan Iroquois observe periodic religious festivals, each in its season: the Maple, when the sap ceases to flow; the Planting, when the seed is in the ground; the Strawberry, when the first fruit of the year shall ripen; the String Bean and the Green Corn, when these are in season; the Indian New Year, either late in January, or early in February. These festival seasons open with worship. The pagans assemble at the Long-house and first give thanks to the Great Spirit for being spared to witness the festival's return, for everything which the Indian has and for all that he enjoys; closing their service with the religious ceremony, the Feather Dance.

They hold religious councils which they designate, "The Six Nation's Dance." These councils are of a week's duration; they are attended by representatives of the several Six Nations reservations in Canada and in New York; they are conducted with the dignity, sincerity and devoutness of a Methodist conference, but they are not noticed by the press. There is preaching every morning, followed by the dance at noon; and the religious duties of the day are ended.

In the dramatic production of "Hiawatha", which recently terminated its fourth successful summer engagement at Chautauqua Lake, the Iroquois players were a success as entertainers; and its management—promoters of the more recent productions will do well to imitate—generously and honorably concede that the first production by Indians was on the northern shore of Lake Huron ten years ago, and that it was repeated there each year for five years.

There are gray haired Iroquois who wear the button of the Grand Army of the Republic. In Iroquois cemeteries are the graves of veterans. On General Grant's staff it was an Iroquois, the Seneca Sachem Donehogawa (Ely S. Parker), who drafted the articles of that surrender which terminated the Civil War.

The intelligence of the New York Iroquois is above that of the average foreigner who escapes from Ellis Island to join in the scramble for citizenship, and to supply later the votes which the political "boss" has contracted to deliver. The Iroquois is made of better stuff; the material for a citizenship which will be better than the average that comes from the grind of naturalization courts. The Iroquois are live Indians, and the most of them are good Indians.



AN END PIECE BY A CARLISLE STUDENT.

# Making Citizens of The Indians:

*By R. G. Valentine, C. I. A.*



THE people of the United States ought to know certain things about their Indian Bureau. Throughout the country are groups of people and numerous individuals who know a good deal about its work in this or that particular; but both these and the people at large know too little about the two or three fundamental principles in the light of which all the multiform activities of the Indian Service fall into well-ordered array in an advance toward a single goal. In the minds of most people the Indian Service is a mere hodge-podge of activities. Indians are going to this or that kind of school, being allotted, farming allotments, leasing allotments, selling allotments, raising stock, working in the woods, learning to irrigate, drawing per capita payments in some cases and rations in others, owning bank accounts of all sizes from a few dollars to many thousands, going to church and engaging in Pagan rites, dealing shrewdly with traders or becoming an easy mark for them, developing all kinds diseases, getting drunk, and even, to the surprise of many naive neighbors, keeping sober; loafing here, and there making some of the best workmen the United States possesses; and all these various activities are kept in further confusion by the kaleidoscopic changes introduced by the rapidly developing economic and social life of the white people scattered more and more around and through the Indian country. And in the popular mind which hears more or less about this apparent chaos, there sits in a kind of semi-paralyzed control of it all the Indian Bureau, groping with such energies as it possesses more or less feebly among the thousands of statutes which go to make up Indian law, the hundreds of court decisions, the mass of ill-digested regulations, and turning out five or six hundred letters and decisions in a day, and solemnly mailing them to the reservations and allotted districts scattered through twenty-six states, hoping in a half conscious way that each document will fit the case about as well as a coat made in Paris would meet the need of a Western ranchman its maker had never seen.

This apparent chaos in Indian affairs is only true superficially. There are a few fundamental principles which explain these phenomena, unifying them and vitalizing them into a single great progressive force. I confess that these principles frequently lie deeply hid-



den and in many quarters would not even be suspected; but they are there and they are the roots of accomplishment. In order that, in the few decades which remain in which it will be still possible for the United States to do anything for Indians, the best results may be accomplished, it is necessary for the people at large to realize what these principles are, to assist in bringing them to the surface, and to demand of the Indian Bureau and of the Congress their intelligent and forceful application.

I am in no way reflecting on the achievements of the past in Indian affairs—in Congress, in the Indian Bureau and in the country at large—when I put before you the exact condition of things as they are today. I am merely asking you to face with me a work that lies before us, that we may better accomplish it.

The Indian Service is wide open to the whole country for inspection, both in the Office at Washington, and on the reservations where the Indians live. Speaking as a member of the Government, I say that we have nothing to conceal, and everyone, good or bad, who has any worthy or unworthy interest in Indian affairs is welcome at all times to come to see me. I was talking with a man the other day whom I know to be a liar, and a friend of mine protested against my receiving such a man. He thought that I should not countenance such a person by consulting with him or with another one whom I know to be in an underhanded way inimical to me; but I replied that I have no personal feelings of the kind that would make me resent the presence of such a person while I am Commissioner of Indian Affairs. I can no more find time for rows in this fight than can a soldier in a charge. I must listen to all, gather every scrap of information and advice, seek to see every rock and shoal and hidden danger, and think of nothing but of using the knowledge so gained to better the condition of the Indians. While I am in this work I am an enemy to no man, personally, in the United States, but only to the things which get in the way of the Indians.

But I cannot meet and hear and see all the good and all the bad myself. I must have eyes and ears in the Field, going openly or secretly, seeing clearly, hearing fully, all that there is. Congress must give me, and I use the word must speaking as one of the people of the United States who elect Congressmen, a corps of inspectors who should be at least thirty as high-grade men in business training and moral sense as this country affords. At present, more or



IROQUOIS WITH FALSE FACE AND CEREMONIAL RATTLE, ILLUSTRATING METHOD  
OF SCARING AWAY EVIL SPIRITS AND DISEASES





STRAWBERRY FESTIVAL BY INDIANS OF THE TONAWANDA RESERVATION, NEW YORK.—THE MAN NEAR CENTER OF PICTURE IS THE PROPHET—THE DANCERS ARE ON THE RIGHT



less accidentally, I have some three or four of this grade. These inspectors should be paid enough so that they can give their lives to the work. The Indian Service is weak in the head, weak eyed, and hard of hearing. The ten millions or so which go to make up the annual appropriation by Congress for running the Service is not well-apportioned. It does not recognize the necessity for leadership. Hundreds of thousands of dollars are wasted because the managers are not paid business salaries.

Likewise we must have real Superintendents. It is possible to get cabinet officers for far less money than they can earn in private business. It may, perhaps, be possible to get Commissioners on the same terms, but it is not possible, as a rule, so to get the 170 *Men on the Ground*. If the head of a great corporation paid a man in charge of one of his plants to handle a property valued at something like the number of millions involved on the Osage Reservation less than ten thousand a year, he would be criminally negligent in the eyes of good business. It is criminal negligence to pay the Superintendent of the Osage Reservation only \$2,000 a year. I am not asking for a cent of increase over the present appropriations. If Congress will do what I ask, I will take far less in appropriations than at present, because with well paid men I could save more than their salaries each year. In many cases the tribal funds could well be taxed for good salaries to their own safety and preservation from waste. But this business side is the least important side. Superintendents should be big men, for Indian affairs is above all a human business. Only by the closest personal acquaintance with the Indians under his charge can the Superintendent hope to do the right thing for them. His place is out on the reservation; not in the office; and out there are all the intricate problems of humanity which demand a great leader.

There, too, in the Field the multifarious activities in the Indian Service fall into transparent orderliness under three main heads—health, schools, and industries.

It is possible to do only two things with the Indians—to exterminate them, or to make them into citizens. Whichever we choose should be done in the most business-like manner. If we choose extermination, we should do it suddenly, painlessly and completely; but, instead of frankly engaging in that course, the country has set itself to make the Indians into citizens. It has no business

to bungle this job as it is now doing, any more than, if the course of extermination were now to be decided on, it would have any business to bungle that. Our present course is, as a matter of fact, a cross between extermination and citizenship. If we would escape a disgrace greater than any which has attended this Indian business yet, we must stop at the beginning of this twentieth century and think clearly about the Indians, and set ourselves resolutely to certain clean and high courses. The whole American people must do this thinking. No group, no section alone, can do it effectively. The pressure of private interest, the clutch of private greed, the political interests of public men, unless smoothed for them by wide public demand, are too omnipresent, too overwhelming for anything less than the attention of the whole people turned to the Indian to avert.

And this course which the thinking of all the people will make clear demands of us more than would be demanded in the case of the backward among our own people, or in the case of the immigrant. We are dealing with a people without generations back of them trained more or less in the ways of civilization. Within the next few decades we must foreshorten the road which is really centuries long, and while leading the Indian along it we must of necessity try to do in months what nature should do in years. We must not forget the order of the process. For example, many an Indian is not ready yet to live under a perfectly constructed, highly developed irrigation system. He cannot be planted under it all at once, any more than a child from the east side of New York can be taken healthily in one jump into a Fifth Avenue home. He must first be given a little crude teaching from which he can see results, even though that teaching is only a plaything and a matter of one season. In one year, if gone at in this way, many Indians could be taught to use a highly developed irrigation system who without that preliminary training adapted to their growing intelligence would forever fail. All this means that our work must be frankly philanthropic—using not the charity which pauperizes, but the help which nourishes self-help.

Having undertaken this frankly philanthropic task, we can, if we recognize that there are means in our possession as a people to do it without bungling, see the course plainly. Prime above all other considerations in dealing with these 300,000 Indians in our midst is their health. There is no use in continuing all this great

machinery of the present and deceiving ourselves with hopes of the future, if we are allowing tuberculosis and all rotten diseases of the blood to creep among these people. Liquor must be kept away from them more than it is kept away from our own weaklings. Rations must be frankly and wisely administered to the sick and to the old. No other of the means by which we would save the Indians to citizenship must be allowed to interfere with this prevention of disease. I am frequently met when I wish to take an Indian from a school because he is sick and can be cured somewhere else and the danger of his affecting some other pupils be averted, by the statement, "You will cripple my school." Do the schools exist for the Indians, or the Indians for the schools? What is the use of a maimed and poisoned citizen? The people should give us an Indian medical service unexcelled in the country, to go into the schools and to ride the reservations preventing disease.

The second great principle underlying all our Indian work is that concerned with the schooling of the Indians. They should all be taught to speak the English language, to read well, to speak objectively, to write clearly, and to figure easily. They should be taught to say "Good Morning" and "Good Afternoon;" to look people squarely in the eyes. Beyond these essentials, I care not how far we go, provided we go consistently with other important means of education. I am not worrying as to the respective merits of the five classes of schools which we now have, but I am worrying as to the results these schools produce, and by which alone they should be measured. You can tell little whether a school is good or not by looking at the school—you must look at its graduates. "By their fruits ye shall know them." But one thing must never be forgotten—that all our distinctively Indian schools are only a temporary expedient. The tendency must be unceasing toward Indians in white schools and whites in Indian schools.

The third great principle is that concerned with industries. In this connection consider with me for a moment the plant at our disposal for the industrial training of the Indians. The school in the narrow sense is only one item in this plant. The school in the broader sense is the property owned by the Indians, or given them by the Government; the per capita payments; the five millions of moneys belonging to individual Indians deposited in National Banks throughout the country; the supplies purchased for them by

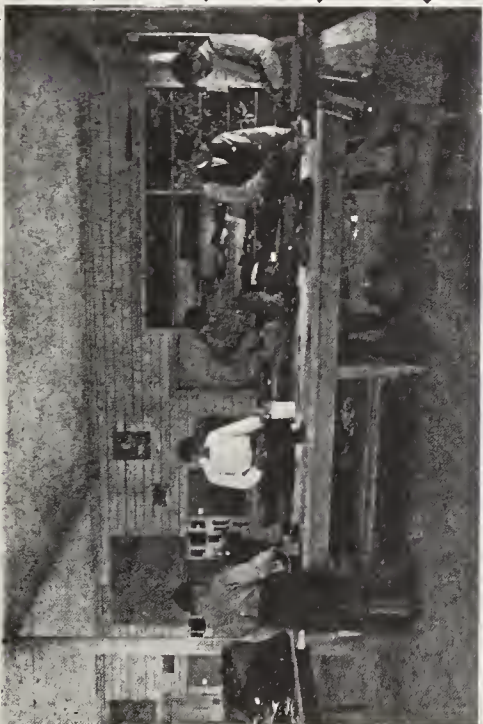
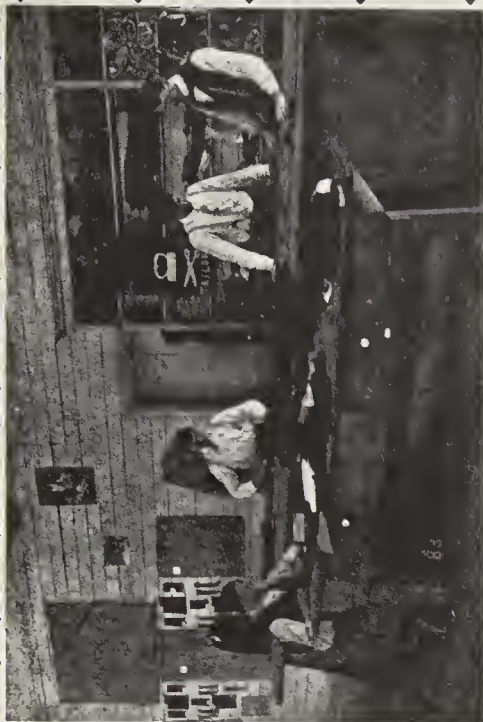
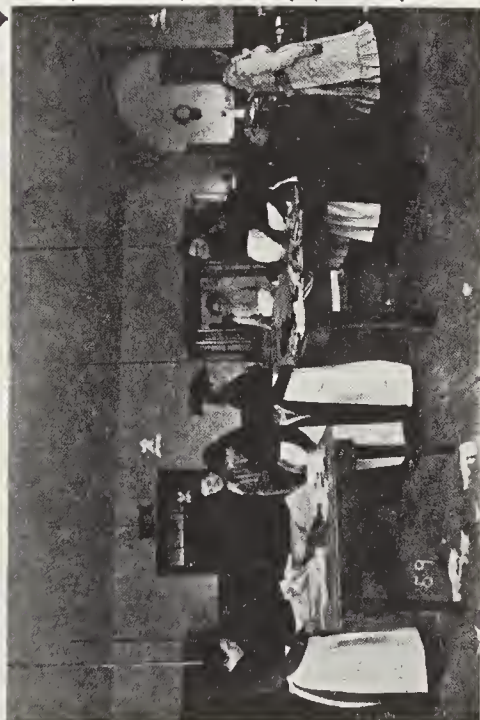


the Government; their ranges; the water flowing through their lands; the forest growing on them; the minerals under them; the portions allotted to each individual Indian; the leasing or sale of parts of these allotments—the money value of it all, running into the hundreds of millions of dollars. In size it is equal to over twice that of the state of New York, scattered through twenty-six states in areas ranging from a few hundred acres to areas as large as some of the smaller States of the Union: all this to assist us, if handled rightly, in bringing the meager 300,000 persons to safety. The aggregate wealth of our own schools and colleges is hardly larger, and yet they train effectively over 18,000,000 students a year. Was there ever such a wonderful means to a clearly comprehended end? Yet as we are handling it at present, I sometimes feel that the Indian himself is lost sight of beneath it all. The only way to clear the ruck is to remember that every cent and fibre of this plant, whether in the growing tree or in the fashioned plow, exists for the education of the Indian in that largest school of all, the experience of actual life.

This is the thing which I must make all those particular groups scattered throughout the country see, all the associations interested in the welfare of the Indians see, all the neighbors of the Indians living around the reservations see, all the white people scattered among the allotments see, all the five thousand Field employes of the Indian Service see, all the 200 employes in the Indian Office at Washington see. Only by all the people comprehending it can these lesser groups be made to see.

I venture to say that if you ask the average employe of the Indian Service in the Field just what was the end in view in letting an Indian lease part of his allotment, he could not give you any very clear idea. I know many a one in the Indian Office at Washington could not. We must wake them all to clear comprehension. I need not mention here the hundreds of faithful, self-sacrificing people who are helping the Indians. All that can and should be said in their praise cannot obscure the dry rot that encompasses and paralyzes things as they are and will be until the people and the Congress act.

If it be possible, as I believe it is, to bring these three principles of health and schools and industries to the front, the Service will waken into full consciousness and intelligence. The Superintendent who



TAILORING  
&  
DRESSMAKING





FIRST CLASS TO ENTER CARLISLE, TOGETHER WITH THE GRADUATING CLASS OF 1907



writes in for \$700 to paint his buildings will not be told that there is no money, and have to sit and see deterioration to the extent of thousands of dollars going on. The Superintendent who writes in to say that he needs more rations for the old people will not be told by the clerk in the Office that it is the policy of the Office to discontinue rations. The Superintendent who allows hundreds of able-bodied Indians to lease their allotments and so acquire an ignorance of want which would slowly emasculate their energies will not be allowed to go unchecked. The sales of parts of Indians' allotments which are more than they can make use of themselves, will be encouraged, but the money will not remain in the banks; it will go out to be applied in the building of houses with several rooms, in the purchase of tools for agriculture, and stock, or will furnish the means of increased skill in the trades. The bona fide white settler must come in; the land speculator must go. Broad powers should be given by Congress to the executive officers of the Government by which in such matters as the allotments of Indians these executive officers can use their discretion. Allotments on reservations ready for it can be pushed, but allotments on others by no means ready for it can be held back. There are many cases where allotments should follow actual settlement by the Indians. There are very few cases where all of a tribe should be allotted as a blanket proposition.

Finally, one great force, perhaps above all others must be met and overcome. It seems as if in many white men there existed a different moral code among themselves and between themselves and Indians. Men who would not think of stealing from white men apparently consider it no crime to steal from Indians. I am confronted now in several distinct parts of the country by thieving from Indians which would make a highwayman blush—he takes some chances. These thieves felt, and, unless it lies within my power to make them mistaken, *feel* that they ran no risks. In one sense these thieves are not so much to blame as are the American people who have made their dishonesty so easy. If I had not the proof of these things in my possession, they are so astounding that I doubt if I should believe their existence myself; yet I think I have such proof as will convince juries.

If the people of the United States will take note of all these things these evils could disappear in a few years. They will not disappear until some fundamental legislation is passed by Congress in response to the will of the people.

# Thirtieth Anniversary of Government Aid in Indian Education:

*By M. Friedman*



ON October 6th there occurred the Thirtieth Anniversary of the arrival in Carlisle, Pa., of the first party of Indian students, consisting of eighty-two Sioux from the Pine Ridge and Rosebud Reservations of South Dakota; it was shortly after this, on the 1st of November, 1879, that the second party of forty-seven, consisting of Kiowas, Cheyennes, and Pawnees, arrived at Carlisle for the purpose of receiving an education. The bringing of this party of students to Carlisle constitutes an historical event in the progress toward civilization of Indians because, from that small beginning, the elaborate system of Indian schools has grown. There are now supported by the United States Government for the purpose of educating the Indians of America 167 day schools, 88 reservation boarding schools, and 26 nonreservation schools. Under the immediate patronage of the government, according to the last report of the Commissioner of Indian Affairs, there are 25,777 students being educated; adding the number in mission and contract schools the number is increased to 30,639. The amount of money spent for Indian education by the United States Government during the fiscal year 1909 was \$4,008,825.00.

From the movement which was begun in 1879, as evidenced by the coming of the original party of Sioux to Carlisle, there has grown there a magnificent institution for the education and uplift of young men and young women with Indian blood.

During the early years of its history, the Carlisle school had a very difficult struggle for its existence. It was even necessary to obtain private aid from philanthropically-inclined people for its support; this was readily given by friends from Pennsylvania, New York, and other States, and thousands of dollars were donated to make possible this work of education. Many of the buildings and improvements which are now used were financed by private parties. In due time, there came about a revulsion of feeling in Congress, and within the last decade, the appropriations from that source have been amply sufficient to carry out, in all of its various details, the work of Indian uplift at Carlisle.

From the initial start with eighty-two students, the school has grown until last year there was an enrollment of 1132 students. From a few barracks buildings which the school inherited from the Army, its material wealth has increased until today it has three hundred and eleven acres of land and forty-nine buildings. With very few facilities for imparting an education which confronted the authorities at that time, Carlisle has gradually developed into an institution with facilities, appliances, and instructors to give instruction in twenty trades, not including the diversified industries taught to the girls. There is also a complete academic course, including training in agriculture, business practice, stenography, and art. The Outing System, which was established in the year 1880, has so grown as to enable last year, seven hundred and fifty-eight students to live in carefully selected homes and work side by side and "elbow to elbow" with white mechanics, or in white homes, imbibing during that time what is best in the achievements and accessories of modern civilization. From July 1, 1908, to June 30, 1909, they earned the remarkable sum of \$27,428.91.

Since its inception, the Carlisle school has sent out into the world 3,960 students who have completed partial courses, and 538 graduates. These students are leaders among their people, or are making a success away from the reservation in competition with the whites. More than 230 are occupying positions with the government as teachers, instructors in the industries, clerks, superintendents, etc. The splendid work of this school, and the magnificent results obtained in guiding the Indian toward civilization which has been the outcome of this whole policy of education are only forerunners of what will yet be accomplished through the liberality and justice of our government.

During the thirty years that the Indian has been educated the race has made wonderful progress. When it is remembered that our white race has reached its present state of civilization and development only by the passage of thousands of years, it is not considered reason for discouragement because the Indian has not already become an advanced race like our own.

October 6, 1879, marked the ushering in of a new epoch for the Indian, of a change in policy toward him by the government. That the Indian race has taken hold of this opportunity, there can be no doubt, but the need for giving to the Indian an education has



not passed. He will need education in the elements of knowledge, bodily culture, training in vocational activities, and a strengthening of his moral nature for some years to come. This is at once apparent when the primitive condition of many of the tribes is seen. The Indian must be educated in order to prepare him for citizenship and to make of him, not only an economic factor in the life of the nation, but an upright member of society as well.

It will be a tremendous forward step when this entire work can be turned over to the various States. For the present, however, it seems to be a national work which must be done by the Federal Government.



## The Croatan Indians.

FANNIE KEOKUK, *Sac and Fox.*



LIVING in the Eastern section of North Carolina, mainly in Robeson county, is a mixed race known as the Croatan Indians. They number about five thousand. For many years they were classed with the free negroes of the south, but they steadily refused such classification. About twenty years ago their claim was recognized and they were given a separate legal existence under the title of Croatan Indians on the theory of descent from Raleigh's lost colony of Roanoke. They now have separate schools and churches and are given privileges which are not granted the negroes.

They are peculiar people who combine in themselves the blood of native tribes, of the early settlers, the negro, and stray seamen of the Latin races from coasting vessels from the West Indian and Brazilian coasts.

Across the line in South Carolina is a people known as Redbones. They are similar to the Croatans. In eastern Tennessee and western North Carolina are found the Mulengeous, probably taken from a French word meaning mixed. All these tribes are mixed races with an Indian nucleus.

The complexion and features of this mixed stock incline more to Indian than to white or negro.

# The Modern Indian Girl:

## *Sunday Magazine*



HERE is no more interesting or remarkable development in American life today than the evolution of the squaw of reservation and ranch into the modern Indian girl. The average American knows little or nothing of the Indian girl, what she is, and what she is doing, simply because in point of numbers she is but one in ten thousand among her pale-face sisters. The popular conception of the Indian woman, formed by reservation pictures and Wild West shows, is a primitive creature garbed in a drab, blanket-like cloak with a sort of hood falling down the back—the head of a papoose protruding from the hood. The weight of centuries of servitude bows her head to the earth that she has tilled for warrior bold since the arrow and the bow came into existence. We began to think this way of the Indian woman in childhood, and our ideas have not changed to this day. An illustration of this fact was noted recently in Western Pennsylvania.

A certain rural household was all a-flutter over the expected arrival of a twelve-year-old Indian girl who was coming to spend the summer under the supervision of the "outing agents" of the great Indian school at Carlisle. Most interested of all was the youngest member of the family, a lad of ten.

In due time the little girl arrived. She proved to be a quiet, demure creature, with large, dark eyes and glossy black hair that hung down her back in a neat plait. His eyes beaming, the little boy gave her a rapid inspection. Then a look of keen disappointment spread over his face.

"Is she a real Indian, mamma?" he asked doubtfully.

"Yes, Bobbie," replied his mother, "she's a real Indian—a nice little Indian girl."

For a moment Bobbie was silent, and then in incredulous tones he asked: "Well, if she is an Indian, where are her feathers?"

Bobbie's idea of what an Indian should be is not greatly at variance with that of several million Americans who never have seen one outside a circus tent. But, as a matter of fact, the clear-eyed, intelligent, clean-limbed, progressive, and talented Indian woman of today is as different from the humble, plodding, dull-eyed squaw of the Western plains in days ago as is the "finishing school" graduate from the women who followed the Forty-Niners to California.

This unique evolution of the "real American girl" has been due to the educational advantages offered her by the Government in its non-reservation schools. The largest of these is at Carlisle, Pa. Here the Indian woman is seen at her best. From the study halls of Carlisle are going out girls who are taking their places beside their white sisters as nurses in the hospitals, as music teachers, and as teachers going back to the reservations to light the tapers of hope for those who remain there.

The Indian girl enters Carlisle when a child—before she has become a part of reservation life, with its constant tendency to shiftlessness. At once she comes into contact with Indian women of the nobler mold—women who see in their own energy and development the hope of the Indian race in America—and she begins a regular course under the instruction of teachers whose patience is matched only by their earnestness of purpose.

She is taught to make her own clothing, and in this work her talents for sewing and weaving, inherited from far generations, find ready expression. Soon she is an adept with the needle, and finally she can "build" a gown

that would become any princess in a royal court. The bead-work she has learned on the reservation is continued, and the tasteful pictures and plaques that adorn her rooms are all the products of her own skillful fingers and her ability to blend colors effectively. One building at Carlisle is given over almost entirely to an exhibition of useful and ornamental household articles that were made by students.

When the school term is over, the Indian girl is placed in some well recommended household in one of the Eastern States. There she associates with the children of the family, receives religious instruction, and is given plenty of time to enjoy picnics and other excursions into the country.

In the last few years hundreds of homes in Pennsylvania, New Jersey, Delaware, Maryland, and New York have opened their doors to Indian girls, giving them every advantage enjoyed by the children in these families. Invariably they have proved obedient, energetic, and grateful for instruction and kindnesses. Sometimes a girl remains with a family throughout the winter, attending school and enjoying the social events that enliven country life.

The Indian girl studies music, for she is a musician born. Photography she learns, too, for she appreciates the beauties of nature. She trains as a nurse, and she takes a course in pedagogy. In "amateur theatricals" she makes a delightful heroine. The Indian male, as every schoolboy knows, is an orator by inheritance. In the same way almost every Indian girl is an elocutionist.

Her physical development is not neglected. While her brother is winning honors on the gridiron against the "Big Four," she is displaying her skill in basketball and tennis. A basketball game at Carlisle is a sight to make the pulse beat faster. Quick as a deer,

with eye sure and arm strong, the Indian girl can pitch the ball with surprising accuracy. The teams play a fast game in which skill and strength are perfectly blended.

This "blending" process is the secret of success in the development of the Indian girl. When she doffs her graduation gown and steps forth to face the world she is a woman in every sense. Her mental training has been along sure lines, and her manual and physical training has been commensurate to her accomplishments in the literary branches.

Besides, she has reached a high state socially. She has been in constant association since girlhood with the best families that can be found by the outing agents, and her school associates have been her teachers and Indian men of the highest type.

With an eye single to the complete civilization of the race, Carlisle encourages sociability between its young men and young women. There is complete freedom between the sexes, and be it said to the credit of the big Government school, that nothing but good has come of this.

Returning to the reservation she will at once begin to prepare the children around her for entrance at Carlisle or other Government schools. If she marry and remain in the East, she will help the outing agents in placing Indian children in the best homes.

When she leaves school she will become, very likely, a designer of dresses, a school teacher, a nurse, or a music teacher. When she leaves the class-rooms at nineteen or twenty she still possess in the fullest degree that greatest inheritance of her race—patience. Her patience and her forbearance make the Indian woman the finest trained nurse. In any hospital she is a treasure, and from year to year more and more nurses'



aprons are being worn by her. The sight of blood and suffering does not throw the Indian girl into hysterics, not because there is any inborn cruelty in her nature, as might be supposed, but because her nerves are always under control. The skilled surgeon wants no better assistant in an operation, the patient needs no better attendant. She never complains and she is never flurried or worried. Always and under all circumstances she is tender, painstaking, and patient.

If she becomes a teacher, her patience counts as in the hospital.

In the last year or two there have gone out from Carlisle, into the several vocations mentioned, girls from the following tribes: Mohawk, Oneida, Pueblo, Sioux, Cherokee, Chippewa, Ottawa, Cheyenne, Nez Perce, Apache, Seneca, Crow, Piegan, Mission, Sac and Fox, Shoshone, Winnebago, Tuscarora, Porto Rican, Simme, Osage, Cayuga, Assiniboine, Menomonee, Delaware, Alaskan, Shawnee, Miami, Wyandotte, Omaha, Pawnee, Comanche, Puyallup, Siletz, Stockbridge, Quapaw, Coeur d'Alene, Kaw,

Klamath, Elnek, Caddo, Ponca, and others.

But while she is so highly thought of as teacher, designer, and nurse, the Indian girl herself believes that her greatest work is in elevating her own people. Clear-visioned, she sees that his indolence and his innate desire to resist the encroachment of civilization have resulted almost in the annihilation of the Red Man.

It is her function to arouse him from his lethargy, and to show him the preservation of the race lies not only in accepting the "inevitable" but in reaching out and grasping it; in taking up the "white man's burden" and carrying it along in the march of progress.

It is she who must teach him to be energetic, to take advantage of the opportunities for educating his children, to forget the days of campfire and war feathers, and to build homes and establish within them the aims and ideals of the pale-face.

To accomplish these things is the ambition of the modern Indian girl, the most remarkable woman in some respects on this continent.



AN INDIAN WARRIOR—BY THE NATIVE INDIAN ART DEPARTMENT.



## Indian Basketry and Pottery.

MICHAEL R. BALENTI, *Cheyenne.*

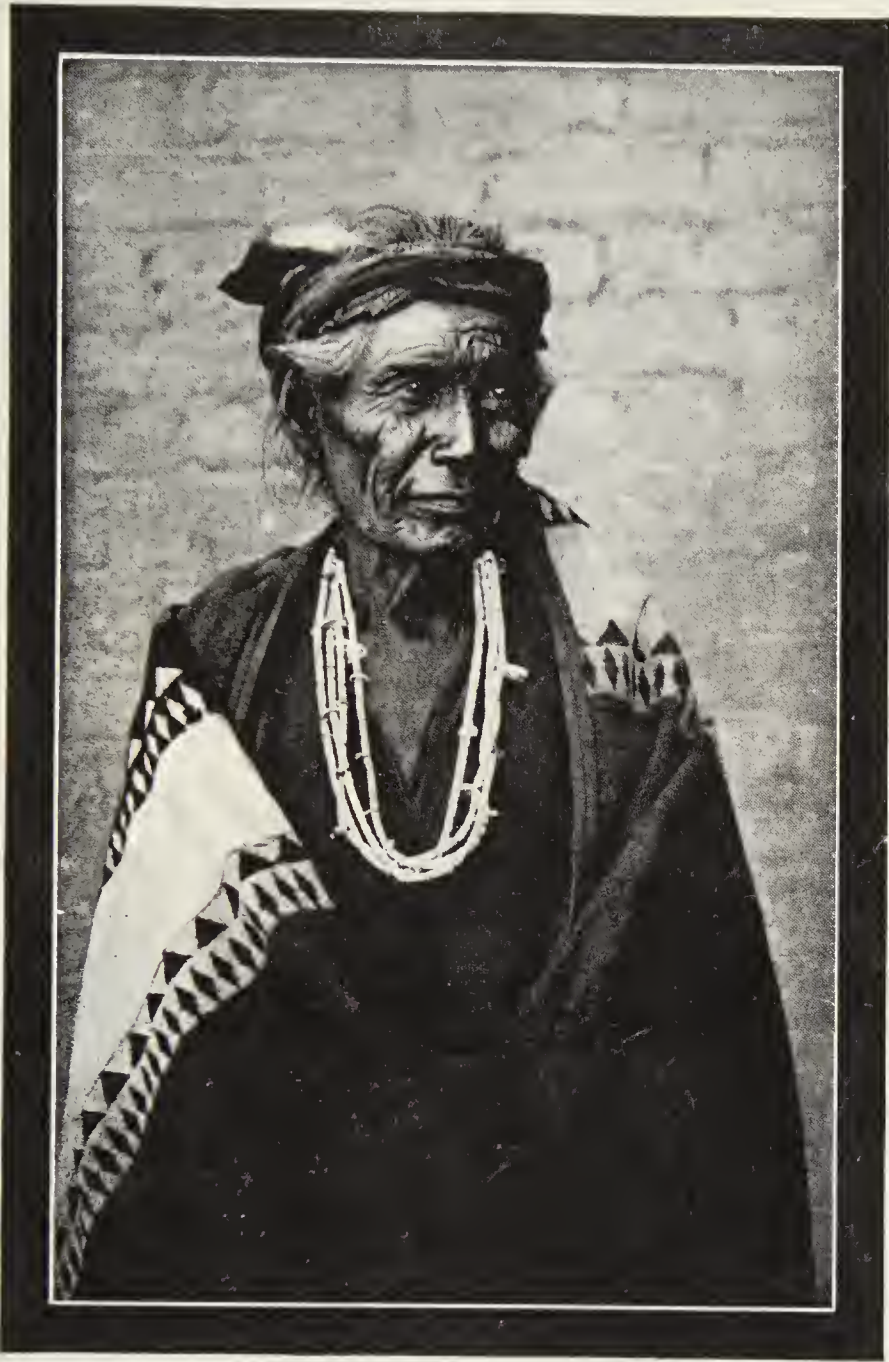


THE early Indians have been given the name of Amerinds to distinguish them from the early white settlers, who are known to us as Americans. Every race of people finds out how to make their baskets and pots in different ways. They are all governed by circumstances and must use the material available. The old saying "Necessity is the mother of invention" holds good among primitive tribes as well as among the more advanced peoples.

The knowledge of plaiting is of early origin. It is known among the inhabitants of oriental regions. Basketry and pottery were so closely allied that they were termed as mother and daughter. The first work of basketry consists of a mat, made for use when sitting and sleeping. Later, in order to prevent things placed on it from rolling off, the edges were turned up. Thus it went, step by step.

Amerinds excel in basketry and pottery. The style and quality of basketry and pottery depends largely on the material available. The water jug was made by covering a wicker frame with a coat of mud. In order to dry the mud it was baked. It is supposed that the frame was burned, leaving an earthen jug. The water jug is still in use among the tribes and is known by different names. To the Zuni it is the cooking basket. To the Navajo it is the mud basket.

Cushing discovered the water jug among the Havasupai Indians in northern Arizona. The Hopi make their jug with a very large mouth and in the shape of a bottle. The Havasupai used a wicker tray for many minor purposes. They smeared several thick coats of mud over the wicker work, and pouring live coals on the mud, soon had it baked hard. This when heated they used for roasting seeds. It made a very good contrivance for that purpose. Later on they made other cooking utensils.



TYPICAL OLD NAVAJO WAR CHIEF

Photo by Schwemberger





STUDENTS AT WORK REPAINTING DINING HALL  
Photo by Leupp Studio



STUDENTS BUILDING STONE BRIDGE ON SCHOOL PROPERTY  
Photo by Leupp Studio

(The primitive race has been known as a lazy lot, yet they offset this assertion by inventing all their necessary articles.) The discovery of pottery did not cause basketry to go out of use. It still remains a very useful article.

The habit of different tribes regulated the style and quantity of pottery and basketry. Take the tribes whose habitat was favorable for pottery work, who were sedentary and had no disturbances; they would easily excel. The same can be said of basketry. It all depends on the material at hand and the advancement of the tribes.

Comparisons of different tribes prove that there are no two alike in their inclinations. The Pueblo excel in pottery. The Navajo make but little pottery and that is of an inferior quality. The Navajo do good work with silver, gold and iron. They excel in this art and are also noted for their blanket making.

The Iroquois of New York were noted for their strength in war and good government, but their pottery was of inferior quality and limited in quantity. Probably the early settlers supplied them with many utensils.

On the northwest coast there is very little pottery. Toward the regions of the Yukon much pottery is made.

The production of any article by any people is simple the result of necessity, inclination and fancy. The number of pieces of pottery and jugs have decreased, although many fine trays and bowls are made from sand.

As before mentioned, all tribes are governed to a great extent by available material. On the northwest coast there is very little pottery. The Esquimo has not the clay nor the proper fuel necessary to make good pottery, although the Kutchins of the Yukon use pots and cups made of clay, and a few lamps are found. But the people of the far north make baskets. The Aleut basket-work is exceedingly fine in texture, almost as fine as cloth. This is so soft and flexible that it can hardly stand upright. Owing to such material there is very little variety in form, and the decorations are similiar to those of other tribes.

In the interior the Kutchins make a substitute for baskets of thin boards, steamed and bent around a flat bottom-piece, fastened in place by split roots or skin thongs.

Among the Esquimo skin cups and buckets are used, while

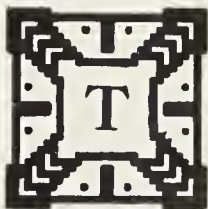
others are made from whalebone. Birch-bark vessels are used in various ways in place of pottery, pots and basketry. Some tribes made pottery at one time, but owing to circumstances they lost the art. Various conditions alter the advancement of peoples. A sedentary tribe has plenty of opportunities for becoming expert in pottery or basketry, providing the material is suitable. As a general rule the ancestors' work will continue to go from generation to generation with gradual improvement. Whenever a tribe starts to move, their pottery cannot be taken along, hence they will use other articles more beneficial to them and the art of pottery suffers. Sometimes the tribes become sedentary again and take up the art of pottery where they left off, while others may have forgotten all they ever knew. In primitive travel basketry was more desirable than pottery on account of lightness and service.

Proficiency in the art of pottery can be found only among the sedentary tribes. Pottery is well nigh imperishable; being a good record left by a tribe that once inhabited a region, and is now extinct. Whenever a tribe that has passed away leaves a large amount of pottery, by careful study of the designs and texture, the tribe can be identified. Pottery is very valuable from other standpoints.



## A Seneca Tradition.

EVELYN PIERCE, *Seneca*.



THE tradition of the Senecas in regard to their origin is that they broke out of the earth from a mountain near the head of Canandaigua Lake. The mountain they still venerate as the place of their birth and call it Genundewah, or "The Great Hill." The people are known among themselves as "The Great Hill People."

The Senecas were in a fort on the top of the mountain when it became surrounded by a monstrous serpent whose head and tail came together. For a long time the serpent lay there confounding the people with its breadth. At last the Senecas tried to make their escape, but in marching out of the fort they walked down the throat of the serpent. Only two orphan children made an escape



and they were informed by an oracale of a means by which to get rid of the serpent. The oracle told them to take a small bow and a poisoned arrow, made of a kind of willow, and shoot the serpent under its scales. They did this, and when the arrow had penetrated the skin, the serpent became sick, and extending itself, rolled down the hill destroying all the timber that was in its way.

At every motion a human head was disgorged and rolled down the hill into the lake where they remained in a petrified state, having the hardness and appearance of stone. It is asserted that stones in the shape of Indians' heads may be seen in the lake at the present time, and tradition says they are the ones deposited there at the death of the serpent. There has been no timber growing on the hill since the serpent rolled down and destroyed it.

For many years the hill and lake have been regarded by the Indians as sacred. They have been accustomed to visit the sacred place every year and mourn the fate of their people. The Senecas say that before the appearance of the serpent the tribes throughout the country spoke the same language, but the serpent confounded their language so that they could not understand each other. This was the cause of the division of the tribes into nations.



## The Klamaths and Modocs.

MARGARET O. BLACKWOOD, *Chippewa*.



LAMATH is a name given to a tribe of Indians living in the southwestern part of the state of Oregon. Eukshikmi (people of the lake, of is what they are sometimes called owing to the fact that the seat of their country is around Klamath Lake. The Klamaths are a hardy people and of a very quiet and stolid nature. They have always lived at peace with the whites, and from this they have gained a good reputation. In the year 1864 they joined the other part of that family, the Modocs, in ceding the greater part of their territory to the United States, but retained that reservation which was established for them near Klamath Lake.

Slavery has always been an important institution among the Klamaths, and every year they accompanied the Modocs on raids against

the Achomawi—a tribe on the Pitt River, California—to capture women and children, of whom they made slaves or traded to the Chinooks at The Dalles.

The Klamaths took no part in the Modoc war of 1872-3, but treated the Modocs with contempt, which was one of the causes for their leaving the reservation.

In 1905 the Klamaths numbered 775, but this included people of other tribes who had become assimilated with them.

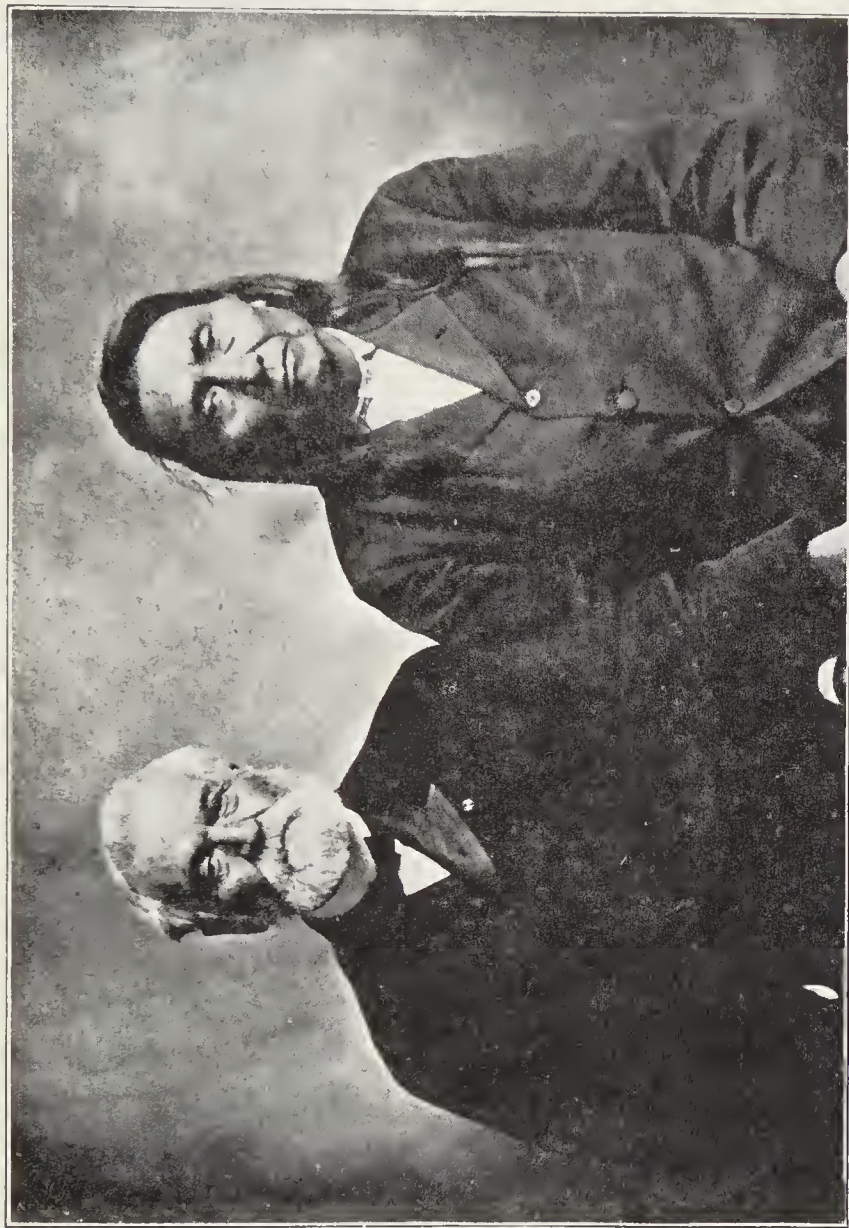
Modocs, or Moatokni, (southern or southern division), is the name of the other branch of the Klamath Indians.

The Modoc language is practically the same as that of the Klamath. The separation of the tribes is thought to have been recent owing to the fact that the former homes of the Modocs were at little Klamath Lake, Modoc Lake, Tule Lake, and in the valley of Lost River. In 1864 they joined the Klamaths in ceding their territory to the United States and removed to the Klamath reservation at Klamath Lake. The Modocs have not as good a reputation as the Klamaths on account of frequent conflicts with the whites, and they never seemed to have been contented while on the reservation but made persistent efforts to return to their former lands.

In the year 1870, Kint-puash, a chief of the Modocs, who is known in history as Captain Jack, led a band back to the California border and refused to return to the Klamath reservation. The Government sent out troops and tried to bring the runaways back. Captain Jack and his followers retreated to the lava beds of California and for several months successfully evaded the troops. At length, peace commissioners were sent out. The Indians cruelly assassinated two of them. After this the campaign was pushed with vigor until the Indians were captured. This was called the Modoc War of 1872-73.

Captain Jack and five other leaders were found guilty of the assassination of the commissioners and were hanged in October, 1873.

At the close of the war the Modocs were separated, part being sent to the Quapaw Reservation in Oklahoma. Their number has diminished to 56. The remainder of the tribe settled on the Klamath reservation, where they are apparently thriving. Their number in 1905 was 223.



TWO BRAVE WARRIORS—CHIEF JOSEPH, NEZ PERCE, AND GEN. HOWARD  
Photo by Carlisle Indian School Studio





CARLISLE'S TRACK TEAM 1909—CUP REPRESENTS STATE CHAMPIONSHIP

Photo by Leupp Studio

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## General Comment and News Notes

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### THE LAKE MOHONK CONFERENCE.

**T**HE Twenty-seventh annual meeting of the Lake Mohonk Conference of Friends of the Indian and other Dependent People took place at Lake Mohonk October 20th, 21st and 22nd.

Sessions were held each day at 10 a. m. and 8 p. m. The first day was given up to a discussion of Indian affairs and addresses by various people prominent both in the Government Service and in private life. The second and third days were devoted to a discussion of the Philippines, Porto Rico, and Hawaii.

The Mohonk Conference has been one of the most important influences in shaping our dealings with the Indian people, and much of the legislation looking toward the protection and civilization of the Indian has had its origin at this conference. In recent years, the Conference has received official recognition because of the participation of the government and its officials in the deliberations which are there carried on.

As has been done for several years past, the morning session on the day devoted to the discussion of Indian affairs was turned over to the Commissioner of Indian Affairs. Commissioner Valentine presented a paper which, in a way, strikes the keynote which will characterize his administration of Indian affairs. The address is a masterly presentation of the present condition of the Indian, his needs, and his relation to the government and to our national life. It is published in full in another portion of the magazine. At the conclusion of his address, Mr. Valentine introduced a number of the officials of the Indian Service who spoke on practical questions relating to Indian affairs.

The evening session was also de-

voted to a discussion of the Indian and there were addresses by officials of the Service and also a very interesting paper by Mr. Robert D. Agosa, an Indian who completed his course at Haskell Institute and is now a successful business man at Travers City, Michigan.

A very interesting and instructive address was delivered by Honorable Merrill E. Gates, Secretary of the Board of Indian Commissioners, who has recently completed an investigation of Indian affairs in the field.

At the close of the evening session of the first day, the Honorable James S. Sherman, Vice-President of the United States, and chairman of the Business Committee of the Lake Mohonk Conference, delivered an extended address on the progress of the Indian and the government's work in the particular field of Indian administration. In closing his address, Mr. Sherman particularly emphasized the progress which has been made by the Indian people.

Running all through the evening session, there was a recognition of the excellent work which has been accomplished in Indian education, and a tacid acknowledgment of the results which have been obtained from the work of Indian schools of all classes in their work of making of the Indian a self-supporting and self-respecting member of society.

### THE LAKE MOHONK PLATFORM.

**E**ACH year at the close of the Lake Mohonk Conference a platform is adopted which gives in succinct form the general consensus of opinion which has prevailed at the meeting toward the many problems surrounding the various races which enter into the discussion, and the rela-



tion of these peoples to the United States Government.

In a recent editorial, *The Outlook* has this to say of the influence wielded by the Mohonk Conference:

"The Lake Mohonk Conference has had an influence on National affairs out of all proportion to the number engaged in it. While the country was still committed to the policy of keeping the Indians shut up in reservations until they had been prepared for freedom, it called for the abandonment of the reservation system and the division of the lands among the Indians in severalty. While the Nation was still leaving the education of the Indians to the voluntary efforts of missionary and philanthropic societies, the Conference called for the establishment by the Federal Government of a system of public schools for the Indians under Federal control. While the offices in the Indian service were still regarded as political, and the agents and inspectors were changed with every changing administration, the Conference declared that they should be brought under the civil service, in order that a continuous and consistent policy might be made possible. Congress successively adopted these three fundamental reforms, not in compliance with any demand of the Conference, but in obedience to the public opinion which the Conference had both interpreted and helped to create."

The following platform which shows the broad humanitarian stand taken by the Conference was adopted by the unanimous vote of the Business Committee composed of representative men, and with only one dissenting voice in the Conference:

"The duty of the American people to establish by the force of its laws and the influence of its example liberty and justice is the same toward all its non-citizen subjects, whether those subjects be the young men not yet grown to full citizenship, or the aborigines under our sovereignty, or the newly landed immigrants unfamiliar with the nature and operation of free institutions, or the negroes recently emerged from slavery, or the inhabitants of our insular possessions with no historic preparation for democracy—that is, the reign of the people. The ultimate end of all just government is self-government. Keeping this end ever in view, it is the duty of the Nation to give to all under its authority adequate protection of person and of property whether personal or communal, government by law not by the

will of a personal ruler, military or civil, courts of law accessible to the poorest and the humblest, processes of law prompt, economical, and equal in their operation, taxes no heavier than the expenses of their government economically administered require, sanitary provisions for the prevention of preventable disease and the establishment of hygienic conditions, schools which shall furnish industrial and moral as well as academic instruction, and, through the voluntary efforts of the churches, the inspiration of a religion founded not on the fear but on the love of God.

"This means for the North American Indian the abolition of the tribal relation in which the fundamental rights of the individual are denied, the substitution of personal for tribal property, the recognition of the Indian's right to travel freely and peaceably and to buy and sell in the open market, and his ultimate admission to American citizenship. It means for the Filipino opening to him the American market as it has been opened to the Hawaiian and the Porto Rican. It means that the relationship between the United States and her insular possessions should be clearly defined at the earliest practicable date. It means for the inhabitants of the insular possessions the maintenance of local self-government as a preparation for future insular self-government and the complete development of an Anglo-Saxon system of courts and procedure. And it means for all—North American Indians, native races of Alaska, Porto Ricans, Hawaiians, and Filipinos—the vigorous prosecution and condign punishment of all men engaged in lawless endeavors to deprive the people of their public or private property, the establishment by law of efficient police regulations to safeguard the people against the vices of civilization, adequate sanitary measures for the protection of the people's health, adequate systems of education for their mental and moral development, and the improvement of their industries by providing industrial training, developing their resources, and promoting easy access to profitable markets. Finally, it means securing well-paid agents of unquestionable integrity and proved capacity to represent the Nation in its work for the betterment of these peoples. It does not necessarily mean either eventual Statehood or eventual independence for our island possessions. It may mean self-government under American protection and subject to American sovereignty. But whatever relationship may be established between America and her insular possessions in the future, just government must mean, for all peoples under her protection and subject to her sovereignty, government for the



benefit of the governed now, that is, justice, and eventual self-government, which is the consummation of liberty."

## DEATH OF GENERAL HOWARD.

ON another page of this magazine there appears a photograph of Major-General Oliver Otis Howard and Chief Joseph, one of the most prominent Indian chiefs in the history of our country, and, until his recent death, chief of the Nez Perce Indians.

The death of General Howard which occurred at Burlington, Vt., October 26th, removed from our public life one of America's most useful men. He graduated at Bowdoin College, and at the West Point Military Academy in 1854; he was an instructor in mathematics. He fought through the Civil War, making a record throughout which, in many ways, may be considered brilliant. His later military service, after the conclusion of the Civil War, in the West enabled him to help solve many of our difficult frontier questions. He was for a time superintendent of the Military Academy at West Point, and wrote extensively concerning his own experiences and upon matters of general interest.

General Howard visited the Carlisle School very often, and was a familiar figure at some of its commencements. One of the most unique meetings took place at the commencement of 1904, when he and Chief Joseph sat side by side on the platform during the commencement exercises which were held in the large gymnasium. It was on this occasion that Chief Joseph, in addressing the assembly, remarked:

"Friends: I meet here my friend General Howard. I used to be so anxious to meet him. I wanted to kill him in war. Today I am glad to meet him, and glad to meet everybody here, and to be friends with General

Howard. Ever since the war I have made up my mind to be friendly to the whites and everybody. When my friend General Howard and I fought together I had no idea that we would ever sit down to a meal together as to-day; but we have and I am glad. I have lost many friends and many men, women and children, but I have no grievance against any of the white people—General Howard or any one. If General Howard dies first, of course I shall be sorry. I understand and I know that the learning of books is a nice thing, and I have some children here in school from my tribe that are trying to learn something and I am thankful to know there are some of my children here that are struggling to learn the white man's ways and his books. I repeat again: I have no enmity against anybody. I wish my children would learn more and more every day so they may mingle with the white people and do business with them, as well as anybody else. I shall try to get Indians to send their children to school."

General Howard had a great admiration and respect for this Indian who, for many years, had led the gallant soldier along difficult trails, and through inaccessible places in one of the most bitter struggles between the Indian people and the American soldiers.

## MONTHLY ADDRESS TO STUDENTS.

IT has been arranged this year to have the monthly entertainment which is given by the students and the monthly address by the superintendent to the students and the faculty meetings fall on separate nights.

On Wednesday evening, October 13, the first of the addresses to the students was delivered by Superintendent Friedman.

After a selection by the orchestra, scripture reading, and some excellent

singing, Mr. Friedman spoke at length on certain obstacles and discouragements which beset the newly arrived students at Carlisle, such as obedience to rules, dormitory life, homesickness, lack of progress in school work, etc. He emphasized the fact that these were easily overcome and, after all, were found to be minor considerations if each student would keep constantly in view the singleness of purpose which should have actuated him or her in coming to Carlisle, i. e., the obtaining of a good education and training and the upbuilding of character.

He also emphasized the fact that overcoming difficulties and temptations would make each one stronger and that definite success was obtainable by laying hold of the opportunities for improvement which continually present themselves.

The history of the Netherlands was briefly rehearsed in order to show how a barren, marshy, useless territory was turned into a prosperous country by the patient work of a sturdy, hardworking people in overcoming the most unfavorable natural conditions conceivable.

The address was closed with a plea to the students to take hold of their school work earnestly, and neither to waste their time nor their opportunities, to the end that after completing their course of training here they might be numbered with the hundreds of graduates and returned students of this school who are definitely helping to solve the Indian question by the work they do and the lives they live.

### BIBLE STUDY.

A SPECIAL union meeting of the Young Men's and the Young Women's Christian Association was held Sunday evening, October 17th, in the auditorium. The purpose of this meeting was to arouse interest in these organizations and to properly present the plans and accomplishments

of Association work as now carried on.

It being the beginning of the school year, the subject of Bible Study was particularly emphasized with a view to interesting the students in a rational study of its contents,

Short addresses were made by Mr. Crispin, our physical director and local secretary of the Y. M. C. A., by Miss Wistar of Philadelphia, who has been successfully directing the work of the Association for the girls, and by Mr. Frank O. Koehler, Student Secretary of the Y. M. C. A. for the State of Pennsylvania. Mr. Koehler has recently made a trip through certain districts in Europe in order to more thoroughly fit himself for the work in this State. The principal address of the evening was delivered by Mr. David R. Porter, General Secretary for Preparatory Schools of the United States, whose office is at the International Headquarters in New York City. Mr. Porter aroused tremendous interest and enthusiasm in the subject, with the result that at the close of the meeting one hundred and five girls and ninety boys volunteered for systematic Bible study throughout the year.

These classes in Bible Study are being conducted by the seniors and post-graduates of Dickinson College, and were very successful during the last school year. They were promptly started again this year, and are now running smoothly.

There is on foot at present a nationwide movement to purify the student life in our American colleges and schools, through the influence of these Christian Associations for the young men and the young women. Such movements have met with great encouragement and are doing splendid work in such representative institutions as the U. S. Naval Academy at Annapolis, the U. S. Military Academy at West Point, and the principal colleges and schools of the country.

## IMPROVEMENT IN THE SCHOOL BUILDING AND ELSEWHERE.

**T**WO of the school rooms located on the first floor in the center of the school building, adjacent to the library, have just been fitted with large closets built the height of the ceiling and equipped with shelves for books and supplies. These large closets were plastered inside and out. A series of windows were built on the side of these rooms opening into a hall-way which leads to the library, thus providing not only additional light and ventilation for these rooms, but making the hall-way more cheerful as well.

A number of improvements have been made around the grounds such as additional granitoid walks, and the remodeling of the long porches on the large boys' and the girls' quarters.

A very substantial and well constructed bridge has just been completed at the entrance to the grounds. This bridge covers a running stream which, at certain times during the year, becomes very turbulent. The walls are built of masonry about eight feet high, four feet thick, and twenty-four feet long. The floor is built of heavy oak plank, supported on oak girders of large dimension. These improvements at the entrance to the campus add very much to its appearance.

Our shops are very busy at this time of the year. The carriage shop and the blacksmith shop have been turning out a number of vehicles which were ordered for use on Indian reservations and in Indian Schools in the West. These comprise buggies, her-dics, and carriages.

The tailor shop is the beehive of industry where the uniforms for our boys are made. At this time, when so many new students arrive, the work in this department is rushed.

The carpenter shop has been manufacturing some very excellent furniture, including cabinets, bookcases, rocking chairs, desks, etc. All of this furniture is being constructed in the mission style, and the upholstering, varnishing, and finishing in the painting departments afford those students excellent experience.

## NEW ATHLETIC CLUB HOUSE.

**D**URING the past year there was completed at this school the alterations on what was formerly a hospital building, but which for the past few years has been used as athletic quarters.

The building has been entirely remodeled, and, in its present completed form, is practically a new building. The old porches on the outside were removed and broad verandas with simple Ionic columns were substituted, giving the outside of the building a Colonial effect. All of the partitions inside were removed, including the plastering, and a new arrangement of rooms put in. The greatest outside dimensions of the building are 92' 8"x 95' 3".

The dormitory rooms are placed in the two wings with a wide hall running through the center. Thus all the rooms are outside rooms. There are fourteen double rooms and thirteen single rooms. Each of these rooms has been provided with running water, both hot and cold, and all are furnished with mission furniture; this includes, in each room, chairs, rockers, table, chiffonier, wall-case, and enameled iron bed. Adjoining each bed room is a large closet, equipped with hooks and shelves.

A sand finish was put on the walls of all the rooms and halls, and metal ceilings of an improved style were used throughout. The hardware, electric



light fixtures, etc., are all of old brass finish. Maple floors have been used, and these are oiled and waxed.

At the entrance to the building there is provided a large central reception hall from which a wide, ample staircase of excellent design leads to the second floor; in the reception hall stands a large Regina music box, having a good supply of records. To the right of the reception hall is a long reading room in which there are rockers, tables, and sofas; in this room all the leading magazines and newspapers are always on file. A number of desks with stationery are provided for letter-writing. Back of the reception hall is a billiard room containing two billiard tables, and all other necessary equipment.

A very complete kitchen and large dining room, well lighted, are on the first floor in the rear. The entire building is equipped with the best fittings and furniture, and the reception room, and halls and reading room have beautiful rugs on the floor.

Toilet rooms have been provided both upstairs and downstairs with the most modern bathing and plumbing arrangements. The floor in both toilet rooms is of terrazzo.

The building is heated throughout by steam.

This is unquestionably the finest building of its kind in the Indian Service, and athletic teams in any of our American colleges would be proud of such quarters. It was erected by the Athletic Association. It is needless to add that our own boys consider it a prize to be permitted to room in this building and enjoy the comforts and conveniences provided them.

## AN INDIAN MAGAZINE.

**T**HE INDIAN CRAFTSMAN, published at the well-known school at Carlisle, is an epitome of the progress made by the Indian since the Government placed

in his way educational advantages equal to those of his white brethren. Indeed, as the superintendent of the school, Mr. Friedman, says in an article contributed to the October issue: "A marked contrast was shown when four years ago, at the inauguration of Theodore Roosevelt as President of the United States, a half-dozen chiefs in their regalia of war, led by the noted Apache chief Geronimo, rode ahead of the well-drilled, magnificent-looking cadets from the Carlisle School." The typography and made-up of the journal bear witness to the intelligence and capacity of the apprentice students who set the type, and the pupils of the art department, who design the borders, initial letters and illustrative sketches. The legendary lore of certain tribes is picturesquely rehearsed in several pages, prepared by various hands, under the general caption "Legends, Stories and Customs." on another we are informed that the first Indian girl to study medicine, Susan Picotte, was graduated from the Women's Medical College, in Philadelphia, with highest honors. In a department headed "Official Changes of the Service" we learn of James Brokenleg's appointment to the police, and George Shoots-at-Close being made a janitor, while Dusty Bull and Red Cherries, Dominic Rattlesnake, Maurice Medicine, Charging First and Samuel Kills Two are not overlooked by the Great White Father at Washington.—*The Public Ledger*, Philadelphia, Oct. 11, 1909.

## BISHOP BELL'S VISIT.

**W**ILLIAM MELVIN BELL of Los Angeles, Bishop of the Church of the United Brethren of Christ, and a member of the International Sunday School Association, visited the school Monday, October 4th, and addressed the students. Bishop

Bell is an orator with a national reputation and his words of encouragement will be long remembered by all who were fortunate enough to hear him. He was very much interested in the work of the school and carefully looked into the academic and industrial instruction.

## DEATH OF MR. BURTON.

**F**REDERICK R. BURTON, a newspaper man and novelist, died suddenly on Thursday night, September 30, at Lake Hopatcong, N.J. Mr. Burton was the author of several novels, among them "Strongheart". He was a musician of ability and was the composer of the Indian musical cantata "Hiawatha". He was forty-eight years old.—*New York Tribune*.

## SOME EXTRACTS FROM PATRONS' OUTING REPORTS.

**A** FEW extracts from the monthly "Outing" reports for August are herewith given for the purpose of showing the general satisfaction which is given by our students to the school patrons. Hundreds of letters with similar reports are received each year.

I am very much pleased with the report I can give Leon Jure. He has been faithful with his duties—possibly a record-breaker with the finance. Please take good care of him as he merits the same.

I like Mercy very well. She has been faithful and obliging and kind, and I would have liked her for the winter but she wanted to go back to school. (Mercy Metoxen.)

Lillian commenced school on Monday and entered higher than any Indian girl ever sent to the public school here. She is very happy about it. (Lillian Porterfield.)

Thomas on the whole has been a good boy. Has now a good knowledge of farm

work. Would make a good boy to attend horses. (Thomas Mitchell.)

I sent Wilson Printup to the place you have chosen for him. I hope it is a good place, for he is a good boy and has a good record, and I wish him well.

William has been a very obedient and willing worker and had he stayed with me, I would have given him more wages. (William Nahongva.)

Hoske has been the best all around boy I have ever had. He has been very economical; unlike most boys. (Hoske Nosowooty.)

Tony while with me was an exceptionally good boy in every way, obeying the rules as well as what I asked him to do.

Lida is a very diligent, obliging and good girl and I have no complaints to make whatever. (Lida Shongo.)

Charles Peters has been a good boy while in our employ. Would like to have him return next spring.

Moses continues to be faithful and obedient and is in every way a good little boy. (Moses Herne.)

Morris was very satisfactory this summer and we regretted to say goodbye to him. (Morris Huff.)

Lorenzo is doing well and seems glad that he is to remain with us this winter. (Lorenzo Miguel.)

I am very much pleased with Grace and would recommend her to any one. (Grace Smith.)

Edison Mt. Pleasant is a very honorable boy. We are sorry that he must leave us.

Alvin has been a good boy and has done his best for us. (Alvin Kennedy.)

Pupil has given very good satisfaction in every way. (Michael Leclaire.)

Jose was a very good boy. Was sorry to part with him. (Jose Maria.)

Albert has done good work and he is a good boy. (Alb. Jimerson.)

I haven't a fault to find with her summer's work. (Amy Smith.)

Maxie Luce has been a good boy. I hope he will succeed in life.

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## Ex-Students and Graduates

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Russell W. Bear, an ex-student, and prominent in the affairs of his tribe—the Crow Indians—was recently sent to Washington to look after matters in the interest of his people.

Hattie Powlass, Oneida Indian, of the Class of 1906, is now employed by the government as instructor in laundry work at the Rainy Mountain School, Gotebo, Oklahoma.

John H. Miller, a Chippewa Indian, of the Class of 1902, now resides in Elk Rapids, Michigan. He is employed as harnessmaker by the Antrim Hardware Company of that city.

Cecelia Baronovitch, Class of 1909, an Alaskan, who specialized in the Normal Department at Carlisle, is now employed by the government as a teacher in the Alaskan Service. She is located at Klinquan, Alaska.

Etta Hatyewinny, who returned to Idaho with the party of Nez Perce students whose terms expired last year, is working as seamstress in Lapwai. She writes that she is enjoying her work and getting along nicely.

William L. Paul, an Alaskan, of the Class of 1902, is studying in the theological seminary at San Anselmo, California. It is his intention to become a minister, so that he may be of some definite help to his people.

Elmira Jerome, a Chippewa Indian, of the Class of 1909, and one of the bright students in her class, who took part in the commencement exercises, is now employed as instructor in dress-making and seamstress work at the Indian School at Fort Totten, N. D.

Yamie Leeds, a Pueblo Indian of the Class of '91, is at present a ranchman at Laguna, New Mexico. He is also assisting Miss Ford at Laguna in her work of improving Indian pot-

tery. In a number of ways he is making himself of great usefulness to his people.

Miss Florence Hunter, class of 1908, a Sioux Indian from Fort Totten, N.D., has recently been awarded the Thomas H. Powers Scholarship at the Philadelphia College of Pharmacy, which entitles her to free tuition. Miss Hunter has made an enviable record since going to this college a little over a year ago. Her professors speak in the highest terms of her work.

Joseph Sheehan, a young Indian, who had formerly been employed in Waynesboro at his trade of printing, but now working in Frederick, Md., is spending a few days in Waynesboro with old acquaintances. Young Mr. Sheehan is an athlete of more than ordinary ability, by reason of which he was invited to accompany the A. T. H. & L. running team to Carlisle to participate in the hook and ladder contest. Mr. Sheehan for several years was a student at the United States Indian School, at Carlisle.—*Waynesboro Herald*.

"I am enjoying the office work for which I came home. I started to work on the 9th of July as an irregular employee, and took the oath of office on the 22d. The position now pays \$720 a year. I like the work very much. I have not forgotten what I learned in shorthand, and am anxious to keep up the study by correspondence. When one of the supervisors, Mr. Dickson, was here a short time ago, the Indians had a council with him, and I took down in shorthand what they had to say. I did very well for the first time, and I was out of practice too."—Extract of a letter from Chas. F. Huber, Elbowoods, N. D., Sept. 8, 1909. Charles is assistant clerk at the Gros Ventre Agency, Elbowoods, N. D.



# The Successful Man

*A Definition by BESSIE A. STANLEY, of Kansas*



**H**E has achieved success who has lived well, laughed often and loved much; who has gained the trust of pure women and the love of little children; who has filled his niche and accomplished his task; who has left the world better than he found it, whether by an improved poppy, a perfect poem or a rescued soul; who has never lacked appreciation of Earth's beauty or failed to express it; who has always looked for the best in others and given the best he had; whose life was an inspiration; whose memory a benediction.////

# Carlisle Indian Industrial School

**M. Friedman, Superintendent**

**LOCATION.** The Indian School is located in Carlisle, Pa., in beautiful Cumberland County with its magnificent scenery, unexcelled climate and refined and cultured inhabitants.

**HISTORY.** The School was founded in 1879, and first specifically provided for by an Act of the United States Congress July 31, 1883. The War Department donated for the school's work the Carlisle Barracks, composed of 27 acres of land, stables, officers' quarters and commodious barracks buildings. The Guardhouse, one of the school's Historic Buildings, was built by Hessian Prisoners during the Revolutionary War.

**PRESENT PLANT.** The present plant consists of 49 buildings. The school campus, together with two school farms, comprises 311 acres. The buildings are of simple exterior architectural treatment but well arranged, and the equipment is modern and complete.

**ACADEMIC.** The academic courses consist of a carefully graded school including courses in Agriculture, Teaching, Stenography, Business Practice, and Industrial Art.

**TRADES.** Instruction of a practical character is given in farming, dairying, horticulture, dressmaking, cooking, laundering, housekeeping and twenty trades.

**OUTING SYSTEM.** The Outing System affords the students an opportunity for extended residence with the best white families of the East, enabling them to get instruction in public schools, learn practical house-keeping, practice their trade, imbibe the best of civilization and earn wages, which are placed to their credit in the bank at interest.

**PURPOSE.** The aim of the Carlisle School is to train Indians as teachers, homemakers, mechanics, and industrial leaders who find abundant opportunity for service as teachers and employees in the Indian Service leaders among their people, or as industrial competitors in the white communities in various parts of the country.

Faculty .....	75
Number of Students now in attendance (Oct. 24, 1909) .....	942
Total Number of Returned Students .....	4498
Total Number of Graduates .....	538
Total Number of Students who did not graduate .....	3960

**RESULTS.** These students are leaders and teachers among their people; 148 occupy positions with the Government as teachers, etc., in Government schools; among the remainder are successful farmers, stockmen, teachers, preachers, mechanics, business men, professional men, and our girls are upright, industrious and influential women.



# HANDICRAFT OF THE AMERICAN INDIAN



PEOPLE who are interested in the Indian usually have a liking for his Arts and Crafts—desire something which has been made by these people. ¶ There are a great many places to get what you may wish in this line, but the place to buy, if you wish Genuine Indian Handicraft, is where You Absolutely Know you are going to get what you bargain for. ¶ We have a fine line of Pueblo Pottery, Baskets, Bead Work, Navaho Art Squares, Looms, and other things made by Indian Men and Women, which we handle more to help the Old Indians than for any other reason. ¶ Our prices are within the bounds of reason, and we are always willing to guarantee anything we sell. ¶ Communicate with us if we may serve you in any further way

## INDIAN CRAFTS DEPT

*of the* CARLISLE INDIAN SCHOOL, PA



# *The* NEW CARLISLE RUGS

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CARLISLE is famous in more than one way; we hope to make her famous as the home of the finest Indian Rug ever offered to the public. It is something new; nothing like them elsewhere. They are woven here at the school by students. They are not like a Navaho and are as well made and as durable as an Oriental, which they resemble. Colors and combinations are varied; absolutely fast colors. They must be examined to be appreciated. Price varies according to the size and weave; will cost you a little more than a fine Navaho. ¶ We also make a cheaper Rug, one suitable for the Bath Room, a washable, reversible Rag Rug; colors, blue and white. Nice sizes, at prices from Three Dollars to Six ¶ If you are interested Write Us Your Wishes

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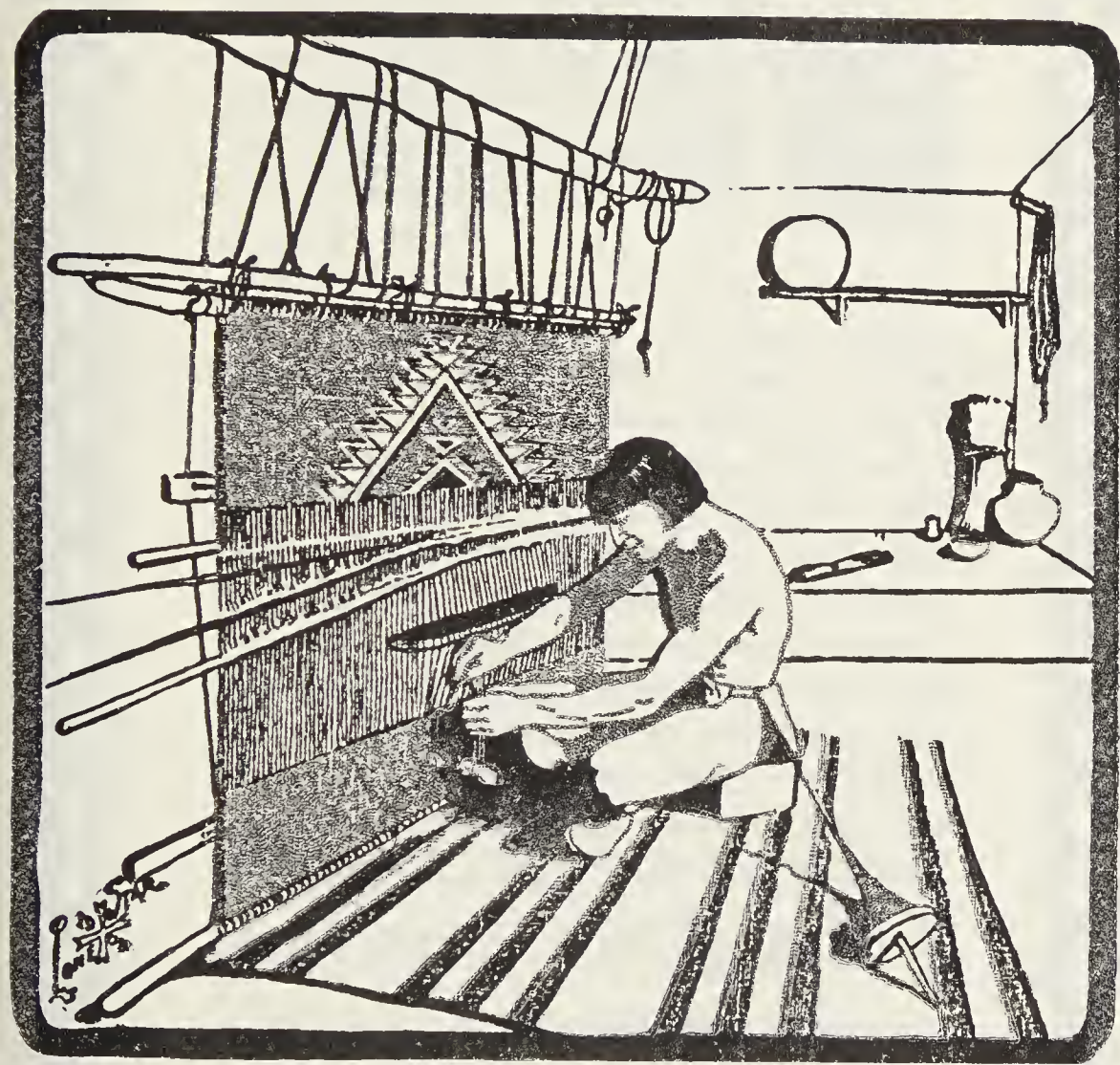
*The* NATIVE INDIAN ART  
DEPT., *Carlisle Indian School*

VOLUME 2, NUMBER 4

DECEMBER, '09

ONE DOLLAR A YEAR

# THE INDIAN CRAFTSMAN



THE CARLISLE INDIAN PRESS

U. S. INDIAN SCHOOL, CARLISLE, PENNSYLVANIA



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## Indian Crafts Department

of the United States Indian School, Carlisle, Penna





A magazine not only *about*  
Indians, but mainly  
*by* Indians

# The Indian Craftsman

Volume Two, Number Four

Published by U. S. Indian School, Carlisle, Pa.

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EDITED BY M. FRIEDMAN, SUPERINTENDENT - - - EDGAR K. MILLER, SUPT. OF PRINTING

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## Contents for December, 1909:

COVER DESIGN— <i>William Deitz, "Lone Star," Sioux</i>	
INDIAN WORSHIP—ILLUSTRATED— <i>By C. J. Crandall</i>	3
SHERMAN INSTITUTE, CALIFORNIA'S FINE INDIAN SCHOOL—ILLUSTRATED	7
CARLISLE'S GREAT FOOTBALL RECORD— <i>Philadelphia Record</i>	9
A VALUABLE CONFERENCE ON INDIAN AFFAIRS— <i>By M. Friedman</i>	23
LEGENDS, STORIES, CUSTOMS— <i>By Carlisle Indian Students</i>	29
GENERAL COMMENT AND NEWS NOTES	35
EX-STUDENTS AND GRADUATES	37
OFFICIAL CHANGES OF THE INDIAN SERVICE	38

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ILLUSTRATIONS—Pueblo Dancers; Carlisle Football Team of 1909; The Indian School at Riverside, California; Athletic Quarters, Carlisle School; Captain Hauser and Ex-Captain Libby; Views in Academic Building; Carlisle Students under the Outing System; Girls' Mandolin Club; Carlisle Students attending Public Schools.

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This publication aims to place before its readers authentic reports from experienced men and women in the field, or investigators not connected with the government service, which may aid the reader to a fuller understanding and broader knowledge of the Indian, his Customs, Education, Progress, and relation to the government: consequently, the institution does not hold itself responsible for, and need not necessarily agree with, the opinions expressed in its columns.

All communications regarding subscriptions and other subjects relating to this publication should be addressed directly to THE INDIAN CRAFTSMAN, United States Indian School, Carlisle, Pennsylvania.

Subscriptions will be received with the understanding that one volume will cost One Dollar. Ten numbers will probably constitute a volume. *Usually no back numbers on hand.*

No advertisements will be published in this magazine which are foreign to the immediate interests of the school.



## THE INDIAN CRAFTSMAN



### Indian Worship: *By C. J. Crandall*

**N**O TRIBE of North American Indians was ever discovered but what had some form of divine worship, and thereby shows that even if the Indian as a race originated on this continent, it must have been countless ages ago, as man in his primitive state was occupied with other matters for centuries before he had passed upward in the scale of human evolution to that period when he began to recognize the power of the Great Spirit. The Indian is, and always has been, since we have known him, intensely religious. He may not have been from our standpoint orthodox,—we call him a heathen and send missionaries among his people, but even in his barbarous state he had his religion, his worship, his ideas of right and wrong. Our missionaries have brought nothing new except religion in another form. He has always been a believer in the immortality of the soul and the existence of a Great Spirit.

The story of Christ and the resurrection were new to him, but he, too, had some knowledge of a coming Messiah. Many of the Indian legends resemble biblical history. Especially do we find the story of the flood among many different tribes. The Indian, while he recognizes the Great Spirit, has many lesser deities to whom he offers worship, and especially is this true among the Pueblo Indians, who of all American Indians have worked out and have a well defined religion, which to them, even when presented with the Christian faith, remains. In fact, our Pueblos have as a whole never renounced their gods or ancient religion, and even those who have been educated in our public schools, find something in the gods of their fathers that holds them faithful to the ancient form of worship.

It would be a piece of effrontery for me to assume that I know all about this ancient religion, which for the most part is kept secret. Yet I have gathered by experience and a close association with this



people for nearly ten years, a considerable knowledge of their customs and beliefs, and shall only attempt to present a few facts with which I am familiar, and with the import of which I am well satisfied and convinced.

The sun is the ruling spirit of the entire universe with the Pueblos. It controls all the lesser spirits and governs the world. The sun god makes the day; causes the rain to fall; the crops to grow; makes the wild grasses shoot upwards on the mesas and among the rocks; governs health; causes not only the flocks to increase, but is responsible for the population of the pueblo. While the sun god is the Great Spirit, and is responsible for all we have, our happiness and our being, he can only be reached through the medium of lesser gods, who act for and under him. The sun god has been worshiped for countless ages by the Pueblos, as it was by the ancient Cliff Dwellers before them.

In the old cliffs, where the ancient forefathers of our Pueblos held forth, the sun god is depicted in unmistakable drawings, crude though they may be, by a circle about two feet in diameter and several circles within the larger.

As stated, while the sun is the all ruling spirit, it is assisted by innumerable aids, and can only be reached through these mediums. The serpent is worshiped, as it in a way governs the amount of rainfall, which to an agricultural people living in a semi-arid region, means their existence or extermination. We see the serpent cut and carved in the ancient cliffs; we find it drawn upon the walls of the "estufa," the secret meeting house of all the clans. Among a few of the Pueblos live serpents are supposed to be kept, and of this there is little question. The Hopi Pueblos make no secret of their serpent worship, but they have not come under the influence of the Christian church like the others. While serpent worship exists among all the Pueblos, it is like their entire religion—carried on in secret. In fact, if live serpents are actually kept for worship in some of the pueblos it is also true that the entire pueblo has no knowledge of same, and that it is only known among a certain clan.

While I have often seen the drawings and images of the serpent in the "estufas" and elsewhere, I have never seen the live serpent in captivity. There are many white people who have lived in the pueblos who are certain that live serpents are kept in captivity—still I am satisfied that none have ever seen same. I base my statement

that serpents are possibly kept in captivity for worship, on what many of the Indians believe themselves, and have told me.

A number of years ago a large serpent was captured near one of our Tewa pueblos by some white men. It was a different species from any found or known in New Mexico. It was supposed to have escaped from captivity in the pueblo. The truthfulness can be proven by reliable parties.

The fetish is ever present in Pueblo life. The outsider, the tourist, and traveler never see same, as it is not offered for sale, and is not exhibited in any way. Many have written on Indian fetishes. Cushing, who lived years among the Zunis, had considerable knowledge of same, and has left an account or description of the Zuni fetish which does not materially differ from fetish worship in other pueblos. Nearly all writers on Indian fetishes hold that fetish worship is something outside of their real religion, while my observations have been that it is simply a part of their crude religion; that while the sun god is the center, responsible for everything, mortals must pray and worship, not only the sun, but various inanimate objects, which have various intricate connection with the sun god.

Among the Pueblos the ordinary fetish is made from white quartz, and is fashioned to represent some animal, usually the bear, lion, wolf, or fox. It is from one to four inches in length, often has turquoise or garnet settings for eyes, and may have a setting to represent the heart. The fetish is found in burial mounds of great antiquity in the Southwest. There are many of these fetishes in the National Museum at Washington and among private collections. They are ever in the possession of the principal men of the pueblo, and no Pueblo Indian ever entered upon any great undertaking without invoking the aid of his particular fetish.

There is quite generally a bear clan, a wolf clan, as well as other clans, in the pueblo. The writer has before him a crude fetish dug from a burial mound in the Hopi country. It is fashioned to represent a bear. There is no question but what this fetish was buried with the remains of a Hopi Indian, and that this particular Indian was a member of the bear clan; that it was put in the grave for some religious purpose, and that the real object was to appeal or pray to the Great Spirit through this medium, the fetish, for the preservation of the soul of the departed.

This particular fetish, crude as it is, has been the means of my

acquiring some knowledge of the fetish worship among the Pueblos, which I am satisfied that I would have acquired in no other way. Some months since I was occupying a room one evening in a leading pueblo and the governor of the pueblo was alone with me, making a friendly call. Carelessly, and somewhat jestingly, I took this little fetish from my pocket and passed same over to the governor, at the same time asking in Spanish where he kept his fetishes and how many he had. It seemed to act as magic with the governor, and he immediately recognized me as a brother. He replied that he had two fetishes in his home across the way, and invited me over to see them. Soon after his departure, I returned the call, and from some nook or cranny he brought forth two very choice specimens of the fetish, one an imitation of a bear, the other of a wolf. Both had turquoise settings. In addition to these two gods he had other valuable Indian gods, the meaning and purpose of which I did not question. Evidently this Indian assumed that I knew the full intent and purpose of the fetish; otherwise why should I be carrying one in my vest pocket? To have asked for information would have availed me nothing.

In our study of Indian worship we are often at a loss to account for many of their strange actions and practices, but we cannot help but be impressed with the fact that in their religious practices they are intensely in earnest, and that there is no quavering or hesitancy in their faith. Their entire life is one of religion. The dance, the fiesta, all meetings, even their sports, are religious. They recognize a Great Spirit, symbolized and represented in the sun. There are lesser deities all subservient to the sun.

In Pueblo life there are no noncommunicants, all are believers in this one religion, and while they have practically accepted the Christian faith, it has not been altogether willingly, but has in a large measure been forced on them. They are only nominal Christians, and to them the true religion is not the Christian, the Mohammedan, or the Buddhist, but the religion of the Montezumas—a religion as old as the pyramids of Mexico and the ruins of Central America.



# Sherman Institute, California's Fine Indian School:



THE Sherman Institute, which bears the name of our Vice-President, is situated in the beautiful and prosperous city of Riverside, California. The climatic conditions rival those of any country, at home or abroad, for the establishment and maintenance of health. Here, among scenes of surpassing beauty, and surrounded by the highest type of civilization, the school conducts its mission of educating the Indian youth to the responsibility and dignity of citizenship.

Thirty-four buildings, of the old mission type, redolent with reminders of the Padres, rear themselves serenely above velvet lawns and flowering shrubs. Giant palms—many of them planted by foremost citizens—add beauty and dignity of association to this delightful setting. Here, in a halo of sunshine, Sherman looks forth upon its snow-capped sentinels, which rise above it in supreme grandeur, like the "Old Guard."

After finishing the academic course, consisting of nine grades, students are eligible to enter the Riverside High School, or Business College. Not only are they eligible but a certain number do so each year. This offers an exceptional opportunity for rounding out the education grounded at Sherman.

The industrial departments for boys include carpentering, painting, cabinet-making, blacksmithing, wagon-making, shoe and harness-making, tailoring, printing, baking, steam-heating, steam-fitting, electrical work and plumbing. The school grounds where the main buildings are located contain forty acres of land, under highest cultivation, which affords splendid opportunities for a practical knowledge of gardening and horticulture. The elective system is followed, as far as possible, in the boys' choice of trades to be learned.

The industrial departments for girls include house-keeping, dressmaking, sewing in all its branches, laundering, domestic science, and nursing. The great scope of the domestic and medical requisites of such an institution as Sherman, offers ample opportunity to bring the class-room instruction into practical application within the school.

The Sherman ranch, of one hundred acres, situated four miles southwest of the school, permits of an uninterrupted course in

agricultural field work throughout the year. Here the boys learn to raise alfalfa, barley, wheat and other grains, together with numerous vegetables. The girls have practical lessons in domestic work, such as cooking, gardening, raising of poultry, and dairying. In addition to this practical work, the facilities for theoretical work are the same as those at the school.

The Outing System, which is under the guidance of two outing agents—a man for the boys, and a woman for the girls—deserves especial notice, and we would like to emphasize its particular advantages for the benefit of those interested in Indian education. The duties of the outing agents consist in placing the school children at work during the summer months, when they are not occupied with their studies; visiting the homes and ranches at which they are employed, and seeing that they receive proper remuneration for their work, are kindly treated, and are wholesomely and adequately fed.

This branch of summer occupation the Indian Department hopes to make a very potent factor in the education of the Indian youth, as by this means the children are brought into direct contact with life in its most practical form, and come face to face with the essential economic conditions which surround the life of the average wage-earner.

In addition to all the foregoing, the religious influence, music, literary societies, athletics and social life, play a very important part in the development of every student of the school.



DESIGN BY NATIVE INDIAN ART DEPARTMENT.

# Carlisle's Great Football Record:

## *Philadelphia Public Ledger*



IN many respects the Carlisle Indian football teams have been the most remarkable ever developed in America. Certainly they been very popular as a public attraction. With no powerful alumni, no public partisans, practically friendless, thousands every year eagerly pay admission to see them play the great college sport, no matter where they may appear. Seemingly, it is the novelty of Indians engaged in the sport that serves as the magnet to attract. But Carlisle plays good football. Under Glenn S. Warner's skillful coaching the Indians were the first to show the possibilities of the new game, and were far in advance of all the other big college elevens in methods permitted under the revised code.

Almost from the establishing of the game in 1893 at the Government school here the Indians have shown themselves adepts in the sport, and not only strong, but remarkable elevens have been developed. At one time in their history the Indians enjoyed the unique record of having played all the big college teams in the East in one year—a gigantic task, and one which no other team would hazard. Carlisle always has proved a worthy foe for the best football product that any of the other colleges can develop. Many times the Indians have triumphed over the best elevens in America, not only in the East, but in the West and South. They ever have exhibited a skill and knowledge of the game sufficient to cope successfully with the best that the white man can produce.

Glenn S. Warner, Cornell, '94, has been the principal factor in developing football at Carlisle. Mr. Warner was not instrumental in establishing the game at the Government school here,

but it has been due to his instruction that the Indians have proven so adept in the sport and developed such remarkable elevens. Warner is well remembered as a great player—one of the best of his day; in fact, he had no superior as a guard when he was playing on the Cornell eleven in 1891, 1892, 1893 and 1894. He stands out as the best guard ever produced by the Ithacan institution. It has been a debated question whether his brother, William, was his equal in all-round ability. Both were powerful men, towers of strength on the defensive and irresistible in carrying the ball. Glenn captained the Cornell eleven in 1894, while his brother led the Ithacan eleven almost ten years later, in 1903. Both played left guard, and will ever be remembered as Cornell's greatest guards.

After being graduated Mr. Warner coached successfully at the University of Georgia for two years, 1895 and 1896. He was then called to take charge of the football forces at Cornell, where he remained for two years, 1897 and 1898. He was very successful in these two years, but left Ithaca to become director of athletics at the Carlisle Government School. From 1899 to 1904, he remained at Carlisle and developed some exceptionally strong elevens. His success with the Indians led Cornell to ask him again to assume control of the football eleven at the Ithacan University. For three years, 1904, 1905 and 1906, he was supreme at Cornell, and his coaching had the effect of placing football on a sounder basis and developing a more distinct system than had ever been obtained at his alma mater.

In these three years he brought order out of chaos and gave Cornell better football teams than the college had had for years, and when he severed his connection at Cornell he left something



material to show for his efforts. Warner left Cornell because of graduate interference, a trouble that is said to be the basis of her failure to compete successfully with other big universities on the gridiron. With a man of Warner's executive force and coaching ability, Cornell would stand higher in the football world today than she does. Mr. Warner returned to Carlisle in 1907, and is there today, a recognized authority on the game and one of the most successful coaches in America.

Football was first played by the Indians at Carlisle in the early 90's among themselves. In 1891 and 1892 there was a schedule arranged for class or school competition, and in these games, without any instruction, the Indians played the game crudely, but showed conspicuous evidence that with teaching they could rival white boys in its skillful exposition. In 1893 the Indians played a game with Dickinson College and one of the players was so unfortunate as to break his leg. General Pratt, who was then in authority at the school, immediately ordered all games canceled, and there was no more football that year. In 1894 the games among the departments were again resumed, but it was not until 1895 that Carlisle played its first important games.

Vance McCormick, captain of the Yale eleven of 1892 and a resident of Harrisburg, was induced to give the Indians some football instruction, and he soon perceived the possibilities of developing a strong team from the material. Mr. McCormick coached the Indians in 1895, and in that year they played their first games away from home. Through Mr. McCormick's influence Carlisle was placed in the Yale schedule, and every succeeding year has found the Indians an attraction on one of the big college elevens' schedule. Carlisle also played its first game with Penn in 1895.

The Indians played a strong and often winning game against the big elevens almost from the start. In 1896 McCormick was assisted in the coaching by Billy Bull, Yale's most famous drop kicker. It was under Bull's coaching that Metoxen developed into one of the most famous and expert drop kickers the game has ever produced. Metoxen had not a rival in the specialty of dropping goals from the field in his day, and every follower of football well remembers his feats in this line. So persistent was Metoxen in his kicking of drop goals that he practiced during the winter in the gymnasium and at every opportunity out of doors. Metoxen was a fair punter and an average halfback, but his fame rests on his skill as a drop kicker.

In 1898 Hall the former Yale end coached Carlisle, and in the following year Warner took charge of the team. Warner leaving in 1904, the Indians were coached that year by Rogers and Bemus Pierce, two graduates. In 1905, George Woodruff, Ralph Kinney, a former Yale tackle, and Pierce were the coaches. Carl Flanders, a great Yale guard, Pierce and Hudson constituted the coaching force in 1906. Mr. Warner went back to Carlisle in 1907, and has coached the team up to the present time with more success than any of the other men.

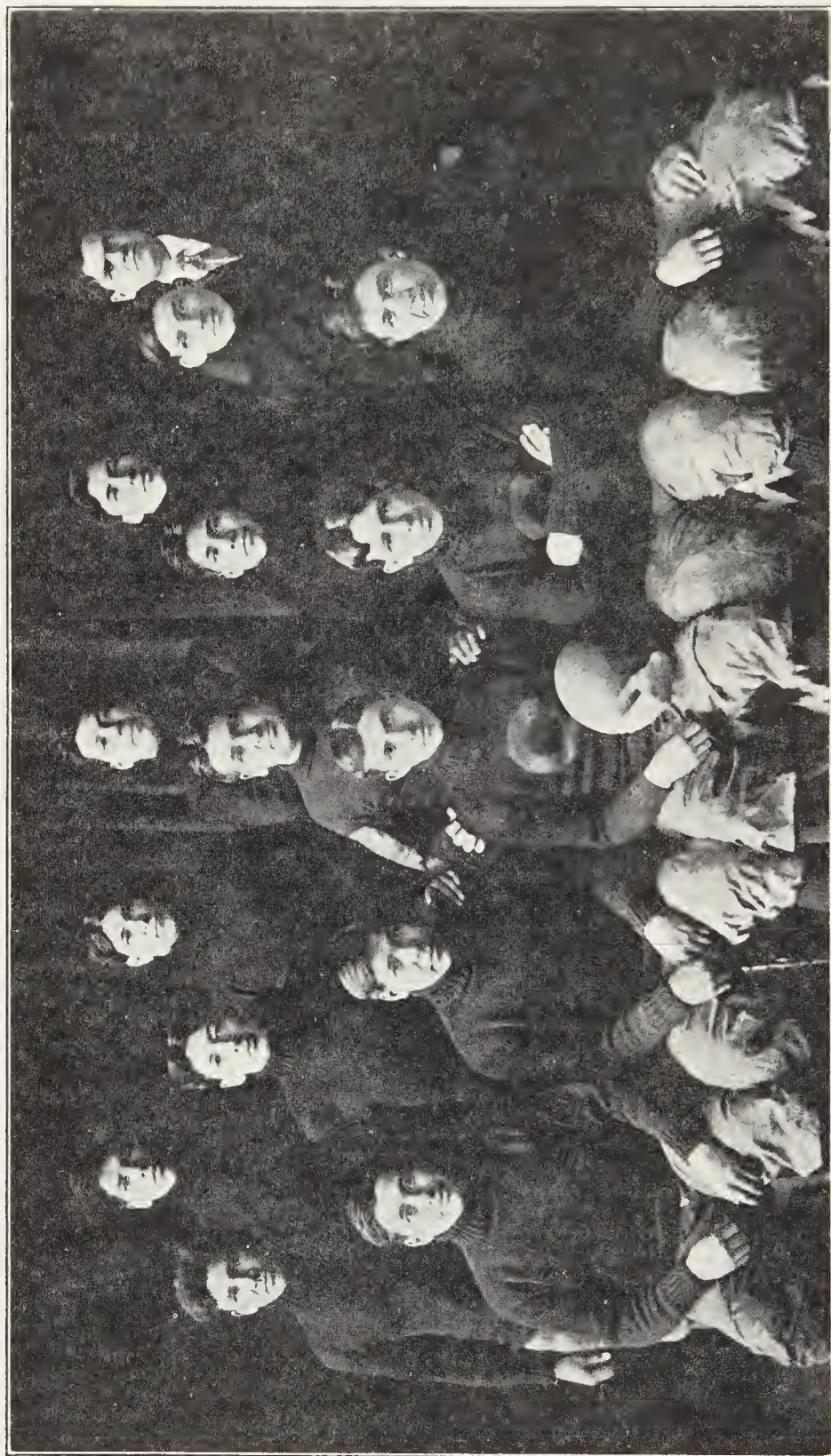
The Indians have played Pennsylvania continuously since 1895. Having met the Quakers more than any of the other big elevens, the Indians have made their best record against the Red and Blue. There is another reason for Carlisle's success against Pennsylvania. The game at Philadelphia is the only contest at which the Indians are favored with the moral support of a partisan crowd. Annually the entire student body is transported to Philadelphia, and in the encouragement found in songs and cheers



INDIAN WORSHIP—DANCERS, JEMEZ PUEBLO, NEW MEXICO

Copyright Photo by Schwemberger

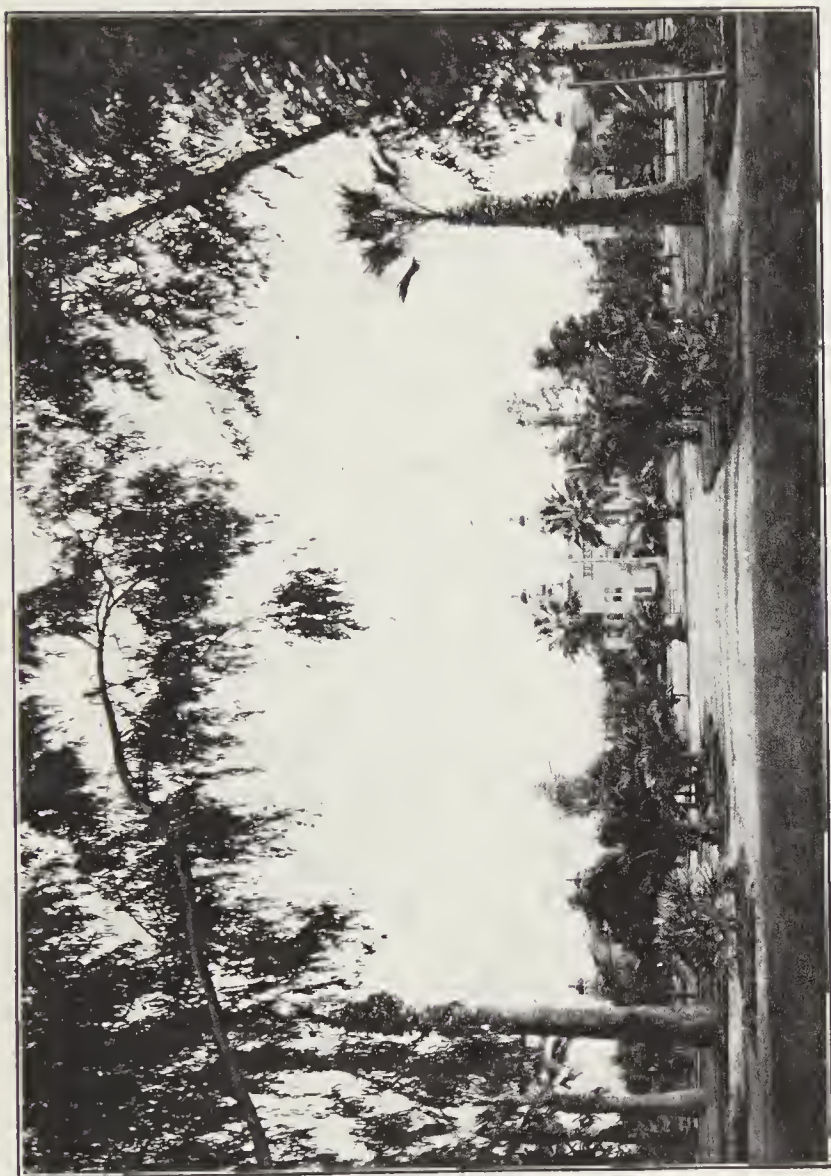




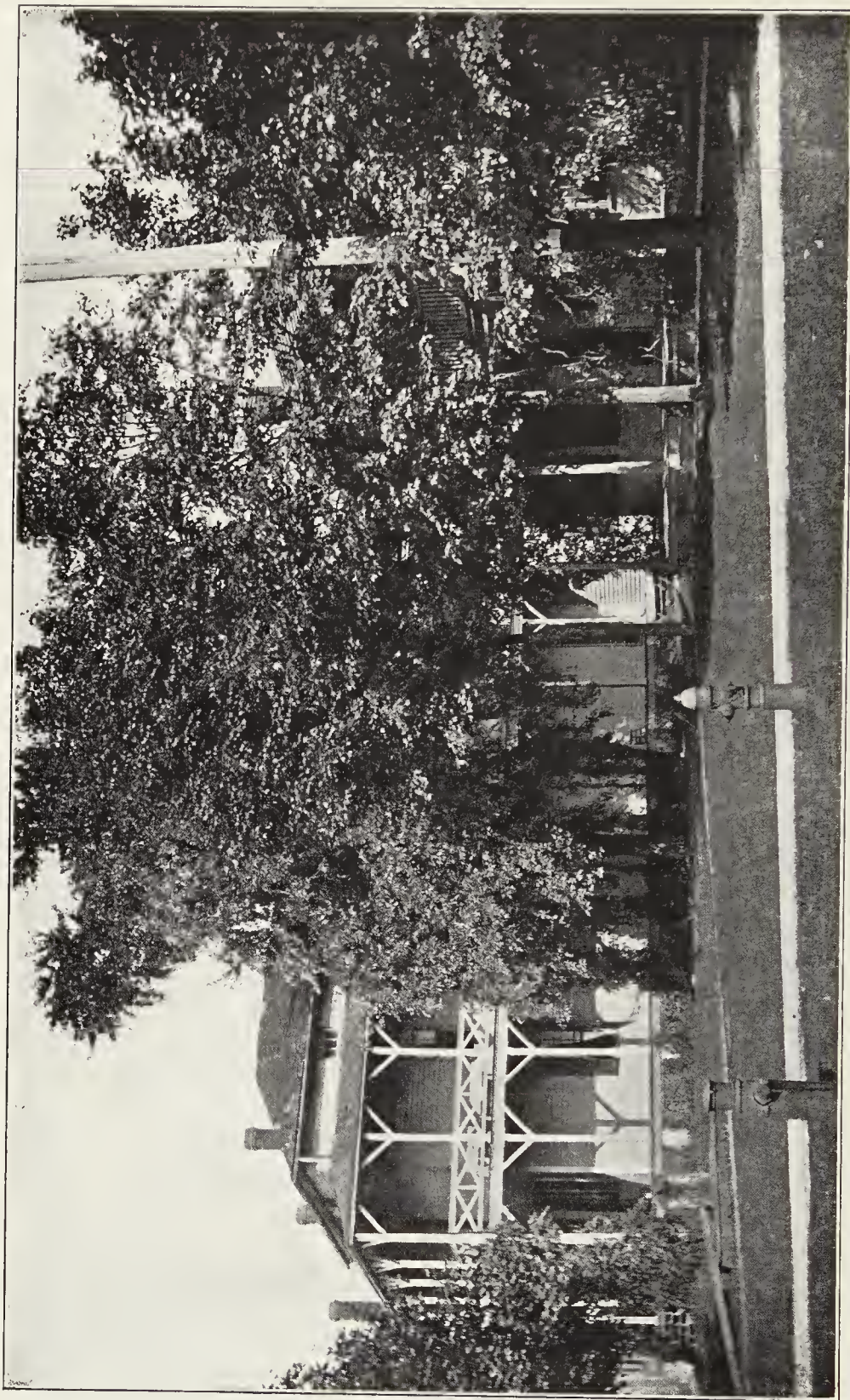
CARLISLE'S FOOTBALL TEAM, 1909

Top Row: Thomas, Lone Star, St. Germaine, Burd, Coach Warner. Middle Row: LaClair, Kennerly, Wauseka, Wheeler, Solomon  
Lower Row: Carlow, Newashe, Captain Libby, Hauser, Jordan





THE INDIAN SCHOOL AT RIVERSIDE, CALIFORNIA—ENTRANCE TO CAMPUS



ATHLETIC QUARTERS, UNITED STATES INDIAN SCHOOL, CARLISLE

Photo by Leupp Studio



the Indians have been inspired as in no other game on their schedule. Fifteen hundred cheering boys and girls, in addition to their band, have been a great factor in the Indians winning five and tying one out of the 11 games with Penn in as many years. Imagine Pennsylvania, Princeton, Harvard or Yale, or in fact, any college, playing a football game without the presence of a large body of alumni and students. But this is the condition under which Carlisle plays all its games away from home, save that in Philadelphia.

Carlisle played Harvard continuously from 1896 to 1908. While the Indians fought many close battles with the Crimson they never succeeded in winning at Cambridge but once. In 1907 they defeated Harvard 23 to 15. Carlisle's last game with Yale was in 1900, while Princeton has been on the Indian schedule at intervals for a long time. The last time the Tigers met Carlisle was in New York in 1907.

The first time that Carlisle defeated Pennsylvania was in 1899, when the Quakers were humbled by the score of 16 to 5. The Indians had one of the best elevens in their history that year. After Columbia had defeated Yale in 1899, the Indians overwhelmed the New Yorkers by a score of 45 to 0. In the game with Columbia Warner first introduced the method of the halfbacks crouching close to the ground before the ball was snapped. Prior to this halfbacks had invariably taken a stooping position, with their hands resting on their knees. Mr. Warner first discerned the advantage of getting as low as possible before taking the ball for a run, and after he had introduced and employed this method of starting the backs, every college in the country imitated it, and today no other system is taught. Mr. Warner does not claim to be the first coach who introduced the goal from

field from placement, but he is generally credited with having first used the innovation of having the quarterback receive the ball from the centre and placing it in a position for the kicker to try for a goal from field.

Carlisle has developed some wonderful players and remarkable elevens. Every year one or more Indians stand out conspicuously as peers in their positions, and many experts select Carlisle players for their All-America eleven. Among the best teams that ever represented Carlisle may be mentioned that of 1899, which was by far the best up to that time; those of 1902 and '03, and later the elevens of 1906 and '07. The team of 1907 was probably the greatest ever developed at Carlisle. It was strong in every department. It demonstrated its prowess by defeating Pennsylvania, 26 to 6, and later humiliated Harvard by a score of 23 to 15. On this eleven Exendine and Gardner played ends; Wauseka and Lubo, tackles; Aiken and Afraid of a Bear, guards, and Little Boy centre. Back of the line Mount Pleasant was at quarter; Payne and Hendricks, halfbacks, and Hauser, fullback. Mount Pleasant was and is still a great punting and drop-kicking quarterback, in addition to being a fine catcher of punts and fierce defensive player. He is now playing his last year of football at Dickinson. Payne, Hendricks and Hauser formed an invincible backfield, all being fast and heavy. Exendine was the most wonderful end of the year, his playing being phenomenal all season. There is no question that he was the greatest end ever produced at Carlisle. This was the team that first showed to the public the possibilities of the reformed game, Warner having been exactly one year in advance of any other coach in his grasping of plays under the new rules,

Some of the great players that represented Carlisle in former years were



the two Pierces, Hawley and Bemus, the latter a guard and the former a tackle; Hudson, Libby, Mount Pleasant and Johnson, quaterbacks; Rogers and Exendine, ends; Dillon, Lone Wolf and Little Boy, centers; Wheelock and Wauseka, tackles; Seneca, Miller, Hendricks and Thorpe, halfbacks, and Metoxen, Williams and Hauser, fullbacks. Two of these men, Johnson and Seneca, were selected by Walter Camp as members of All-America elevens. Johnson was the greatest quarterback who ever played on an Indian eleven. He was quick as lightning, a wonder in a broken field, sure in catching a punt and a remarkable defensive player. After graduation from Carlisle he went west and played two years on a college team, where he increased his reputation as a remarkable quarterback. Johnson is now practising dentistry in Porto Rico. He married a graduate of Carlisle, and she is engaged in educational work on the island.

Mount Pleasant and Libby, a brother of the present captain and quarterback, were also great quarters, but not the phenomenal players that Johnson was. The Pierce brothers are well remembered as famous players. Giants in physique, they were superior defensive players, and also carried the ball for unusual distances when it was permissible to draw a man from the line and use him as a running back. Wheelock played at the same time, and was another powerful man. Carlisle never had three better forwards than these men. Rogers and Exendine stand out as Carlisle's great ends. It is difficult to say which was the better man, as they played two different styles of game—Rogers when mass plays were allowed and Exendine when the open game was featured. Probably the latter distinguished himself more by reason that the open game favors brilliant end work more than the old

game did. Rogers entered the University of Minnesota after leaving Carlisle and played there three years, captaining the team in his last year and being twice selected as All-Western end. Wauseka, now playing tackle, stands with Wheelock and Hawley Pierce as the best tackles Carlisle ever developed.

Seneca, Hendricks and Thorpe were great halfbacks. Seneca was a fast running back, full of fire and when not carrying the ball for good distances was always interfering for the runner. He was also a great defensive man. Coach Warner considers Thorpe one of the greatest football players he ever saw. He was a natural born player, fast, powerful and aggressive. He played his first football in 1908, and while still a ward of the government and eligible to play this year, he has returned to his tribal lands in the west. He is an exceptional all-round athlete, being a splendid baseball player and a good track athlete. Probably Carlisle never had a better fullback than Hauser who is playing the position now. He is a catapult in line plunging, a strong interferer and defensive player and a remarkable goal kicker from placement. In the latter specialty he is the best the Indians have ever developed.

Mendacious newspaper writers have grossly misrepresented Carlisle in two respects. It has been printed broadcast over the country that the football eleven is first recruited from available material in the western reservations and then the eligible players to select the team from at the school are taken from a list of 2000 students. Nothing is farther from the truth. In the first place, Superintendent Friedman, Coach Warner, nor any other person has the slightest influence in bringing Indians to Carlisle. They are sent here by Government agents and nothing is known of their previous history until they enter. The often printed stories

that Mr. Warner scouts the Western Indian schools and reservations in the summer for football material is ridiculous and absurd. The Government is the sole judge of the school to which an Indian is to be sent. Boys are received at the Carlisle school at ages ranging from 14 to 21 years. No boy under 17 years is available for football playing, and after Mr. Warner selects the boys who are of playing age and suitable physique he has a squad of about 200 candidates. There is no college in the country playing football as an inter-collegiate sport which has less students than the number from which Mr. Warner selects his team. Yet Carlisle annually develops a team that is far above the average college eleven and is a strong competitor against the bigger teams.

Another false statement that has been generally printed and given serious credence is that the members of the football squad are not amenable to the usual regulations, restrictions and study hours of the school. No favors are shown the members of the football team except that they are given permission to leave the school to play games. All are subject to the same hours as other students. The football squad is not released from its daily recitations or duties until 4 o'clock when all are at liberty, and by the time they dress and appear on the field it is 4:30. From this time until dark is the period each day that Mr. Warner has to coach the men. When it is considered that the material is very limited, the time of practice shorter than at many colleges and that the Indians never enter Carlisle with a prep. school knowledge of football, the development of such strong elevens is a standing recommendation of the ability and patience of Coach Warner.

While this year's team has not made the record that some of the elevens of

the past have made, it contains some good material. The same men who compose this year's team will be a far better combination next season. One of the principal handicaps that Coach Warner had to contend with this year was the inexperience of the players. Of the eleven varsity men only two ever played on the team before this year. These two are Wauseka, playing his third year, and Hauser, who was on the 1907 team, but was too ill last year to take up the game. It is not generally known that these two men are fullblooded brothers, Wauseka retaining his Indian name, while his brother chose to select an English surname. Without a doubt they are the strongest men on the eleven, both being powerful players and older than their teammates. Perhaps there is not a tackle playing today who is superior to Wauseka, and the same may be said of Hauser. Both are Cheyennes from Oklahoma. Both are about 5 feet 9 inches and weigh close to 190 pounds.

Newashe and Kennerly are the regular ends, with Powell as the first substitute. Newashe made his name famous by taking a forward pass from Captain Libby in the Penn game and running almost the length of the field for a touchdown. Both have played good football this year, considering that they were practically green. They have developed fast and will be much better next year. Newashe is also a fine baseball player. Kennerly is faster than Newashe and perhaps follows the ball better. He is a Blackfoot from Montana, weighs 155 pounds and is 5 feet 9 inches tall. Newashe is a Cheyenne from Oklahoma, stands 5 feet 10 inches, and tips the scales at 175. Both are 19 years old. St. Germain and Burd are the guards, the former being the largest man on the team. He stands 6 feet and weighs 198 pounds. He is a Chippewa from Wisconsin. With more experience,

Warner thinks he will prove a great guard, as he is fast, aggressive and very hard to break through. Burd is very light for a guard, only weighing 175 pounds, but he has proven one of the most alert men in the line, and always follows the ball closely. He is a Blackfoot from Montana. He is 21 years old.

At center, Jordon is a valuable man in all around play. He is a hard man to get through and snaps the ball accurately for a punt or a run. He is very active. He weighs 168 pounds, is 5 feet 11 inches high and is 22 years old. He is of the Chippewa tribe from Minnesota. Garlow, a Tuscarora from New York, plays tackle as Wauseka's mate. He is very promising for the future, but has lacked experience this year. He only weighs 175 pounds, is 5 feet 9 inches tall and is 21 years old.

Back of the line, Captain Libby plays quarterback, does the punting, and makes forward passes. It seems strange that a captain never should have played on the first team before, but he was selected as leader last fall when a substitute. He is very popular among the men and is a fine, all

around player. Libby is a Chippewa from Minnesota, weighs 148 pounds, the lightest man on the team, and is 5 feet 10 inches high. He is 20 years old. Wheelock, an Oneida from Wisconsin, has the distinction of being the youngest man on the team. He is only 18 years old, weighs but 152 pounds, and stands 5 feet 9 inches. He is a fast running halfback, being especially strong in a broken field. The other regular halfback is LeClair, a Shoshone from Wyoming, who is also very light and young. He is 19 years old and weighs 158 pounds. These two halfbacks are used almost exclusively in end runs and open field work, Hauser being the principal advancer of the ball through the line. LeClair is a fierce defensive man.

Of the substitutes, Powell, a Cherokee from North Dakota, is played at end. Fast Bear, a Sioux from South Dakota, is first substitute tackle, while Wheeler, a Nez Perce from Idaho, is the substitute center. Arcasa, a Chippewa from Minnesota, is substitute quarterback, while Thomas, an Onondaga from New York, and Yankee Joe, a Sioux from South Dakota, are the two substitute halfbacks.

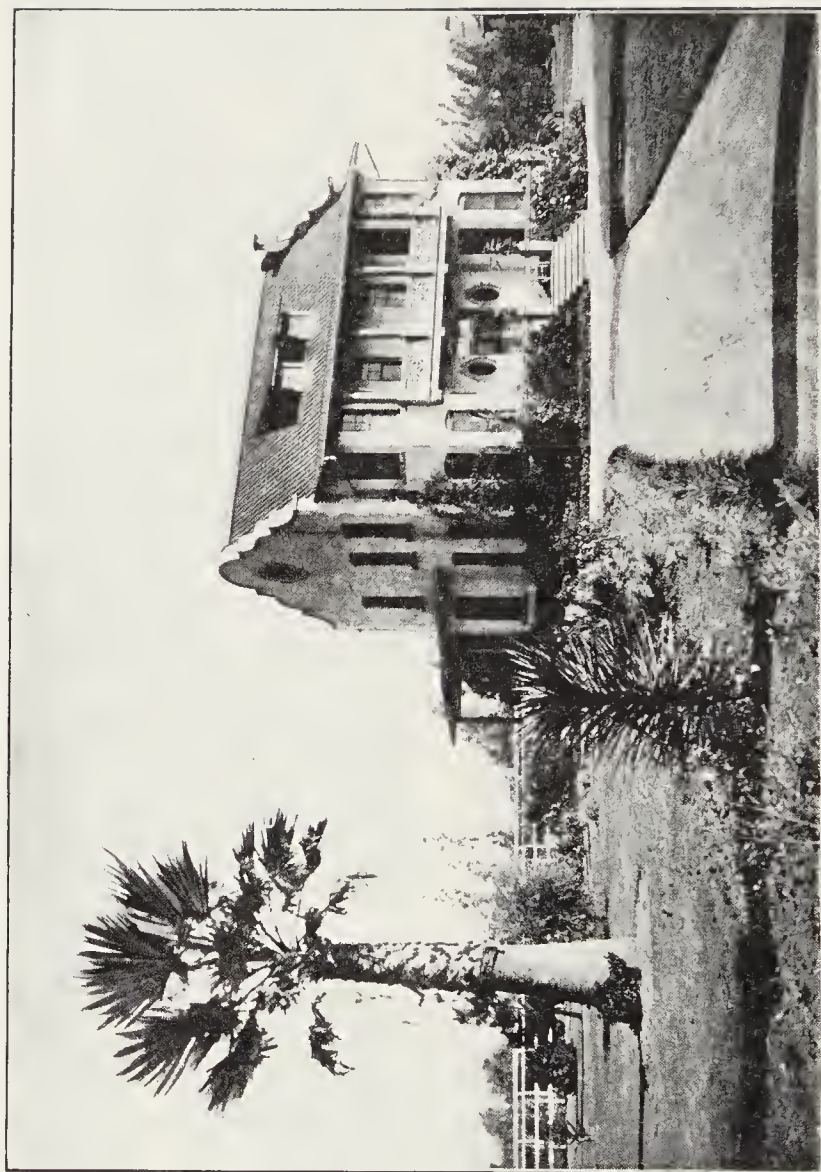


ETCHING BY THE CARLISLE NATIVE INDIAN ART DEPARTMENT.





VIEWS IN CARLISLE'S ACADEMIC BUILDING—TYPEWRITING, LIBRARY, CLASS ROOM



THE INDIAN SCHHOOOL AT RIVERSIDE, CALIFORNIA—SUPERINTENDENT'S RESIDENCE





CARLISLE STUDENT UNDER THE OUTING SYSTEM—AT HIS COUNTRY HOME





THE INDIAN SCHOOL AT RIVERSIDE, CALIFORNIA—PORTION OF CAMPUS

# A Valuable Conference on Indian Affairs: *By M. Friedman*



ARMONY of effort and increased efficiency are promoted when there is a thorough understanding between those in executive authority and those holding subordinate positions. There is greater unity of endeavor when all persons laboring in a common cause have a full and complete knowledge of the end toward which they strive, and of the various means which it is safe to make use of in reaching a commonly accepted goal. Hence it is that the Conference of Superintendents which was called by Commissioner Valentine to meet in the office of Indian Affairs in Washington from December sixth to the tenth, inclusive, was an important one. It was epoch-making in view of the fact that for the first time officials were called primarily for a discussion of educational and kindred matters. A previous meeting of agents in charge of reservations was held during the incumbency of Judge D. M. Browning, as Commissioner of Indian Affairs.

The mere gathering together, and temporary association, of men from the field who have to deal at first hand with the tremendous and intricate problems of Indian uplift, must undoubtedly result in a kindlier feeling one toward the other, and in a more charitable regard for the difficulties and disappointments which all have more or less to contend with.

Through this Conference superintendents were also enabled to become acquainted with the men in the office who, in a way, supervise affairs in the field. The officials in the office received a more sympathetic view of actual conditions in the field, which will aid them in passing wisely and effectively on the thousand and one matters which are being continually referred to the Office in Washington by the various schools and agencies.

It must be acknowledged that the entire meeting will have a tendency to evolve from the divergence of opinions, as evidenced by the discussion, a greater unity of thought.

The thirty-five men who met in this Conference and who are laboring in schools on the reservation, or off the reservation, or are dealing primarily with the momentous questions of reservation life, represented a very superior class of government officials. The political "grafter" was missing, and in his stead were found efficient,

experienced, self-sacrificing, enthusiastic friends of the Indian.

Where so many men, with varied experiences and peculiar local conditions to deal with, are brought together there must necessarily be some conflict of opinion; yet at all of the sessions of the Conference there existed a fine *esprit du corps*.

One of the results of the Conference in the way of actual accomplishment was the preparation of a set of resolutions, most of the provisions of which are wise and necessary. The constant interchange of ideas made possible by interviews with the Office men, and at some of the combined meetings of the superintendents and chiefs of divisions, will result in a better understanding on the part of the field men of the aims and aspirations of the present administration of Indian Affairs, as well as a wider sympathy and keener knowledge of the field conditions on the part of those who pass on matters in Washington. It is hoped that such Conferences as these may be held often. The statement by Commissioner Valentine that a conference of reservation superintendents with a small sprinkling of superintendents of non-reservation schools will be held in the near future, is encouraging. Everyone present seemed to be agreed that the Conference just closed has been one of tremendous import to the Service. As Assistant Commissioner Abbott expressed it, "The Indian Service will feel the quickening influence of this Conference of Superintendents for all time to come".

Commissioner Valentine's opening address at the beginning of the session, and his remarks at the opening of the morning session on Friday, rang with a note of earnestness and optimism which augers well for Indian progress during this administration, and indicated a remarkably comprehensive grasp of Indian affairs. The addresses by Assistant Commissioner Abbott show him to be a friend of education. He particularly espoused that practical, utilitarian training which will better fit Indians to deal with their home conditions, and equip them with the knowledge and desire to farm their allotments, if they decide to return to their people, rather than break away from the reservation and compete in white communities.

The Conference of Superintendents passed the following resolutions, without change as they were submitted by the Committee on Rules and Business, and submitted them to the Commissioner of Indian Affairs for his consideration:



That the total capacity of non-reservation schools be reduced by the abolishment of such schools as the Indian Office may designate, and that no school shall have an average enrollment of over 500 pupils; that the remaining schools should be better equipped for more efficient work.

That the present law be amended by eliminating the per capita allowance of \$167 per pupil and that hereafter a lump sum be appropriated for each school specifically appropriated for.

That at the present time any great reduction in the number of reservation boarding schools would be inadvisable, and that in the few cases where the abolishment of boarding school is desirable, the plants of such schools be used as consolidated day schools similar to those now being organized in the progressive rural communities.

That the age limit for enrollment of reservation pupils in non-reservation schools be made 12 years instead of 14 years, and that reservation superintendents be instructed to encourage the transfer of such pupils; that transfers be made on a basis of proximity and climate, except in the case of a few larger and specially equipped schools, which may recruit more generally.

That the Indian Office should prescribe a course of study and grades for each school and that a pupil enrolled in a non-reservation school be not permitted to enroll in another school until he has completed the course for that school, except with the permission of the superintendent under whom enrolled.

That a course of study should be made to conform to that of the State in which the school is located, not omitting, but continuing to emphasize, industrial features.

That local Civil Service boards in the vicinity of Indian Schools be constituted and authorized to hold examinations as may be required to secure eligibles for positions in the Indian Service.

That superintendents be authorized to designate one other employee to act with them in visiting agencies and confer with agents, pupils and parents relative to the transfer of pupils and for the purpose of keeping in touch with returned students.

That superintendents be urged to secure the enactment of compulsory education laws for Indian pupils in their respective States.

That the school term be reduced to nine months.

That at the beginning of the fiscal year ample funds be placed to the credit of superintendents of both reservation and non-reservation schools for use in transporting pupils from the reservation to non-reservation schools.

That superintendents encourage the enrollment of Indian pupils in public schools and the enrollment of white pupils in Indian schools upon payment of actual cost to the Government.

That there is an imperative need for better qualified employees for industrial positions and this need can only be supplied by the payment of better salaries and by the provision for local Civil Service examinations as before suggested.

Further, better qualified men are needed as principals of reservation schools and such men can only be secured by raising the entrance salary.

That the effort being put forth for the stamping out of tuberculosis, trachoma and other diseases among the Indians should be persistently continued.

That, wherever practicable, gymnasiums should be provided and that systematic physical training be given.

While there seemed to be unanimity of opinion in favor of most of the sections, there was a spirited discussion concerning that portion of section 1, recommending the limitation of the average enrollment in non-reservation schools to 500 pupils, and, when this was brought to a vote, separated from the rest of the section, there were a large number who voted against it, although in the final count a majority were in favor.

The wisdom of this resolution is seriously questioned. The only two reasons given in favor of such action were that in the larger schools there was too much routine, and a lack of individual touch between teacher and student. These objections are easily disposed of. An actual examination of the administration of non-reservation schools brings to light the fact that there is no more routine in the management of the efficient large schools than exists in the conduct of smaller non-reservation schools. The principles underlying the organization of both are the same. If teaching the Indian the value of time, giving him a thorough academic and industrial training, together with excellent physical training and moral development, and keeping his days sufficiently occupied with a reasonable admixture of study, work, and pleasure so that he will not become discontented and yearn to return to his old habits on the reservation—if all of this is routine, then it is a desirable routine which will end in the unquestioned civilization of the race. Add to such a thorough organization for effective school training, the magnificent influences of a well conducted Outing System under which both boys and girls come in direct touch, and live with the best families in highly civilized communities, partaking of the freedom of movement, earning wages, imbibing civilization, and rubbing elbow to elbow with white mechanics, or learning the habit of life and of work by living and working with prosperous farmers, and there is provided a dual training, in school and out of school, such as must and, where tried, does elevate and civilize the Indian who is fortunate enough to be in such a school.

General Armstrong, while principal of Hampton Institute, said of his charges that they need "a regime which shall control the twenty-four hours of each day—only thus can the old ideals

and ways be pushed out and new ones take their place. The formation of good habits is fundamental in our work". At Carlisle it has been found that the Indian students do best, and their life is happiest and healthiest, when their day is a busy one; with a right division of work, study, and play.

There seems to be no objection to the continuation of Hampton and Tuskegee as types of training schools because the former has 1382 students and the latter 1494; neither is there a disposition to limit their attendance to 500. Both are considered model schools.

In answer to the suggestion that there is lack of individual contact, it may be stated that in at least one non-reservation school there is an instructor either in the academic work or in the industries for every nine of the students, and for the remaining three hundred students who are under the Outing, and are attending the public schools, there are three hundred carefully selected white families with excellent reputations, and a number of very expert American mechanics and farmers who serve as teachers.

Not a word can be said in favor of keeping open a non-reservation school which has lost the confidence of the Indian people and cannot secure its full quota of students in a legitimate way, and then be of service to those students after they have entered the school. After all, every school must stand on its own bottom, justifying its existence not by theorizing, not because it is the appendage of any system, but rather because it can send out returned students and graduates who "make good." The real test of Indian schools is in the product of Indian schools. This is the test for any school, no matter what the race it educates. "Is this or that schools ending out self-supporting and self-respecting men and women who will be loyal citizens, and an asset rather than a liability to the Nation?" is the question by which our schools must inevitably be judged. No generalized answer is sufficient to this question. Facts and figures must be brought to light.

There still seems to be a need for many of the smaller non-reservation schools which are doing good work, and can easily obtain their required number of students. This is partly true because in many cases the Indian would not educate his children in any school if one were not available near his home. But these smaller schools are, and, because of their lack of equipment, organization, etc., must continue to be, primary and preparatory schools. In this way they



unquestionably have a place in the present scheme of Indian education. It must be acknowledged, however, that the schools which are now, and in the past have been, giving the most comprehensive training and real instruction in the industries, are those larger non-reservation schools which are fortunately located, well equipped and efficiently administered.

It may be that there are large schools which are elephantine in their methods, and which, although they have a capacity of more than 500 students, find it a difficult matter to obtain their full number, or cannot show a live alumnus composed of a majority of "desirable citizens", and if such a large school does exist, it is clearly in the interest of economy to shut it down. This is a matter which can easily be determined through inspection by the Indian Bureau, and every fair minded citizen must acknowledge that the lopping off by the Congress of such extravagance as can be found in the maintenance of useless schools is in the interests of good administration.

That there are too many non-reservation schools is a fact, which is recognized by the large majority of thinking men in the service. Let those that are a useless expense to the government be closed, but no hard and fast rule can be made concerning the size of non-reservation schools any more than a similar rule can be made for colleges and universities. Each school, whether day school, reservation school, or non-reservation school, in whatever part of the country, must stand on its own merits and be judged by its own results.



A PUEBLO WOMAN—BY LONE STAR.



## The American Indian.

SARA HOXIE, *Nomelacki*.



THE possible origin and location of the American Indian has caused many a war of words. The controversy still continues and the problem may remain unsolved forever. According to accounts related by various historians the Indian inhabited this continent during the glacial period.

About four centuries ago, when the first white explorers discovered the New World, they found the Indian living contentedly in the forests, enjoying the songs of birds, the haunts of squirrels and engaging in various occupations such as hunting and fishing. His manners, ideals and ambitions, were largely determined by his relationship to the rude and hostile world about him. In his primitive condition he was a child of nature. The Indian has always had race characteristics and individual peculiarities that were exclusively his own.

All life is naturally affected by environment. We understand this because the vegetable kingdom illustrates it by the geographical distribution of plants. Heights of mountains, courses of rivers, width of plains, coast indentation and fertility of soil have prevented or promoted the growth of tribal life. Other physiographical influences have modified his pursuits, progress and destiny.

We ourselves are inclined to look upon our ancestors as warriors, but when defined as a warrior he has been misconceived. He knew nothing of standing armies, or military tactics. He had not the faintest idea about guns, ammunition, or other war implements. It is true he had the bow and arrow and the tomahawk, which were used only for slaying wild animals either for food or other comforts of life. His experience with wild animals has made him an excellent marksman and a skillful Nimrod. He became such a perfect mimic of wild animals that he deceived both people and animals. His wonderful observation aided him in hunting and also in

time of war. We read of many wars, but these occurred after the white men had immigrated and taken possession of various lands.

Within the last few centuries the life of the Indian has been remarkably transformed to a higher and broader life. The majority of the Indians existing at present speak the English language. He has adopted the white man's method of living. Instead of finding the Indians residing in wigwams we now see the most of them living in frame houses comparing favorably with those of the white man. He has become master of at least one of the various occupations.

Carlisle offers opportunities to the Indian if he desires to make progress. Here we have various shops, viz., carpenter, blacksmith, tin, wood, and the printing department. Boys may enter these shops and complete whatever trade they desire. For girls' training Carlisle offers the following departments: Laundry, sewing room, house-keeping, the normal for teachers, and the office for stenographers.

Many of the students who have successfully completed the course of study, either in the academic or industrial work, are distributed over various portions of the United States and are successfully confronting many obstacles of life. Thirty years ago Carlisle was established for the benefit of the Indian race. What did this mean? It meant patience and perseverance. We, as students are thankful to all those who have taken interest in us and our work, and who have done much for our advancement and promotion to a happier, nobler, and more civilized life.



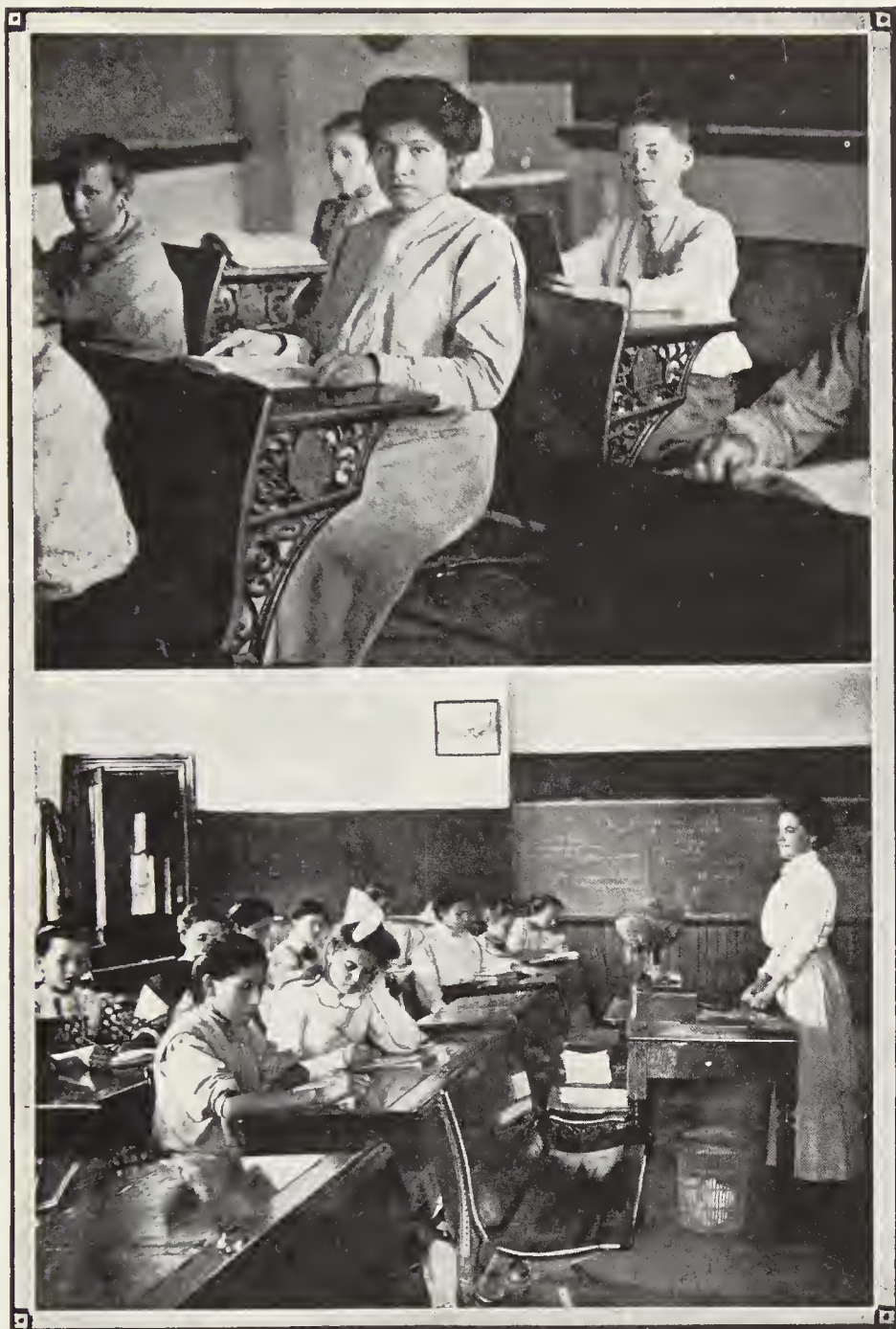




THE GIRLS MANDOLIN CLUB  
UNITED STATES INDIAN SCHOOL, CARLISLE, PA.

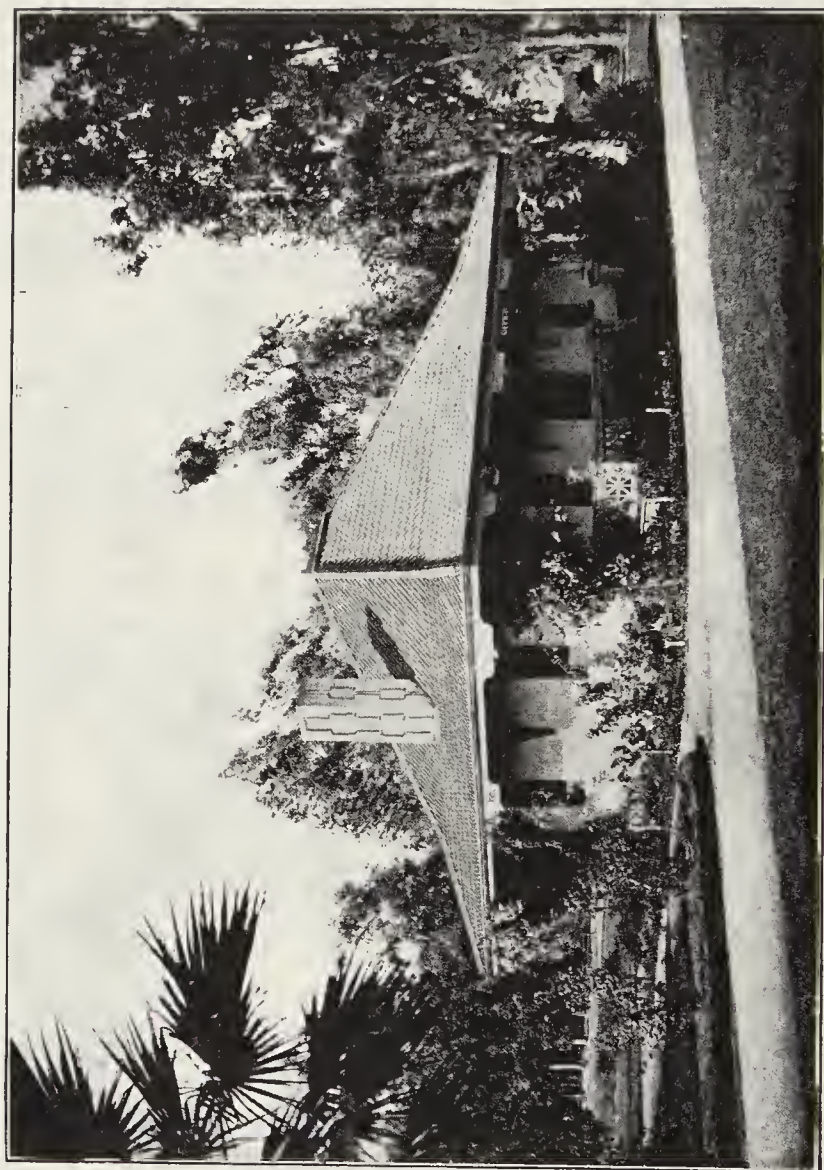


THE INDIAN SCHOOL AT RIVERSIDE, CALIFORNIA—SCHOOL BUILDING



INDIANS ATTENDING PUBLIC SCHOOLS WHILE UNDER THE OUTING





THE INDIAN SCHOOL AT RIVERSIDE, CALIFORNIA—OFFICE BUILDING

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# General Comment and News Notes

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## SOME LESSONS FROM THIS YEAR'S FOOTBALL.

**T**HERE has been a great deal of agitation during the past few months concerning the continuation of the game of football as a school and college sport.

Many of our people and some of the newspapers have been inveighing against it because of the serious accidents which have recently occurred, and especially because of the death of one of the cadets at the military academy at West Point, and a student connected with the University of Virginia.

The number of deaths during the year from this sport has been approximately 24. It is claimed by many of the college authorities that the number of deaths from accidents in football is not as large as the fatalities annually from accidents to young men playing baseball. Of course, there are a much larger number of persons engaged in playing baseball than there are playing football.

It is most regrettable that the accidents this year have been so numerous and so disastrous. Because of them, attention of the public has naturally been focused upon the question of whether it is safe or not for the young men in our colleges and schools to indulge in this sport. Recent interviews with some of the most prominent men in our educational and public life bring out the fact that most of them are in favor of the continuation of football. All seem to be a voice in emphasizing the value of this sport in developing those manly virtues which it is generally acknowledged football tends to bring out and develop.

It is of interest to note some of the reasons guiding the authorities of the U. S. Military Academy in their continuation of athletic sports.

1. That whereas much importance is

attached to the physical training of the individual student by means of a compulsory course in gymnastics, etc., as there is at the Academy, athletics may be safely indulged in.

2. That they may be made a valuable adjunct to this training by bringing out qualities in the individual that even he himself was not aware of, and that under ordinary circumstances might never have been disclosed.

3. That under proper direction they instill a desire for regulated, wholesome sport and pastime, the success of which is dependent upon physical fitness; thus proving themselves a splendid incentive to clean, hygienic living.

4. That by serving as a vent for the exuberance of youth, which without this opportunity to relieve itself, is apt to spend itself in a much less profitable manner, they become a powerful aid to discipline.

5. That the authorities being empowered to set athletics a hard and fast limit, that of actual benefit to the institution and the individual, all danger of undue license on the one hand and over-indulgence on the other is obviated.

6. And, finally, that under proper encouragement and control, such as can be put into force here, athletics can be made the pastime of the many rather than the serious business of the few, while the evils, the prostitution of the ethics of athletics, the spirit to win at all hazards, that was rapidly becoming the dominant object of college athletics, and that served only to defeat their purpose from an educational point of view, could be made impossible."

The ideas here laid down certainly obtain in the conduct of athletics at Carlisle. There can be no question but that there is an important three-fold value incident to participation in the game of football.

First, it strengthens the player physically, and develops a physique which is invaluable as an aid in all successful attainment in after life. As athletic sports are conducted during the spare hours of the student, the game does not infringe upon the time which each student should devote to his academic studies.

Second, from its very nature, foot-

ball develops certain mental qualities such as accuracy of judgment and quickness of thought which are of great aid in backing up the educational work of the institution.

Third, football has a distinct value in creating certain high moral standards. As played by most of our colleges and schools, it is a clean game and emphasis is placed by those in authority upon the necessity for upholding this fact.

The number of calamities during the present year has been unusual, and many of those prominent in their connection with this pastime will acknowledge that, in this respect, the season has been especially unfortunate.

For the sake of the good which is in football, it is hoped that the rules committee will, in some way, formulate certain changes which will make it less hazardous for young men to engage in it.

There is a certain amount of danger in all athletic contests, but it would seem that improvements can be made which would have a tendency to make football less dangerous to the individual player, and still retain for the spectators what is interesting and spectacular, and for the player the peculiar attraction which makes him fond of the game.

### MR. MC CLURE'S VISIT.

ONE of the prominent visitors during last month was Mr. S. S. McClure, editor and proprietor of McClure's Magazine. Mr. McClure visited the various departments of the school and carefully examined the work in the academic and industrial branches. He showed a keen interest in the welfare of the Indian, and was pleasantly surprised at the completeness of the facilities here for giving to the young men and the young women a thorough education. He declared that the time was rapidly approaching when our public schools everywhere would be confronted with the necessity of so

shaping their educational methods as to make the education for which they stand of definite practical use to the young people of America.

Mr. McClure is a most valuable citizen, and has always stood for what is cleanest and best in our American life. He is doing a notable work in his stand for righteousness in government whether that government be of the city, the state, or the nation.

### CAPABLE OF DOING EXCELLENT WORK.

THE INDIAN CRAFTSMAN, bearing the imprint of the Carlisle Indian Press, United States Indian School, Carlisle, Pa., is an interesting magazine with illuminated cover and attractive illustrations. The design of the cover of the June issue is by William Deitz, a Sioux known as "Lone Star" and the contents include "Legends, Stories, Customs," by Carlisle Indian students. The leading feature is a batch of extracts from personal letters written by Commissioner Leupp to various persons who have addressed him personally on matters of interest to workers in the Indian field. The other contributions are: "A Chickasaw Tradition," by A. Patton; "The Improvement of Non-Reservation Schools," by M. B. Freer; "The Teacher Taught: An Indian Story with a Moral," by Waldo Adler; "Indian Names in Pennsylvania," by Myrtle Peters; "Tuberculosis, the Scourge of the Red Man," by Dr. F. Shoemaker, with illustrations; "Iroquois Legend of the Three Sisters," by Helen Lane. Enclosed with the issue as received by *The Evening Wisconsin*, are neatly printed booklets and artistic wall leaflets bearing impressive advice from various sources. These auxiliaries to the magazine itself show that the Carlisle Indian Press is capable of doing excellent work.—*The Evening Wisconsin* (Milwaukee), August 17.



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## Ex-Students and Graduates

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The Indian Office appointed Miss Agnes White, a graduate of this school in the class of 1905, to the position of teacher in the Wittenburg School, Wisconsin, at \$600.00, on November 15th. Miss White is a Seneca Indian from Akron, N. Y. After graduating at Carlisle, her ambition led her to take up a course in the Bloomsburg Normal School, in Pennsylvania, where she made an enviable record. This young lady, in common with many other girls from the Carlisle School, worked her way through the Normal School, not only earning the necessary money for her expenses, but also paying for her board by her own labor. The training which she has had both in the way of a thorough education and in battling with adverse conditions in the earning of her livelihood, should fit her for excellent service in her present position. She passed the Civil Service examination for teacher with a very good average.

Bertram Bluesky, a Seneca Indian, who graduated in the class of '06, is enrolled as a student in the Fredonia State Normal School, in New York, and expects to graduate in 1911. He is working his way through school. For a time after graduation, Bertram was engaged as a plumber and tinner in Williamsport, Pa. In a letter, he says: "I have tried my best to urge every Indian young man and woman to attend some school. It did not make any difference whether it was a high school, or an industrial school. I have also urged the older people to be honest and sincere in all of their transactions." Reports come to us from the Normal School that Bertram is a general favorite with his schoolmates and is getting along very nicely.

George Balenti, a Cheyenne Indian, of the class of '04, now resides in El Reno, Oklahoma. After graduating at Carlisle, he attended Drexel Insti-

tute at Philadelphia, Pa., for a time, studying mechanical drawing, and afterwards was teacher at the Carlisle School in charge of the class in mechanical drawing. After returning to the west, he worked with a prominent architectural firm in Oklahoma; he is now a successful traveling salesman. In a letter, George says, "Carlisle is a great institution for Indians; it gives every boy and girl a good start in life, but it is up to the student to push for himself or herself. The world will give no one a living unless they work for it, and then the fruits of their labor belong to them."

Nancy DeLorimiere, a Mohawk Indian from Hogansburg, N. Y., was recently appointed to the position of assistant matron at the Mt. Pleasant Indian School in Michigan. This young lady made an excellent record at Carlisle as a student, and performed good work in the industrial branches. She has recently been married to Mr. Louis Chingwa, a Chippewa Indian, who graduated from this school in 1908. Mr. Chingwa has for some time occupied a position at the Mount Pleasant School as instructor in shoe and harness making. The many friends of the couple here at the school and elsewhere wish them much happiness and success.

A newspaper clipping taken from one of the Idaho newspapers conveys the information that Elizabeth Penny, a Nez Perce Indian, of the class of 1908, is taking care of the home of Supervisor O. H. Lipps, recently of the Nez Perce Agency, and during her spare time is attending a business college in Lewiston. Rachel Penny, her sister, who completed a term at Carlisle, is attending high school in Lapwai, and is making a good record in her studies.

Samuel Freemont, an Omaha Indian who left Carlisle to take up the

life of a sailor in the United States Navy, has recently been transferred from the U. S. Torpedo Station at Newport, R. I., to the U. S. S. New Jersey, one of the vessels which was sent to represent the Navy at the Hudson-Fulton Celebration which was celebrated in the metropolis of America, and attracted worldwide attention.

Rose Bourassa LaFlesche, a Chippewa Indian, who graduated in the class of 1890, is at present clerk and stenographer at the Indian School at Chillico, Oklahoma. Previous to taking her present position, she was for a time in the Indian Office in Washington, and has occupied various clerical positions throughout the Service for a period of fourteen years.

Mary Barada Martin, an Omaha Indian of the class of 1900, is living with her husband, Edgar F. Martin, on their farm near Bancroft, Nebraska. Mr. Martin is conducting his farm of

160 acres. For awhile after graduation, Mrs. Martin was assistant seamstress at Crow Agency, Montana.

Joseph Blackbear, a Cheyenne Indian of the class of '98, who is married to Cora Blindman, is now living at Hammon, Oklahoma. His present occupation is that of clerk in the large store of E. D. Foster & Co. at that place. He owns his own home, and is doing well.

Stella Blithe, a Cherokee Indian, from Cherokee, N. C., who graduated in the class of 1905, entered Hampton Institute after leaving Carlisle; she graduated from that Institution last May. She is now taking a post graduate course in Domestic Science.

Nicholas Bowen, of the class of '06, a Seneca Indian, is taking up college work in the Liberal Arts Department of Lawrence University, at Appleton, Wisconsin. Mr. Bowen is earning his way through college.

## Official Changes for July

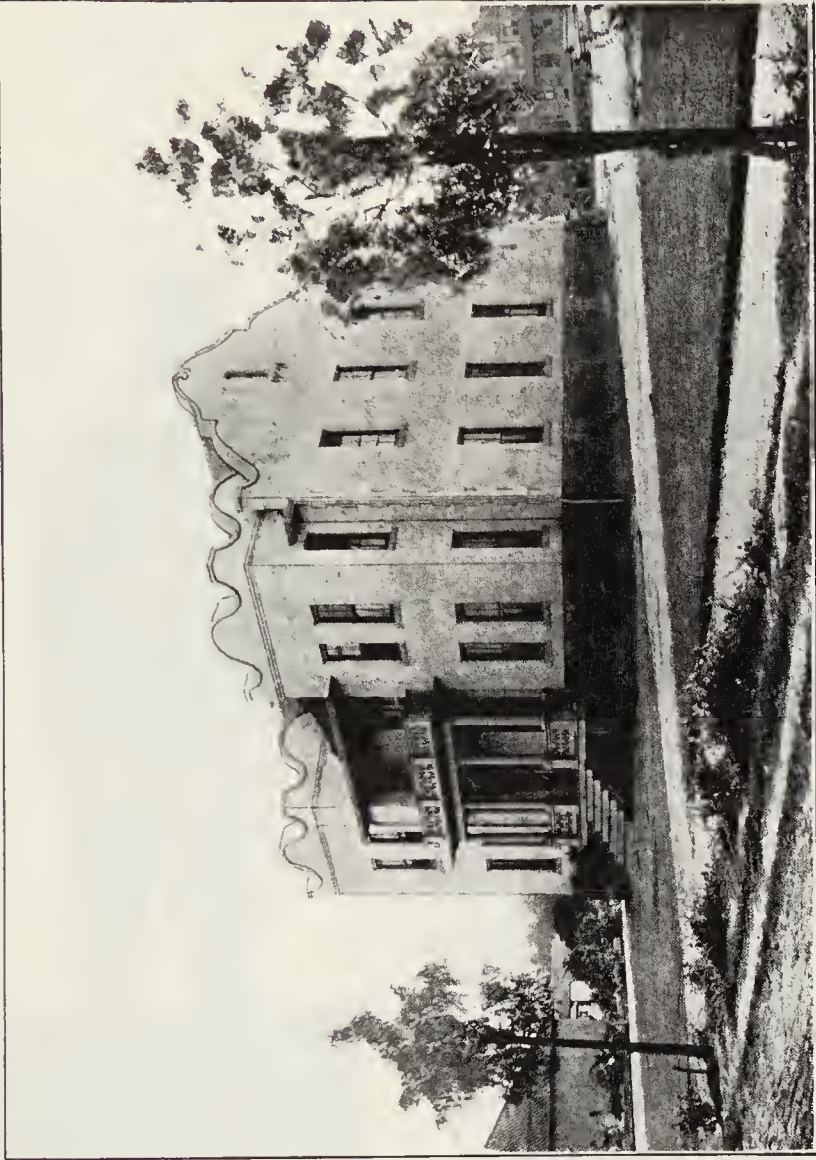
### PROBATIONAL APPOINTMENTS.

Orlyn S. Phillips, physician, Blackfeet Agency, 1000.  
Minnie K. Daihl, asst. laundress, Carlisle School, 360.  
Allie Barnett, nurse, Carson School, Nevada, 660.  
Jean A. Doig, cook, Colville Agency, Wash., 540.  
Irving L. Watson, add'l farmer, Colville Agency, 720.  
Richard D. Carmichael, industrial teacher, Klowa Agency, Okla. 720.  
Anna Phillips, baker, Fort Sill School, 480.  
Ella S. Brown, teacher, Manchester Day School, 600.  
Clarence W. Mullikin, physician, Moqui Agency, 1100.  
C. A. Gilman, asst. matron, Pima Training School, 540.  
Joseph R. Casey, logger, San Jaun Agency, 660.  
Lizzie B. Green, seamstress, Southern Ute School, 480.  
Ernest J. Alley, physician, Tongue River Agency, 1000.  
W. F. Newbold, Jr. stenographer, Union Agency, 1000.  
Ray H. Carner, clerk, Union Agency, Okla. 900.  
Flora W. Smith, stenographer, Union Agency, Okla. 780.  
Margaret Fox, teacher, Wahpeton School, N. D. 540.  
Virginia Johantzen, cook, Warm Springs School, 500.  
Clinton I. Lennen, blacksmith and engineer, Winnebago Agency, Nebr. 900.

Wilda Smith, cook, Yakima School, Wash. 540.  
Daisy Wilson, cook, Fort Yuma Indian School, 600.  
Florence DeBell, female indus. teacher, Rosebud School, S. D., 600.  
Mamie Robinson, clerk, Fort Yuma, California, 1000.  
Carrie Webster, asst. matron, Oneida School, Wisconsin, 500.  
Patrick V. Morain, shipping clerk, St. Louis Warehouse, 720.

### BY REINSTATEMENT.

Hugh L. Russell, engineer, Mescalero Agency, N. M. 840.  
Bertha L. Quigg, matron, Pawnee school, Okla., 600.  
Sarah C. Coy, teacher, Yakima School, Wash. 600.  
Frank M. Wyatt, engineer, Fort Mojave School, Arizona, 1000.  
Robert A. McIlvaine, teacher, Fort Mojave School, Ariz. 720.  
Emma Long, asst. seamstress, Chillico school, Okla. 540.  
Frank Dumont, plumber, Chillico School, Okla. 800.  
Edward J. Peacore, principal, Seneca School, Okla. 900.



THE INDIAN SCHOOL AT RIVERSIDE, CALIFORNIA—GIRLS' INDUSTRIAL BUILDING

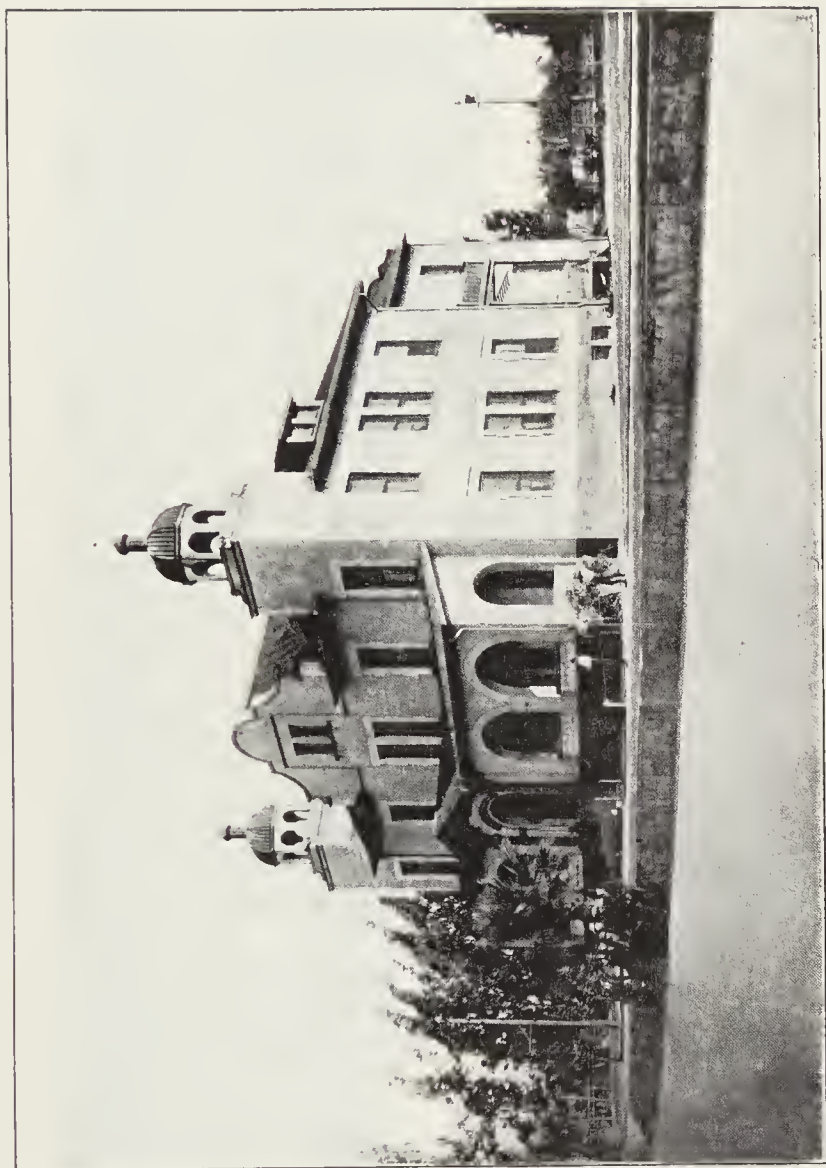




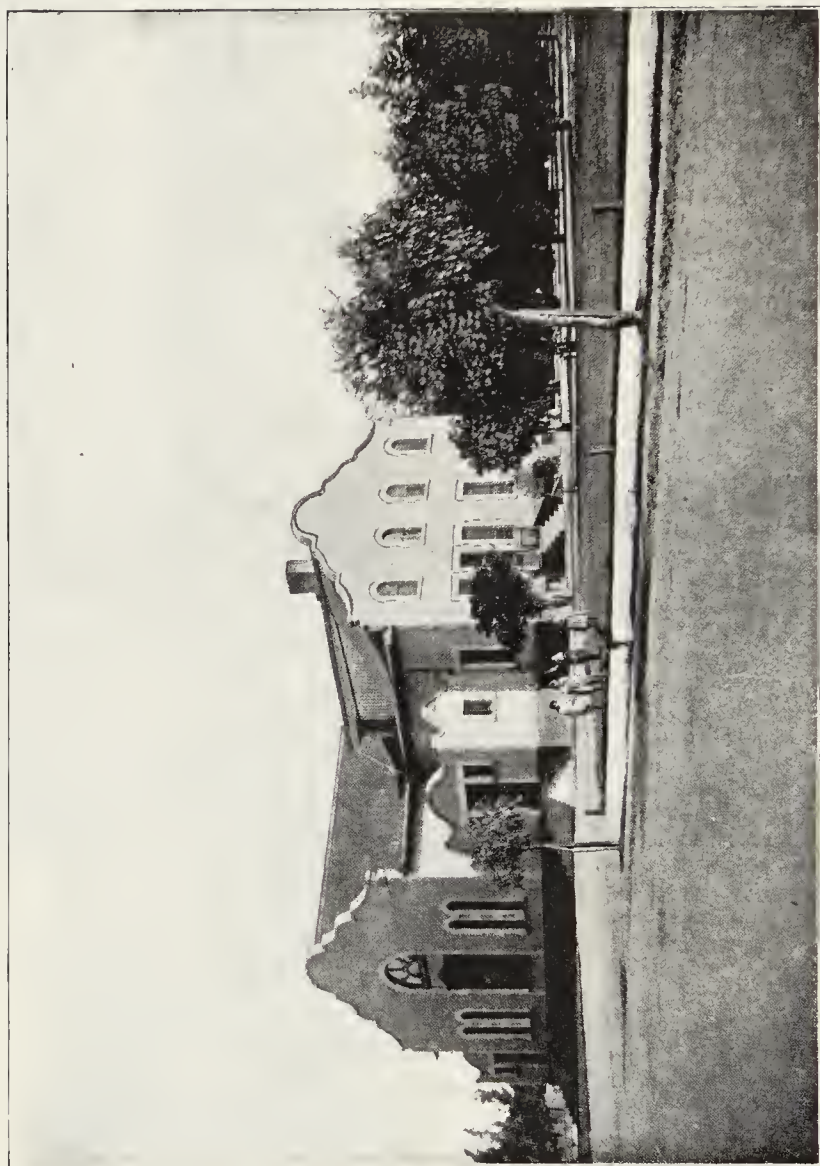
PETER HAUSER  
Captain Carlisle Football Team '10



JOSEPH LIBBY  
Captain Carlisle Football Team '09



THE INDIAN SCHOOL AT RIVERSIDE, CALIFORNIA—BOYS' DORMITORY



THE INDIAN SCHOOL AT RIVERSIDE, CALIFORNIA—DINING HALL



## TRANSFERS.

George C. Commons, clerk, Flathead Agency, \$1000, from clerk, Omaha Agency, \$1000.

John S. Lindley, prin. and phy., Cheyenne and Arapaho School, \$1200, from prin. and phy., Chey. and Arap. Agency, \$1000.

Frank Hartman, asst. forest ranger, Ft. Lapwal agency, \$900, from forest service,

Jacob Smith, engineer, Genoa School, \$600, from fireman, Cherokee School, \$300.

Norman Egolf, dairyman, Genoa School, \$600, from dairyman, Carlisle School, \$600.

George L. Wyckoff, physician, Jicarilla Agency, \$1200, from physician, Rosebud Agency, \$1100.

Luther Cox, ad. farmer, La Point Agency, \$900, from ad. farmer, Western Navajo, 780.

John R. Cox, supt. and S. D. A., Moapa Indian School, 900, from industrial teacher, Leupp School, 720.

Mary E. Cox, matron, Moapa Indian School, 600, from matron, Leupp School, 600.

Christian H. Dewey, principal and physician, Osage School, 1600, from clerk, Indian Office, 1800.

George H. Beaulieu, clerk, Osage School, 1200, from permit clerk, Osage School, 1200.

Artbur S. Veilas, industrial teacher, Otoe School, 720, from industrial teacher, Pawnee School, 720.

Anna C. Bullard, housekeeper, Phoenix School, 600, from asst. matron, Pima School, 540.

Harriet Q. Quillian, nurse, Phoenix School, 720, from nurse, Ft. Mohave School, 720.

John F. DeJarnette, asst. clerk, Ponca agency, 600, from teacher, Ponca School, 720.

W. L. Gardner, ad. farmer, Rosebud Agency, 720, from industrial teacher, Umatilla School, 560.

Flora Gardner, industrial teacher, Rosebud Agency, 600, from asst. matron, Umatilla School, 500.

Walter A. Talbert, ad. farmer, Sac & Fox, Iowa, 720, from farmer, Jicarilla Agency, 780.

Theodore Reed, ind. teacher, Sac & Fox School, Okla., 600, from industrial teacher, Lower Brule School, 600.

Floripa Martinez, housekeeper, Sante Fe School, 300, from housekeeper, Sante Fe Day school, 30, mo.

Frank E. McIntyre, Supt. & S. D. A. Santee, 1500, from Clerk, Pine Ridge, 1300.

Herbert H. Fiske, Outing agent, Sherman Institute, 1100, from Financial Clerk, San Carlos, 1000.

Joseph D. Turner, teacher, So. Ute School, 720, from teacher, Sherman Institute, 1000.

E. I. Swartzlander, Supt. and S. D. A. Umatilla Sch., 1500, from principal & clerk, Klamath School, 1200.

Sara C. Clouthier, teacher, Umatilla Sch. 720, from teacher, Yakima School, 600.

Haynes Manuel, Janitor, Union Agency 420, from Messenger Union Agency 420.

Maud E. Walter, seamstress, Wahpeton School 480, from seamstress Morris School 500.

Caroline Taylor, seamstress, Western Navajo 540, from assistant matron, Western Navajo 540.

Della Henderson, seamstress, Yankton School 540. from assistant seamstress, Chilocco School 540.

Evan W. Estep, superintendent and S. D. A. Yankton School 1600. from clerk Indian Office 1400.

James G. Evans, teacher Rosebud Day School (Little W. River) 720. from teacher Keshena School 720.

Wm. H. Hashbarger, teacher, Rosebud Day School (Black Pipe) 720, from teacher, Keshena School.

Alice Newton, nurse Ft. Peck School Mont. 500. from nurse, Ft. Peck Mont. 50 mo.

## PROMOTION OR REDUCTION.

Etta W. Skinner, seamstress, Albuquerque at 720, from seamstress, Albuquerque at 600.

Flora V. West, kindergarten, Albuquerque at 720, from kindergarten, Albuquerque at 660.

Hattie J. Hickson, matron, Albuquerque at 720, from matron, Albuquerque at 660.

Edwin Schanadore, disciplinarian, Albuquerque at 1000, from disciplinarian, Albuquerque at 900.

Elizabeth Mahaffey, laundress, Albuquerque at 600, from laundress, Albuquerque at 500.

Alberta C. Keck, teacher, Albuquerque at 720, from teacher, Albuquerque at 600.

Mabel E. Egeler, teacher, Albuquerque at 720, from teacher, Albuquerque at 600.

Lorenzo D. James, general-mechanic, Albuquerque at 1000, from general-mechanic, Albuquerque at 900.

Lydia A. Harris, teacher, Albuquerque at 660, from teacher, Albuquerque at 600.

Helena B. Warren, teacher, Bena School at 540, from assistant teacher, Bena School at 480.

Clarence Churchill, superintendent and S. D. A., Blackfeet School at 1400, from superintendent and S. D. A., Blackfeet School at 1200.

Emma Walters, assistant matron, Blackfeet School at 480, from assistant matron, Blackfeet School at 420.

Mary Hunsberger, laundress, Blackfeet School at 480, from laundress, Blackfeet School at 420.

Thomas Bogy, stable man Blackfeet School, at 600, from stableman, Blackfeet School, at 500.

Peter Oscar, asst. mechanic, Blackfeet, to 480, from assistant mechanic, Blackfeet School, at 360.

Eddie Doublerunner, assistant mechanic, Blackfeet School at 480, from assistant mechanic, Blackfeet, at 360.

Louis Marceau, captain of police, Blackfeet School, at 25 mo., from police, Blackfeet School, at 20 mo.

John P. Croff laborer, Blackfeet School, at 480, from line rider, Blackfeet School, at 40 mo.

Harry Schildt, line rider, Blackfeet School, at 480, from asst. farmer, Blackfeet School, 500.

Ellen L. Kendall, teacher, Cantonment School, at 720, from teacher, Cantonment School, at 650.

Milton E. Bennett, clerk, Cantonment at 1100, to clerk, Cantonment at 1000.

August Kensler, quartermaster, Carlisle School, at 1400, from quartermaster, Carlisle School, at 1200.

S. J. Nori, to chief clerk, Carlisle School, 1260, from clerk Carlisle School, 1200.

E. K. Miller, to printer, Carlisle School, 1200, from printer Carlisle School, 1100.

John A. Herr, to carpenter, Carlisle School, 900, from carpenter, Carlisle School, 800.

James E. Henderson, to boys' field agent, 900, from boys' field agent, Carlisle School, 800.

Nellie R. Denny, to clerk, Carlisle School, 900, from clerk, Carlisle School, 800.

- Charles H. Carns, to painter, Carlisle School, 840, from painter, Carlisle School, 780.
- William C. Shambaugh, to blacksmith, Carlisle School, 800, from blacksmith, Carlisle School, 780.
- Harry B. Lamason, to mason, Carlisle School, 750, from mason Carlisle School, 720.
- Harry M. Carter, to asst. disciplinarian, Carlisle School, 720, from disciplinarian, Carlisle School, 900.
- Alice K. Carr, to teacher, Carson School, 600, from teacher, Carson School, 540.
- John N. Lambert, to baker, Cherokee School, 600, from baker, Cherokee School, 580.
- Aurilla O. Warner, to laundress, Cherokee School, 540, from laundress, Cherokee School, 520.
- Lawrance F. Michael, superintendent and S. D. A., Cheyenne River, 1600, from superintendent and S. D. A., Cheyenne River, 1500.
- Roscoe G. Craige, to clerk, Cheyenne River, 1200, from clerk, Cheyenne River, 1100.
- Fred E. Sockman, to engineer and electrician, Cheyenne River, 840, from engineer, Cheyenne River, 720.
- George Taylor, to disciplinarian, Cheyenne River, 720, from disciplinarian, Cheyenne River, 600.
- Edward Lyman, to blacksmith, Cheyenne River, 600, from asst. farmer, Cheyenne River, 300.
- James Woodface, to asst. blacksmith, Cheyenne River, 360, from assistant blacksmith, Cheyenne River, 300.
- Moses Straighthead, to officer, Cheyenne River, 20 mo. from private, Cheyenne River, 20 mo.
- Stephen Flexible, to private, Cheyenne River, 20 mo., from officer, Cheyenne River, 25 mo.
- Frank Luke, to carpenter, Cheyenne and Arapaho, 500, from carpenter, Cheyenne and Arapaho, 420.
- Frank Sorenson, to superintendent, Chicago Warehouse, 2200, from superintendent, Chicago Warehouse, 2000.
- Florence McCloskey, to clerk, Chicago Warehouse, 1200, from clerk, Chicago Warehouse, 1000.
- William G. Schinleber, to clerk, Chicago Warehouse, 1000, from clerk, Chicago Warehouse, 900.
- Loson L. Odle, to principal teacher, Chilocco, 1200, from principal teacher, Chilocco, 1000.
- Rosa B. LaFlesche, to asst. clerk, Chilocco, 720, from asst. clerk, Chilocco, 660.
- Gertrude M. Golden, to teacher, Chilocco, 660, from teacher, Chilocco, 600.
- Sadie F. Robertson, to teacher, Chilocco, 660, from teacher, Chilocco, 600.
- Mary D. Maddren, asst. matron, Chilocco, 660, from asst. matron, Chilocco, 600.
- Eleanor Z. Fairchild, seamstress, Chilocco, 660, from seamstress, Chilocco, 600.
- Louis Studer, farmer, Chilocco, 960, from farmer, Chilocco, 900.
- Otis Mellon, assistant farmer, Chilocco, 720, from assistant farmer, Chilocco, 660.
- Orson G. Carner, carpenter & spt. industries, Chilocco, 1000, from carp. & spt. industries Chilocco, 900.
- C. O. Preston, nurseryman, Chilocco, 860, from nurseryman, Chilocco, 800.
- Wm. M. Hills, poultryman, Chilocco, 640, from poultryman, Chilocco, 540.
- Christian W. Leib, Chilocco, dairyman, 840, from dairyman, Chilocco, 800.
- John Heydorst, painter, Chilocco, 680, from painter, Chilocco, 660.
- John E. Rastall, printer, Chilocco, 1100, from printer, Chilocco, 1000.
- Charles F. Welles, clerk, Colorado River, 1100, from clerk, Colorado River, 1000.
- Harold K. Marshall, physician, Colorado River, 1100, from physician, Colorado River, 1000.
- Arthur M. Hyler, engineer, Colorado River, 1000, from engineer, Colorado River 900.
- Justis W. Bush, assistant farmer, Colorado River, 780, from assistant farmer, Colorado River, 720.
- Isaac Cathaway, assistant farmer, Colorado River, 360, from assistant farmer, Colorado River, 300.
- Nat Short, herder, Colorado River, 200, from herder, Colorado River, 180.
- Oley Mathoul, butcher, Colorado River, 180, from butcher, Colorado River, 160.
- Charles Elmore, laborer, Colorado River, 240, from laborer, Colorado River, 200.
- John Mc A. Webster, Supt. & S. D. A., Colville, 1700, from Supt. & S. D. A., Colville, 1500.
- Jonas Johnson, laborer, Colville, 720, from laborer 660.
- James Laforge, apprentice, Crow Agency, 480, from acting interpreter, Crow Agency, 360.
- Eli Blackhawk, apprentice, Crow Agency, 480, from apprentice, Crow Agency, 360.
- J. W. Millken, apprentice, Crow Agency, 480, from apprentice, Crow Agency, 360.
- T. J. Burhank, assistant farmer, Crow Agency, 780, from assistant farmer, Crow Agency, 720.
- Edwin Schroeder, Ad. farmer, Crow Agency, 780, from Ad. farmer, Crow Agency, 780.
- Michael Piper, Ad. farmer, Crow Agency, 780, from Ad. farmer Crow Agency, 720.
- W. T. Foster, ad. farmer, Crow Agency, 780, from ad. farmer, Crow Agency, 720.
- Harley Piper, to additional farmer, Crow Agency, 780, from additional farmer, Crow Agency, 720.
- Katherine A. Hoefflin, to laundress, Crow Agency, 500, from laundress, Crow Agency, 480.
- Frank Bighawk, to laborer, Crow Creek, 420, from laborer, Crow Creek, 240.
- Sadie F. Malley, to asst. clerk, Flandreau, 720, from asst. clerk, Flandreau, 660.
- Alfred Normandin, to additional farmer, Flathead, 720, from additional farmer, Flathead, 55 mo.
- Michel Fisher, to stableman, Flathead, 540, from teamster, Flathead, 420.
- C. W. Crouse, to Supt. and S. D. A., Ft. Apache, 1600, from Supt. and S. D. A. Ft. Apache. 1500.
- David W. Gilliland, to principal, Ft. Apache, 800, from principal, Ft. Apache 720.
- Hubert V. Hailman, to physician, Ft. Apache, 1100, from physician, Ft. Apache, 1000.
- Eskeenlaha, to blacksmith, Ft. Apache, 360, from blacksmith, Ft. Apache, 300.
- Dennis Gregg, to asst. baker, Ft. Apache, 160, from asst. baker, Ft. Apache, 120.
- Doris Shale, to asst. cook, Ft. Apache, 160, from asst. cook, Ft. Apache, 120.
- Chester Gatewood, to asst. engineer, Ft. Apache, 200, from asst. engineer, Ft. Apache, 120.

- Dolah Moyah, to night-watch and hand-master, Ft. Apache, 400, from night-watch Ft. Apache, 300.
- Baba, to patrolman, Ft. Apache, 480, from private, 30mo Wm. D. Cochran, to additional farmer, Ft. Belknap, 840, from additional farmer, Ft. Belknap, 60 mo.
- Jos. E. Stevens, to issue clerk, Ft. Belknap, 900, from issue clerk, Ft. Belknap, 800.
- Paul Plumage, to herder, Ft. Belknap, 400, from herder, Ft. Belknap, 360.
- Charles N. Damon, to miner, Ft. Belknap, 900, from miner, Ft. Belknap, 720.
- Thomas Enemy, to harnessmaker, Ft. Berthold, 480, from harnessmaker, Ft. Berthold, 360.
- Conrad Smith, to asst. farmer, Ft. Berthold, 300, from private, Ft. Berthold, 240.
- White Wolfe, to stableman, Ft. Berthold, 360, from laborer, Ft. Berthold, 360.
- David J. Ripley, to asst. farmer, Ft. Berthold, 300, from asst. farmer, Ft. Berthold, 600.
- Merrill Griffith, to Supt. and S. D. A., Ft. Bidwell, 1200, from Supt. and S. D. A. Ft. Bidwell, 1100.
- Ray R. Parrett, to industrial teacher, Ft. Hall, 720, from industrial teacher, Ft. Hall, 600.
- Mamie Setter, to asst. matron, Ft. Hall, 540, from asst. matron, Ft. Hall, 500.
- William Donner, to engineer, Ft. Hall, 1200, from engineer, Ft. Hall, 1000.
- Annistatia B. Hoover, to matron, Ft. McDermott, 60 mo. from matron, Ft. McDermott, 54 mo.
- Dyer J. Powell, to clerk, Ft. Mojave 840, from clerk, Ft. Mojave, 1000,
- Emma Johnston, to teacher, Ft. Mojave, 720, from teacher, Ft. Mojave, 600.
- Jessie R. Powell, to matron, Ft. Mojave, 720, from matron, Ft. Mojave, 660.
- Elizabeth J. Armor, to asst. matron, Ft. Mojave, 600, from asst. matron, Ft. Mojave, 540.
- Carrie C. Cole, to laundress, Ft. Mojave, 600, from laundress, Ft. Mojave, 540.
- Leora P. Somers, to cook, Ft. Mojave, 600, from cook, Ft. Mojave, 540.
- Nathaniel P. White, to disciplinarian, Ft. Mojave, 840, from disciplinarian, Ft. Mojave, 720.
- Joe Ross, to nightwatch, Ft. Mojave, 300, from night watch, Ft. Mojave, 240.
- Roy L. Gleason, to physician, Ft. Mojave, 1200, from physician, Ft. Mojave, 1000.
- Lewis L. Brink, to principal and D. S. Insp. Ft. Peck 1000, from principal and D. S. Insp. Ft. Peck, 900,
- Mary J. Hand, to teacher, Ft. Peck, Mont. 660, from teacher, Ft. Peck, Mont. 600.
- Margaret M. Buntin, to kindergartner, Ft. Peck, Mont. 660, from kindergartner, Ft. Peck, Mont. 600.
- Edward Brady, to clerk, Ft. Peck, Mont. 1200, from clerk, Ft. Peck, 1100.
- C. W. Buntin, to asst. clerk, Ft. Peck, 900, from asst. clerk, Ft. Peck, 800.
- R. W. Henry, to stenographer, Ft. Peck, 800, from stenographer, Ft. Peck, 720.
- William Derby, to officer, Ft. Peck, 25 mo. from private Ft. Peck, 20 mo.
- Phillip Courchene, to disciplinarian. Ft. Shaw, Mont., 720, from disciplinarian, Ft. Shaw, Mont. 600.
- Edna A. Haycraft, to teacher, Ft. Shaw, Mont. 600, from teacher, Ft. Shaw, Mont. 540.
- Lafeeta Haycraft, to teacher, Ft. Shaw, Mont. 600, from teacher, Ft. Shaw, Mont. 540.
- Lillie M. Shipe, to asst. matron, Ft. Shaw, Mont. 600, from asst. matron, Ft. Shaw, Mont. 500.
- M. Flynn, to shoe and harness-maker, Ft. Shaw, Mont. 840, from shoe and harness-maker, Ft. Shaw, 720.
- Charles T. Kronk, to blacksmith, Ft. Shaw, Mont. 840, from blacksmith, Ft. Shaw, Mont. 720.
- Nellie Stewart, to teacher, Ft. Shaw, Mont. 720, from teacher, Ft. Shaw, Mont. 600.
- Helena Smith, to teacher, Ft. Totten, N. D. 600, from kindergartner, Ft. Totten, N. D. 600.
- Myrta A. Randolph, teacher, Ft. Totten, N. D. 600, from teacher, Ft. Totten, N. D. 540.
- Gustav Rossknecht, to shoe and harness-maker, Ft. Totten, N. D. 720, from shoe and harness-maker, Ft. Totten, N. D. 600.
- Katie Veix, to asst. clerk, Ft. Totten, N. D. 840, from asst. clerk, Ft. Totten, N. D. 720.
- Lillie Adkison, to seamstress, Ft. Yuma, Calif. 600, from seamstress, Ft. Yuma, Calif. 520.
- Cora Truax, to laundress, Ft. Yuma, Calif. 600, from laundress, Ft. Yuma, Calif. 520.
- Nina E. Allison, to teacher, Genoa, Nehr. 600, from teacher, Genoa, Nehr. 540.
- Bertha S. Redbird, to baker, Genoa, Nehr. 500, from baker, Genoa, Nehr. 440.
- Knud K. H. Hanson, to physician, Grand Junction, 720, from physician, Grand Junction, 500.
- John W. Alder, to chief clerk, Haskell Inst. 1400, from clerk, Haskell Inst. 1400.
- George Shawnee, to principal clerk, Haskell Inst. 1000, from principal clerk, Haskell Inst. 960.
- Thomas J. Flood, to stenographer, Haskell Inst. 900, from stenographer, Haskell Inst. 840.
- Stella Robbins, to vocal music teacher, Haskell Inst. 720, from music teacher, Haskell Inst. 720.
- Joseph L. Smoot, to Supt. of Indus. Haskell Inst. 1000, from Supt. of Indus. Haskell Inst. 900.
- Hannah Small, to seamstress, Haskell Inst. 720, from seamstress, Haskell Inst. 600.
- Edgar M. Goss, to gardener, Haskell Inst. 720, from gardener, Haskell Inst. 660.
- Charles E. Cole, to Supt. Havasupai, Ariz. 1200, from Supt. Havasupai, Ariz. 1000.
- Margaret I. Moran, to baker, Hayward School, 480, from baker, Hayward School, 400.
- Frank R. Rohitaile, to industrial teacher, Jicarilla, N. M. 720, from farmer, Jicarilla, N. M. 600.
- Augusta Schweers, to matron, Keshena, Wis. 600, from matron, Keshena, Wis. 520.
- Carrie V. Grymes, to asst. matron, Keshena, Wis. 500, from asst. matron, Keshena, Wis. 480.
- Chas. B. Williams, to constable, Keshena, Wis. 660, from constable, Keshena, Wis. 600.
- John Satterlee, to officer, Keshena, Wis. 25 mo. from private, Keshena, Wis. 20 mo.
- Ernest Stecker, to Supt. Kiowa, Okla. 2000, from Supt. Kiowa, Okla. 1800.
- John A. Buntin, to principal, Ft. Sill School, 1300, from principal, Ft. Sill School, 1200,



- Charles E. Norton, to asst. clerk, Kiowa agency, 1140, from asst. clerk, Kiowa agency, 1000.
- William J. Lovett, to clerk, Kiowa agency, 1080, from clerk, Kiowa agency, 1000.
- Herman E. Bretschneider, to clerk, Kiowa school, 960, from clerk, Kiowa school, 900.
- Martin J. Rolette, to asst. clerk, Kiowa agency, 900, from asst. clerk, Kiowa school, 840.
- Mark Penoi, to asst. clerk, Kiowa agency, 900, from asst. clerk, Kiowa Agency, 840.
- Joe Prickett, to asst. clerk, Kiowa agency, 780, from asst. clerk, Kiowa agency, 720.
- Addison Walker, to stenographer, Kiowa agency, 720, from stenographer, Kiowa Agency, 660.
- William Mitchell, to carpenter, Kiowa School, 720, from carpenter, Kiowa School, 600.
- Arthur Johnson, to farmer, Kiowa agency, 660, from farmer, Kiowa agency, 600.
- George Hunt, to farmer, Kiowa School, 660, from farmer, Kiowa School, 600.
- Homer J. Seger, to disciplinarian, Kiowa School, 500, from disciplinarian, Kiowa School, 480.
- Virgil A. Voyles, to physician, Kiowa School, 500, from physician, Kiowa School, 300.
- Nora E. Hostetter, to baker Kiowa School, 480, from baker, Kiowa School, 420
- Raymond Walter, to clerk, Lac du Flambeau, 1200, from clerk, Lac du Flambeau, 1000.
- Hannah T. Brown, to asst. matron, Lac du Flambeau, 540, from asst. matron, Lac du Flambeau, 500.
- Agnes Rummel, to cook, Lac du Flambeau, 540, from cook, Lac du Flambeau, 500.
- Carl Jensen, engineer, Lac du Flambeau, 780, from engineer, Lac du Flambeau, 760.
- Jacob H. Camp, to industrial teacher, Leech Lake School, 660, from industrial teacher, Leech Lake School, 600.
- Gertrude F. Flint, to matron, Leupp School, 600, from seamstress, Leupp School, 540.
- Austin G. Gray, to carpenter, Leupp Agency, 600, from carpenter, Leupp Agency, 600.
- Burt Craft, to farmer, Lower Brule School, 660, from farmer, Lower Brule School, 600.
- Anna I. Brownlee, asst. clerk, Moqui School, 840, from asst. clerk, Moqui School, 780.
- Mary Y. Rodger, matron, Moqui School, 720, from matron, Moqui School, 660.
- Carl A. Cosset, to principal teacher, Moqui School, Oraibi, 900, from principal teacher, Moqui School, Oraibi, 840.
- Fred B. Moran, to principal teacher, Moqui School, Second Mesa, 900, from principal teacher, Moqui School, Second Mesa, 840.
- Blance G. Taylor, to teacher, Moqui School, second, Mesa, 660, from teacher, Moqui School, second Mesa, 600.
- Lena B. Moran, to cook, Moqui School, second Mesa, 480, from cook, Moqui School, second Mesa, 40 mo.
- Pat, to asst. Moqui School, second Mesa, 150, from asst. Moqui School, second Mesa, 125.
- William Freeland, to principal teacher, Moqui School, Polacca, 900, from principal teacher, Moqui School, Polacca, 840.
- Mary E. Haskett, to teacher, Moqui School, Polacca, 660, from teacher, Moqui School, Polacca, 600.
- Josie, to asst. Moqui School, Polacca, 150, from asst. Moqui School, Polacca, 125.
- Leslie, to asst. Moqui School, Polacca, 150, from asst. Moqui School, Polacca, 125.
- John H. Wilson, to clerk, Moqui Agency, 1100, from clerk, Moqui Agency, 960.
- Jessie W. Cook, to teacher, Mt. Pleasant, 720, from teacher, Mt. Pleasant, 600.
- Amalia Scheurle, to kindergartner, Navajo School, 720, from kindergartner, Navajo School, 600.
- Sarah E. Marsh, to asst. matron, Navajo School, 600, from asst. matron, Navajo School, 540.
- Albe Moss, to weaver, Navajo School, 480, from weaver, Navajo School, 300.
- Wm. T. Sullivan, to clerk, Navajo Agency, 1100, from clerk, Navajo Agency, 1000.
- Abe Lincoln, to asst. blacksmith, Navajo Agency, 540, from asst. blacksmith, Navajo Agency, 480.
- Robert K. Bell, to farmer, Navajo Agency, 780, from farmer, Navajo Agency, 720.
- Frank N. Peshlakai, interpreter, Navajo Agency, 180, from interpreter, Navajo Agency, 120.
- Joseph C. Hart, to Supt. and S. D. A. Oneida School, 1800, from superintendent Oneida School, 1600.
- E. W. Jermark, to chief clerk, Osage Agency, 1500, from clerk, Osage Agency, 1400.
- Frederic Snyder, to asst. Supt. Phoenix School, 1800, from asst. Supt. Phoenix School, 1700.
- Ida Vorum, to clerk, Phoenix School, 900, from clerk, Phoenix School, 840.
- L. J. Holzwarth, to principal teacher, Phoenix School, 1000, from principal teacher, Phoenix School, 920.
- Anna H. Ridenour, to asst. matron, Phoenix School, 780, from asst. matron, Phoenix School, 740.
- John S. Dodson, to asst. carpenter, Phoenix School, 660, from asst. carpenter, Phoenix School, 600.
- Arthur C. Taylor, to printer, Phoenix School, 780, from printer, Phoenix School, 750.
- Commodore N. Hart, to engineer, Phoenix School, 1200, from engineer, Phoenix School, 1000.
- Albert J. Thoes, to wagon-maker, Phoenix School, 780, from wagon-maker, Phoenix School, 720.
- C. M. Hollister, to physician, Pierre School, 720, from physician, Pierre School, 400.
- Nora A. Buzzard, to matron, Pierre School, 660, from matron, Pierre School, 600.
- Flora E. Harvey, to principal, Pima School, 1080, from principal, Pima School, 1000.
- Laura H. Williams, to teacher, Pima School, 720, from teacher, Pima School, 660.
- Adelia L. Strong, to teacher, Pima School, 660, from teacher, Pima School, 600.
- Cipriano G. Norton, to matron, Pima School, 600, from asst. matron, Pima School, 600.
- Laura J. A. Gove, to asst. matron, Pima School, 600, from asst. matron, Pima School, 540.
- Julia C. Roberts, to cook, Pima School, 600, from cook, Pima School, 540.
- Charles Pickel, to blacksmith, Pima Agency, 780, from blacksmith, Pima Agency, 720.
- Rudolph Apawoun, to stableman, Pima Agency, 540 from stableman, Pima Agency, 480.

- Jose Allison, to laborer, Pima School, 540, from assistant Pima School, 360.
- John Jones, to farmer and gardener, Pima Agency, 600, from officer, Pima Agency, 25 mo.
- Jnan Thomas, to officer, Pima Agency, 25 mo. from private, Pima Agency, 20 mo.
- Victor E. Sparklin, to teacher, Pine Ridge, Oglala Boarding School, 780, from teacher Pine Ridge, Oglala Boarding School, 720.
- June G. Culver, to teacher, Pine Ridge, Oglala Boarding School, 660, from teacher Pine Ridge, Oglala Boarding School, 600.
- Nick Miller, Jr. to gardener, Pine Ridge, Oglala Boarding School, 780, from gardener, Pine Ridge, Oglala Boarding School, 720.
- Francis Chapman, to asst. Pine Ridge, Oglala Boarding School, 660, from asst. Pine Ridge, Oglala Boarding School, 600.
- A. M. Landman, to clerk, Pine Ridge Agency, 1200, from lease clerk, Pine Ridge Agency, 900.
- Melvin Baxter, to issue clerk, Pine Ridge Agency, 900, from issue clerk, Pine Ridge Agency, 840.
- Patrick Gunn, to wheelwright and blacksmith, Pine Ridge Agency, 900, from wheelwright and blacksmith, Pine Ridge Agency, 840.
- H. H. Johnson, to Supt. Puyallup School, 1700, from Supt. Puyallup School, 1500.
- Frederick Griffiths, to Asst. Supt. and disciplinarian, Puyallup School, 1000, from disciplinarian, Puyallup School, 800.
- Oscar H. Keller, to clerk, Puyallup School, 1300, from clerk, Puyallup School, 1200.
- Troy C. Kabel, to teacher, Puyallup Res. Jamestown D. 840, from teacher, Puyallup Res. Jamestown D. 720.
- Fred E. Bertram, to teacher, Puyallup Res. Pt. Gamble D. 840, from teacher, Puyallup Res. Pt. Gamble D. 720.
- Andrew P. Peterson, to teacher, Puyallup Res. Skokomish D. 840, from teacher, Puyallup Res. Skokomish D. 720.
- Chester A. Bullard, to teacher, Puyallup Res. Taholah D. 840, from teacher, Puyallup School, Taholah D. 720.
- Ed Prentice, to officer, Red Lake Agency, 25 mo. from private, Red Lake Agency, 20 mo.
- James E. Kirk, to clerk, Red Lake Agency, 900, from clerk, Red Lake Agency, 840.
- Ierusha Hisloo, to seamstress, Red Lake Agency, Cross Lake, 480, from seamstress, Red Lake Agency, 420.
- Maud E. Murphy, to cook, Cross Lake, 480, from cook, Cross Lake, 420.
- Mary Lawrence, to teacher, Cross Lake, 600, from teacher, Cross Lake, 540.
- Ida McNamara, to asst. matron, Red Lake School, 480, from asst. matron, Red Lake School, 420.
- Brete H. Dooley, to asst. clerk, Rosebud Agency, 800, from asst. clerk, Rosebud Agency, 720.
- M. A. Buffalo, to lease clerk, Rosebud Agency, 960, from asst. clerk, Rosebud Agency, 720.
- Anna Bender, to clerk, Salem School, 600, from asst. clerk, Salem School, 500.
- Lewis M. Weaver, to Supt. San Carlos School, 1400, from Supt. San Carlos School, 1200.
- Ada Hubbard, to industrial teacher, San Carlos Day School, 600, from female industrial teacher, San Carlos Day School, 500.
- Herbert H. Fiske, to financial clerk, San Carlos agency, 1000, from financial clerk, San Carlos agency, 900.
- Wood Naahozey, to laborer, San Carlos agency, 480, from laborer, San Carlos agency, 420.
- W. T. Shelton, to Superintendent, San Juan School, 1800, from Superintendent, San Juan School, 1700.
- Emma Loomis, teacher San Juan School, 720. from teacher, San Juan School, 700.
- Alice McMahan, teacher, San Juan School, 660, from teacher, San Juan school, 600.
- Nancy S. Ishmael, matron San Juan School, 720. from matron, San Juan School, 600.
- Exie O. Grimes, assistant matron, San Juan, School, 600, from assistant matron, San Juan School, 520.
- Oscar S. Ryan, engineer, San Juan School, 1000. engineer, San Juan School, 900.
- William R. Beyer, clerk, Sante Fe School, 840, from clerk, Sante Fe School, 760.
- Cruz Perez, to stableman, Santa Fe School, 480, from stableman, Santa Fe School, 30 per month.
- Jose Mora Toledo, to laborer, Santa Fe School, 480, from laborer, Santa Fe School, 360.
- Joseph Melchor, to asst. engineer, Santa Fe School, 240, from asst. engineer, Santa Fe School, 180.
- Clara Naranjo, to assistant, Santa Fe School, 240, from assistant, Santa Fe School, 180.
- Anna J. Ritter, to matron, Seger School, 660, from matron, Seger School, 600.
- Clara D. Allen, to teacher, Seneca School, 720, from teacher, Seneca School, 660.
- A. C. Scott, to laborer, Seneca School 540, from laborer, Seneca School, 420.
- H. E. Mitchell, to clerk, Sherman Institute, 1140, from clerk, Sherman Institute, 1000.
- Lydia Long, to asst. seamstress, Sherman Institute, 560, from asst. matron, Sherman Institute, 560.
- Wm. L. Smith, to engineer and blacksmith, Shoshone Agency, 1000, from engineer and blacksmith, Shoshone Agency, 900.
- Calvin K. Smith, to physician, Shoshone Agency, 1200, from physician, Shoshone Agency, 1000.
- John J. Guyer, to disciplinarian, Shoshone School, 780, from disciplinarian, Shoshone School, 720.
- Winnie K. Sherman, to matron, Shoshone School, 660, from matron, Shoshone School, 600.
- Maximillian Clausius, to physician, Siletz, Oregon, 1100, from physician, Siletz, Ore., 1000.
- Ebon Symonds, to night watch, Tomah School, 480, from night watch, Tomah School, 300.
- H. F. Hammersley, clerk, Tongue River Agency, 1000, from clerk, Tongue River Agency, 900.
- Daniel B. Sherry, to principal, Tongue River School, 840, from principal, Tongue River School, 800.
- Mary Pike, to cook, Tongue River School 500, from cook, Tongue River School, 480.
- Jeanne L. Robinson, to laundress, Tongue River School, 500, from laundress, Tongue River School, 480.
- E. E. McKean, to day school teacher, Tongue River School, 720, from day school teacher, Tongue River 60 mo.
- John W. Dady, to clerk, Tongue River Agency, 1200, from clerk, Tongue River Agency, 1100.
- Wesley Merritt, to ad. farmer, Tongue River Agency, 420, from ad. farmer, Tongue River Agency, 400.

- Wm. Redcherries, to interpreter, Tongue River Agency, 180, from interpreter, Tongue River Agency, 120.
- Moses C. Elliott, to industrial teacher, Tulalip School, 660, from industrial teacher, Tulalip School, 600.
- Perry L. Sargent, to clerk, Tulalip Agency, 1200, from clerk, Tulalip Agency, 1100.
- Wm. McCluskey, to ad. farmer, Tulalip Agency, 660, from ad. farmer, Tulalip Agency, 600.
- Chas. A. Reynolds, to ad. farmer, Tulalip Agency, 660, from ad. farmer, Tulalip Agency, 600.
- Edward Bristow, to ad. farmer, Tulalip Agency, 660, from ad. farmer, Tulalip Agency, 600.
- Milton Boylan, to farmer, Umatilla School, 720, from industrial teacher, Umatilla School, 660,
- Wm. E. Hiskey, assistant cashier. Union Agency, 1500, from assistant cashier, Union Agency, 1440.
- Blanche Oppenheimer, to C. C. mailing, Union Agency, 1440, from C. C. mailing, Union Agency, 1320.
- Clarence M. Smith, to clerk, Union Agency, 1200, from clerk, Union Agency, 1320.
- Edward J. Burke, to field clerk, Union Agency, 1200, from clerk, Union Agency, 1020.
- Raymond Short, to clerk, Union Agency, 1320, from clerk, Union Agency, 1200.
- Robt. W. Quarles, Jr., to clerk, Union Agency, 1080, from clerk, Union Agency, 85 mo.
- Geo. M. McDaniel, to clerk Union Agency, 1020, from clerk, Union Agency, 960.
- Naomi Lammers, to stenographer, Union Agency, 1020, from stenographer, Union Agency, 960.
- James L. Granger, to clerk, Union Agency, 960, from clerk, Union Agency, 900.
- Frederick Sunderwirth, to clerk, Union Agency, 960, from clerk, Union Agency, 900.
- Stephen B. Nelson, to stenographer, Union Agency, 960, from stenographer, Union Agency, 600.
- Watie E. Robertson, to stenographer, Union Agency, 960, from stenographer, Union Agency, 900.
- Bessie England, to stenographer, Union Agency, 960, from stenographer, Union Agency, 900.
- Mayne R. White, to stenographer, Union Agency, 900, from stenographer, Union Agency, 720.
- Henrietta Drake, to stenographer, Union Agency, 900, from stenographer, Union Agency, 780.
- Thomas J. Sexton, to officer, Union Agency, 300, from private, Union Agency, 20 mo.
- Samuel W. Pugh, to superintendent, Walker River School, 1000, from superintendent, Walker River School, 900.
- Elizabeth A. Pugh, to housekeeper, Walker River School, 50 mo. from housekeeper, Walker River School, 30 mo.
- Laura B. Norton, to teacher, Walker River School, 72 mo. from teacher, Walker River School, 60 mo.
- Myrtle W. Covey, to financial clerk, Warm Springs School, 660, from financial clerk, Warm Springs School, 600.
- William Hunt, to industrial teacher, Warm Springs School, 720, from industrial teacher, Warm Springs School, 600.
- Belle L. Harber, to matron, Western Shoshone School, 600, from matron, Western Shoshone School, 540.
- Rodney C. Boutwell, to laborer, White Earth Agency, 480, from laborer, Western Shoshone Agency, 300.
- Louis Blue, to laborer, White Earth Agency, 600, from laborer, Western Shoshone Agency, 540.
- John Webster, to laborer, White Earth Agency, 540, from laborer, Western Shoshone Agency, 480.
- Joseph Hamlin, to shoe and harnessmaker, White Earth School, 500, from shoe and harnessmaker Western Shoshone School, 300.
- Joseph L. Saice, to nightwatch, White Earth School, 500, from nightwatch, Western Shoshone School, 420.
- Robert J. Henry, to nightwatch, White Earth School, 420, from nightwatch, Western Shoshone School, 300,
- Henry Harden, to office, Winnebago Agency, 25 mo., from private, Winnebago Agency, 20 mo.
- Lenore K. Bost, to financial clerk, Wittenberg, 720, from financial clerk, Wittenburg, 600.
- John Redcloud, to interpreter, Wittenberg, 180, from interpreter, Wittenburg, 120.
- James M. Swartz, to teacher, Yakima School, 720, from teacher, Yakima School, 660.
- Percy W. Meredith, to industrial teacher, Yakima School, 720, from industrial teacher, Yakima School, 600.
- Minnie A. Taylor, to matron, Yakima School, 600, from matron, Yakima School, 540.
- Frank C. Hill, to carpenter, Yakima School, 720, from carpenter, Yakima School, 600.
- Martin D. Archiquette, to disciplinarian, Yakima School, 720, from disciplinarian, Yakima School, 600.
- Ursula Padilla, asst. matron, Zuni School, 480, from asst. matron, Zuni School, 400.
- Etta J. Oliver, to financial clerk, Zuni School, 660, from financial clerk, Zuni School, 600.
- Edward J. Davis, to physician, Zuni School, 1100, from physician, Zuni School, 1000.

## SEPARATIONS—COMPETITIVE.

- Lorenzo D. James, general mechanic, Albuquerque, N. M., 1000.
- Emma D. Johnson, teacher Albuquerque, N. M., 720.
- Lydia A. Harris, teacher Albuquerque, N. M., 600.
- John V. C. Jeffers, physician, Blackfeet, Mont. 1000.
- Wm. P. Kirby, physician, Blackfeet, Mont. 1000.
- Mrs. Beryl Hockersmith, cook Blackfeet, Mont. 600.
- Beckie L. Goodyear, asst. seamstress, Carlisle, Pa., 400.
- Mrs. Allie B. Carter, nurse, Stewart, Nev., 660.
- Frank C. Dumont, plumber, Chilocco, Okla., 800.
- Don R. Rhodes, Ind. teacher, Crow Creek, S. D., 600.
- Loren O. Johnson, overseer, Albuquerque, N. M., 1200.
- Roy L. Gleason, physician, Fort Mohave, 1200.
- Leora P. Somers, cook, Fort Mohave 600.
- Mary L. Whisnant, Teacher Fort Shaw, Mont. 720.
- DeWitt C. Nichols, gardener and dairyman, Fort Totten, N. D. 600.
- Mrs. Emma L. Trubody, kindergartner, Greenville, Cal. 600.
- Edith E. Coffman, Seamstress, Hayward, Wis. 540.
- Florence S. McCoy, laundress, Hoopa Valley 540.
- Otto A. Norman, ass't. clerk, Kickapoo School, 720.
- Elizabeth A. Marshall, laundress, Kiowa Oklahoma 480.
- Louise McCarthy, teacher, Kiowa Oklahoma 660.
- Harriette McCarthy, kindergartner, Kiowa Oklahoma 600.
- Nora Y. Granger, seamstress, Mescalero, N. M. 500.
- Bessie Peters, teacher, Moqui, Ariz. 540.
- C. Lena St. John, kindergartner, Mt. Pleasant, Mich. 600.
- Margaret Ironside, asst. clerk, Navajo Agency, 900.



Arena T. Brown, kindergartner, Rosebud, S. D. 600.  
 Ernest Falconer, additional farmer, Rosebud, S. D. 720.  
 Caroline P. Koester, clerk, Salem School, Ore. 600.  
 Albert L. Tilton, physician, San Juan School, 1200.  
 Florence Fithian, teacher, Sante Fe, N. M. 660.  
 Mary Bates, teacher, Sante Fe, N. M. 600.  
 Sadie Welfelt, cook, Sante Fe, N. M. 600.  
 Peter P. Ratzlaff, additional farmer, Shawnee, Okla. 65 mo.  
 Clarence L. Gates, Superintendent of Industries, Sherman Institute 840.  
 George T. Deavitt, issue clerk, Standing Rock, N. D. 900.  
 Robert B. Anderson, farmer, White Earth, Minn. 600.  
 Rush J. Taylor, superintendent, Yankton, S. D. 1600.  
 Fred C. Dugger, additional farmer, Crow Creek, S. D. 60 mo.  
 Marie S. Vansolen, female industrial teacher, Standing Rock, N. D. 600.

## SEPARATIONS—NON-COMPETITIVE.

Morris Schaffer, assistant farmer, Crow Agency, Mont. 400.  
 Alice Vina, nurse, Ft. Peck, Mont. 500.  
 Alfred Hardy, additional farmer, Pueblo Bonita 720.  
 Maggie B. Hilt, cook, Sac & Fox, Iowa 450.  
 John Anderson, farmer, Shawnee, Okla. 660.  
 Robert P. Higheagle, asst. clerk, Standing Rock, N. D. 720.

## SEPARATIONS—EXCEPTED POSITIONS.

Rufus Lonebear, asst. farmer, Cantonment, Okla., 300.  
 Miles Osage, asst. farmer Cantonment, Okla., 300.  
 Josephine Webster, cook Cass Lake, Minn., 300.  
 Mable Sasue, asst. Chamberlain, S. D., 240.  
 Dawes Whitebird, asst. farmer Chey. and Arap. (Okla.), 300.  
 George Fisherman, blacksmith Cheyenne, River, S. D., 600  
 Mary P. Well, asst. matron, Chilocco, Okla., 180.  
 Peter Barza, asst. blacksmith Couer d' Alene, 600.  
 Howard Komopa, engineer Colorado River, Ariz., 360.  
 Maggie Blodgett, cook Colville, Wn., 540.  
 Albert Anderson, laborer Crow Creek, S. D., 540,  
 Chief Pipe, butcher Ft. Belknap, Mont., 400.  
 Charles Sebastian, herder, Ft. Belknap, Mont., 480.  
 Charles Two Heart, butcher, Ft. Belknap, Mont., 400.  
 Mary J. Howard, assistant matron, Ft. Berthold, N. D., 300.  
 Emily McIntyrn, financial clerk, Ft. Berthold, N. D., 720.  
 Susie Louie, laundress Ft. Bidwell, Cal., 300.  
 Jay Duncan, night-watchman Ft. Lewis, Colo., 360.  
 Henry C. Beall, physician Ft. Lewis, Colo., 500.  
 Clara H. Duclos, financial clerk, Ft. Mohave, 600.  
 Frank Youpee, watchman Ft. Peck, Mont., 400.  
 Eli Smith, printer, Grand Junction, 200.  
 Fannie Greenwood, assistant matron. Haskell Institute, Kansas, 300  
 Sixto Atole, herder, Jicarilla, N. M., 200.  
 Mitchell Dick, blacksmith Keshena, 450.  
 Henry Inkanish, asst. carpenter, Kiowa, Okla., 360.  
 Belle Lord, Indian assistant, Leech Lake, Minn., 420.  
 Ada Gruett, asst. matron Mt. Pleasant, 300.

Josephine Price, asst. laundress, Navajo Agency, N. M., 300.  
 Abraham Meacham, asst. Neah Bay, Wn., 100.  
 Mack Lomaventewa, night-watchman Otoe School, Okla., 420.  
 Herman Littlecrow, asst. carpenter Otoe School, Okla., 300.  
 Jaunita Chaqua, field matron, Pala School, Cal., 300.  
 John Beck, asst. Phoenix School, Ariz., 300.  
 W. W. Watkins, physician Pima Agency, 600.  
 George Close, wheelwright, Pine Ridge, S. D., 300.  
 John Galligo, herder Pine Ridge, S. D., 460.  
 Patrick Y. Bird, assistant, Rosebud, S. D. 320.  
 John Strangit, nightwatch Round Valley, California, 240.  
 Abraham Welfelt, engineer Sante Fe, N. M. 900.  
 W. P. Long, blacksmith Sante Fe, N. M. 720.  
 Nana Flint, housekeeper Sante Fe, N. M., 300.  
 Oscar Zane, assistant Seneca School, Okla. 240.  
 Asa Froman, assistant Seneca School, Okla. 240.  
 Woody Whipple, assistant, Sherman Inst, 300.  
 Helen Heminger, interpreter, Sisseton, S. D. 120.  
 Bernard Crowghost, assistant blacksmith, Standing Rock, 300.  
 Claud Bravebull, assistant Standing Rock, 180.  
 Marie L. Vansolen, Fem. Ind. Teacher, Standing Rock, 600.  
 Patrick Spottedwolf, assistant farmer Tongue River, 240.  
 John J. Ingle, Farmer, Western Navajo, 300.  
 Anna Bellefeuille, baker White Earth, Minn. 480.  
 Josephine Moulton, laundress White Earth, Minn. 400.  
 Benjamin McBride, interpreter Yankton, S. D. 240.  
 Jesse Picotte, night watch Yankton, S. D, 400,

## SEPARATIONS—UNCLASSIFIED.

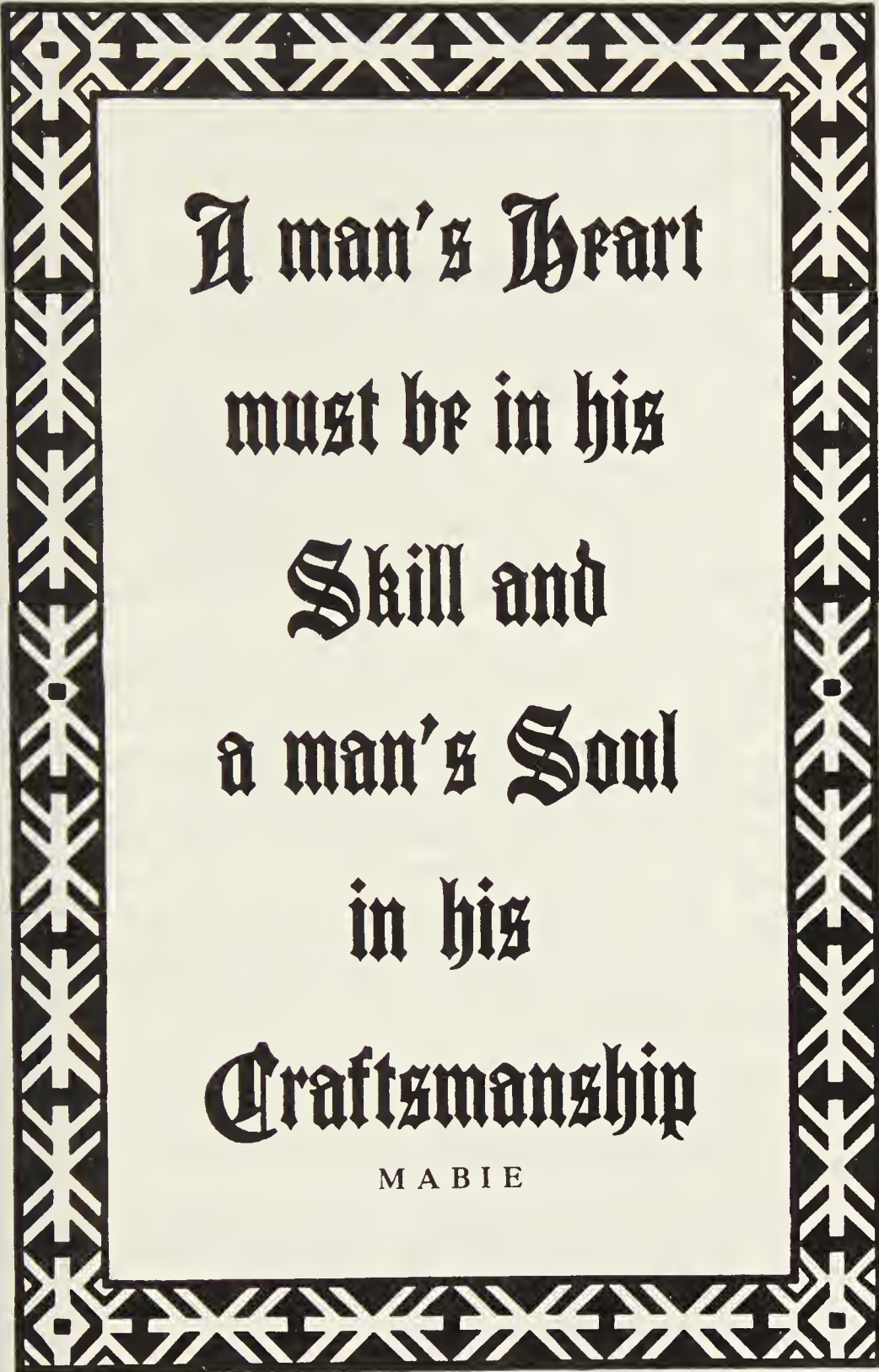
Eddie Paul, laborer Blackfeet, Mont. 360.  
 Paul Doublerunner, laborer Blackfeet, Mont. 480.  
 Carl Sweezy, laborer Cheyenne and Arapahoe, Ok'a. 300.  
 Ameia Turtle Necklace, laborer Cheyenne Rfver, S. D. 140.  
 Weaver Drink, laborer Ft. Hall, Idaho 300.  
 George Newton, laborer Ft. Peck, Mont. 180.  
 Joshua Spotted Dog, laborer Ft. Peck, Mont. 180.  
 M. C. Karnes, laborer Haskell 480.  
 Joseph Briggs, laborer Klamath, Oregon 480.  
 Loren B. Schade, laborer Klamath Oregon 480.  
 Frank Mitchell, laborer Navajo Agency 300.  
 Charles F. Franklin, laborer Otoe School, Okla. 600.  
 Charles Martine, laborer Otoe School, Okla. 480.  
 Edgar Ghost Bear, laborer Pine Ridge, S. D. 240.  
 John Allen, laborer, Puyallup School, Washington, 500.  
 Clarence H. McArthur, laborer, Red Lake, Minn. 600.  
 James Sky Bull, laborer Rosebud, S. D. 240,  
 Negie Dalson, stableman Round Valley, Cal. 480.  
 Roy Dolholtie, laborer San Juan, N. M. 400.  
 Henry Coleman, stableman Sherman Inst. 300.  
 Moses Peter, laborer Standing Rock, 360,  
 Henry Paul, laborer Tulalip, Wash., 500.  
 Gilbert, stableman Uintah and Ouray, 400,  
 Herbert Arrive, stableman Uintah and Ouray, 400.  
 Taylor Redford, laborer Umatilla, Oregon, 360.  
 Louis Blue, laborer White Earth, Minn., 600.

## SEPARATIONS—TEMPORARY APPOINTEES.

- B. H. Calkins, engineer Albuquerque, N. M., 600.  
 Mariette Wood, teacher Carlisle, Pa., 720.  
 Rosa Gray, assistant laundress Carlisle, Pa., 360.  
 John Lawson Brown, clerk Cherokee, N. C., 900.  
 Ernest C. Melssner, carpenter Cheyenne River 600.  
 Morris B. Sandusky, clerk, Chicago warehouse, 900.  
 Julia Jones, laundress, Chillicothe 600.  
 James F. LaTourrette, additional farmer Colville, Wash., 720.  
 Annie Bolinski, laundress Crow Agency, Mont. 500.  
 Harrie Walker, farmer Crow Creek, S. D. 600.  
 Phillip Williams, night watch Ft. Lapwai, Idaho 480.  
 N. D. Sanders, clerk Ft. Lapwai Idaho 840.  
 Edward Raboin, ad. farmer, Ft. Lapwai, 720.  
 Olaus Olson, gardener and dairyman, Ft. Totten, S. D. 600.  
 Ernest M. Duclos, farmer Ft. Mohave 720.  
 Anthony Vanoss, farmer Ft. Totten, N. D. 720.  
 Jonas Shawandessa, dairyman Genoa, Nebraska 600.  
 Chasty Jensen, nurse Grand Junction 600.  
 H. R. McKeen, physician Jicarilla 1200.  
 Charles A. Howland, laborer Kaw School, Ok. 360.  
 Alva C. Cooper, industrial teacher Kiowa Agency, Okla. 720.  
 Anna Phillips, baker Kiowa Agency, Ok. 480.  
 Charlie Rlding Up, laborer Kiowa Agency, Ok. 480.  
 Floyd C. Meyer, indust. teacher Klamath Agency, Or. 660.  
 Agnes C. Norman, kindergartner Mt. Pleasant 600.  
 Emma Schuize, seamstress Nevada School 500.  
 Clark Panther, asst. engineer Osage Agency, Ok. 480.  
 William P. Ellis, industrial teacher Otoe School, Ok. 720.  
 Ora B. Crews, matron Pawnee School, Ok, 600,  
 Martha H. Rastall, clerk Pierre, S. D. 900.  
 Makil Anton, assistant Pima Agency 300.  
 Ernest W. Bailey, addl. farmer Pine Ridge, S. D. 780.  
 Harry B. Pattison, teacher Pine Ridge, S. D. 720.  
 Sylvia B. Pattison, housekeeper, Pine Ridge, S. D. 300.  
 Mary F. Duncan, teacher Pine Ridge, S. D. 720.  
 Lizzie Pickham, housekeeper Pine Ridge, S. D. 300.  
 Bessie Flewellyn, teacher, Pine Ridge, S. D. 720.  
 Rebecca Brigance, housekeeper, Pine Ridge, S. D. 300.  
 Han Simons, teacher, Pine Ridge, S. D. 720.  
 Nettie Simons, housekeeper, Pine Ridge, S. D. 300.  
 Mabel Tomlinson, housekeeper, 300, Pine Rdige, S. D.  
 Nelson White, laborer, acting interpreter, Pueblo Bonita, 480.  
 Sarah C. Gillet, cook, Rice Station, Arizona, 600.  
 Carlino Ledger, stableman, Round Valley, Cal. 480.  
 Lura Sharp, teacher, Round Valley, Cal. 600.  
 Julia Donoghue, assistant, Round Valley, Cal. 360.  
 John Murray, additional farmer, Sac & Fox, Iowa, 720.  
 Fred E. Smith, industrial teacher, Salem School, Oregon, 720.  
 Henry Mehninger, shipping clerk, St. Louis Warehouse 720.  
 J. W. Lair, logger, San Juan, N. M. 720.  
 John Johnson, logger, San Juan, N. M. 660.  
 Clinton J. Grandall, Jr. nightwatchman, Sante Fe, N. M. 480.  
 Nellie Hutchinson, cook, Santa Fe, N. M. 600.  
 Martha R. Welshman, seamstress, Springfield, S. D. 420.  
 Eugene Fisher, line rider, Tongue River, Mont. 720.  
 Rolla L. McCreery, physician, Tongue River, Mont. 1000.  
 Pinckney V. Tuell, issue clerk, Tongue River, Mont. 720.  
 Charles Hutchison, farmer, Uintah & Ouray, 720.  
 John Garris, Farmer, Umatilla, Oregon, 720.  
 William Michelson, stenographer and typewriter, Umatilla, Ore., 720.  
 Emry M. Garber, farmer, Umatilla, Ore., 720.  
 Clara McFarridge, stenographer, Umatilla, Ore., 720.  
 Fred A. Rhinehart, clerk, Union Agency, Okla., 900.  
 J. Whitney Kling, clerk, Union Agency, 900.  
 Frederick T. Hildt, stenographer, Union Agency, Okla., 1000.  
 Harold F. McInturn, stenographer, Union Agency, Okla., 900.  
 Sydney W. Burton, clerk, Union Agency, Okla., 960.  
 Lillie Kuckup, cook, Warm Springs, Oregon, 500.  
 William H. Cook, farmer, Warm Springs, Oregon, 600.  
 Naomi Kalama, asst. matron, Warm Springs, Oregon, 400.  
 Myrtle Davids, kindergartner, White Earth, Minn., 600.  
 Lizzie Charette, seamstress, White Earth, Minn., 480.  
 Josie S. Anderson, asst. matron, White Earth, Minn., 540.  
 Fred S. Eckley, blacksmith and engineer, Winnebago, Neb., 900.  
 Eli Lewis, night watch, Yakima Agency, Washington, 300.

## MISCELLANEOUS—INDIAN SERVICE AT LARGE.

- Warren K. Moorehead, Special Indian Agent, \$2000 per annum and traveling expenses. Approved by Civil Service Commission July 7, 1909.  
 Harwood Hall, Supervisor of Indian Schools, \$2000 per annum and traveling expenses. Transferred from Supervisor of Indian Schools (Temporary) at \$2500. per annum and traveling expenses.  
 Ernest P. Holcombe, Supervisor of Indian Schools, \$2500. per annum and traveling expenses. Transferred from position of Inspector, Department of the Interior.  
 John B. Monroe, Special Indian Agent, (Temporary) \$2000 per annum and traveling expenses. Approved by Civil Service Commission May 25, 1909.



A man's Heart  
must be in his  
Skill and  
a man's Soul  
in his  
Craftsmanship

M A B I E



# Carlisle Indian Industrial School

*M. Friedman, Superintendent*

**LOCATION.** The Indian School is located in Carlisle, Pa., in beautiful Cumberland County with its magnificent scenery, unexcelled climate and refined and cultured inhabitants.

**HISTORY.** The School was founded in 1879, and first specifically provided for by an Act of the United States Congress July 31, 1883. The War Department donated for the school's work the Carlisle Barracks, composed of 27 acres of land, stables, officers' quarters and commodious barracks buildings. The Guardhouse, one of the school's Historic Buildings, was built by Hessian Prisoners during the Revolutionary War.

**PRESENT PLANT.** The present plant consists of 49 buildings. The school campus, together with two school farms, comprises 311 acres. The buildings are of simple exterior architectural treatment but well arranged, and the equipment is modern and complete.

**ACADEMIC.** The academic courses consist of a carefully graded school including courses in Agriculture, Teaching, Stenography, Business Practice, and Industrial Art.

**TRADES.** Instruction of a practical character is given in farming, dairying, horticulture, dressmaking, cooking, laundering, housekeeping and twenty trades.

**OUTING SYSTEM.** The Outing System affords the students an opportunity for extended residence with the best white families of the East, enabling them to get instruction in public schools, learn practical housekeeping, practice their trade, imbibe the best of civilization and earn wages, which are placed to their credit in the bank at interest.

**PURPOSE.** The aim of the Carlisle School is to train Indians as teachers, homemakers, mechanics, and industrial leaders who find abundant opportunity for service as teachers and employees in the Indian Service leaders among their people, or as industrial competitors in the white communities in various parts of the country.

Faculty .....	75
Number of Students now in attendance (Nov. 15, 1909).....	952
Total Number of Returned Students.....	4498
Total Number of Graduates .....	538
Total Number of Students who did not graduate.....	3960

**RESULTS.** These students are leaders and teachers among their people; 148 occupy positions with the Government as teachers, etc., in Government schools; among the remainder are successful farmers, stockmen, teachers, preachers, mechanics, business men, professional men, and our girls are upright, industrious and influential women.



# HANDICRAFT

## OF THE AMERICAN INDIAN



PEOPLE who are interested in the Indian usually have a liking for his Arts and Crafts—desire something which has been made by these people. ¶ There are a great many places to get what you may wish in this line, but the place to buy, if you wish Genuine Indian Handicraft, is where You Absolutely Know you are going to get what you bargain for. ¶ We have a fine line of Pueblo Pottery, Baskets, Bead Work, Navaho Art Squares, Looms, and other things made by Indian Men and Women, which we handle more to help the Old Indians than for any other reason. ¶ Our prices are within the bounds of reason, and we are always willing to guarantee anything we sell. ¶ Communicate with us if we may serve you in any further way

## INDIAN CRAFTS DEPT

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*The* NATIVE INDIAN ART  
DEPT., *Carlisle Indian School*

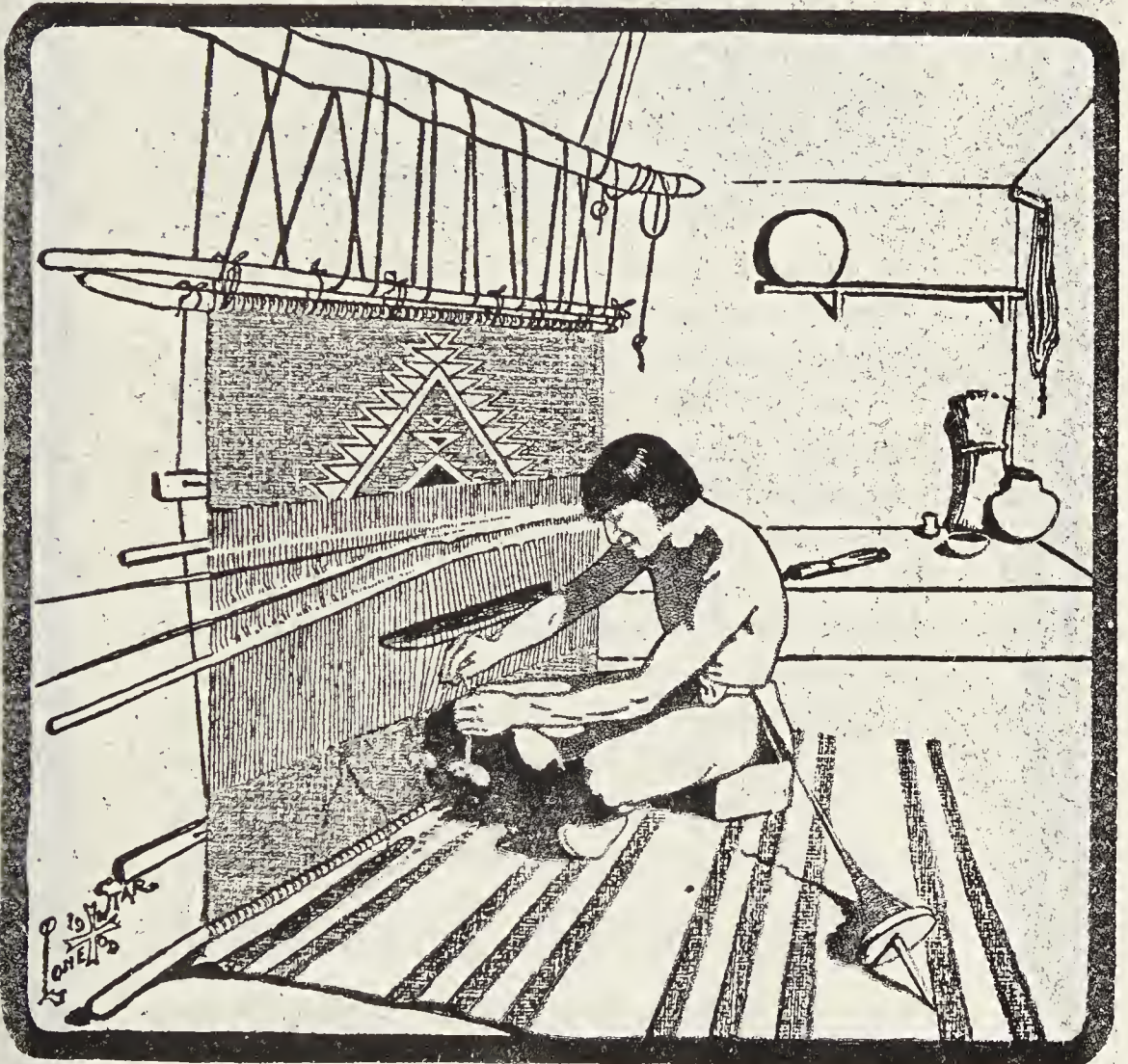


VOLUME 2, NUMBER 5

JANUARY, '10

ONE DOLLAR A YEAR

# THE INDIAN CRAFTSMAN



THE CARLISLE INDIAN PRESS

U. S. INDIAN SCHOOL, CARLISLE, PENNSYLVANIA

# Navaho Blankets Native & Genuine

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## Indian Crafts Department

of the United States Indian School, Carlisle, Penna





A magazine not only *about*  
Indians, but mainly  
*by* Indians



# The Indian Craftsman

Volume Two, Number Five

Published by U. S. Indian School, Carlisle, Pa.

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EDITED BY M. FRIEDMAN, SUPERINTENDENT

EDGAR K. MILLER, SUPT. OF PRINTING

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## Table of Contents for January, 1910:

COVER DESIGN—*William Deitz, "Lone Star," Sioux*

THE EVOLUTION OF A FARMER—ILLUSTRATED—

*By W. R. Logan* - - - - - 3

INDIAN ARTS AND INDUSTRIES—*By Warren K. Moorehead* 9

LEGENDS, STORIES, CUSTOMS—*By Carlisle Indian Students* 17

GENERAL COMMENT AND NEWS NOTES - - - 28

EX-STUDENTS AND GRADUATES - - - 43

OFFICIAL CHANGES OF THE INDIAN SERVICE - - 45

---

ILLUSTRATIONS—Government Sawmill, Ft. Belknap Reservation; Haying Scenes, Ft. Belknap Reservation; Roundup, Ft. Belknap Reservation; Carlisle Academic Instruction; Wah-shun-gah, chief of the Kaws; Carlisle Girls Under the Outing System; Class of Children in Manual Training; Reading Room, Girls' Quarters; Basketball Between Class Teams; Corner of Carlisle School Library; View of Carlisle Campus in Early Winter; Debate by Standard Literary Society; Reading Room, Boys' Quarters; Boys Working in School Laundry; Members of the Superintendents' Convention; One of the Upper-Grade Classes.

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This publication aims to place before its readers authentic reports from experienced men and women in the field, or investigators not connected with the government service, which may aid the reader to a fuller understanding and broader knowledge of the Indian, his Customs, Education, Progress, and relation to the government: consequently, the institution does not hold itself responsible for, and need not necessarily agree with, the opinions expressed in its columns.

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No advertisements will be published in this magazine which are foreign to the immediate interests of the school.



## THE INDIAN CRAFTSMAN



## The Evolution of a Farmer: *By W. R. Logan*



QUARTER of a century ago the approximately 537,000 acres of this Reservation was grass-covered plain, tenanted by the Indians whose villages of pointed tepees dotted it here and there, and whose herds of half-wild ponies grazing upon it were their only assets. Not a garden spot, not a stalk of growing grain of any sort, interrupted with its greenness the monotony of the vast expanse of grass and sage.

The reason for this was twofold. The Indian, like the white man, is governed more or less by the law of inertia; he was prone to smoke his pipe and dream on, seeing in the curling wreaths visions of the days of old, when he rode forth to the chase or to war and returned a successful hunter or a victorious warrior. Except for his regrets for the passing of the buffalo, and possibly for the dimming of the war trail, he was satisfied with his condition. It required the stimulus of the white man's influence and the force of the white man's example to start him on the path of modern progress.

There was a period immediately following the extermination of the buffalo and elk when this influence was lacking; the policy of the Government at that time, as all who are conversant with Indian affairs know, was more towards the preservation of the Indian than his development. No one acquainted with human nature, Indian or white, will disagree with me when I say that a regular issuance of rations and other necessities to a people, who are by the very nature of their previous life disinclined to work, does not tend to increase their efficiency for the battle of civilized life. At that time possibly the policy pursued was the best—the Indian had not arrived at a stage when much development was possible. Very few of them could speak English, and thus handicapped it was almost impossible for an officer of the Government to promulgate new ideas or show the

Indian what to do to better his condition. It required years of schooling and contact with the white man and his methods to prepare him for advancement.

Over this period of preparation and the methods pursued, I shall pass in silence, and go on to the time when the Indian found himself a semi-civilized being, living on the selvedge of civilization and yet apart from it, knowing something of the language, the manners and customs of the white man; dealing with him, and yet not of him.

With his means of sustenance by the chase taken from him there must be found something to take its place. This was supplied in part by his cattle, of which about 15 years ago an issue was made by the Government sufficient to start the Indians in the business of cattle raising; which enterprise, among the more progressive, has grown satisfactorily. It soon became evident, however, that if real progress toward civilization were to be made the Indian must be started on some line of work that would occupy his mind and train his hand. The mere act of watching his cattle graze and grow would not do this, so it came about as a natural sequence that his attention was directed to farming.

As a ground work for this enterprise, he was blessed by a productive soil and a good climate, but a serious handicap was the lack of water, and here was where the white man came to his aid.

The first attempt at irrigation was made about 15 years ago, as I have understood, by Major Simonds, an agent who later lost his life here in the discharge of his duty. It was by sawing barrels in two and letting them into the river on skids by a rude sort of windlass, which drew them out filled with water and emptied them into a ditch, the power being furnished by horses. By this means a small garden of about two acres was cultivated with more or less success. Soon after this a centrifugal pump was installed at the school with a capacity sufficient to irrigate the school garden. It was not until the year 1898 that irrigation was begun on the reservation on a large scale. In that year the Government built a dam across Milk River near the boarding school site and the work of furnishing water for practical farming was commenced in earnest. A main canal with a carrying capacity of 5,000 inches of water was begun and this has been extended until now we have twenty-one miles of main ditch, twenty miles of laterals and probably fifteen miles of dyking. In addition to this a reservoir has been constructed, near the mouth of Three-



Mile Coulee, covering approximately 100 acres and sufficient to irrigate 2,700 acres of land. This is used to irrigate certain parts of the Indians' lands that are not accessible from the ditch. Another reservoir across White Bear creek, sixteen miles south of the Agency, is under construction, which, when completed, will add materially to the cultivated area.

The first attempt of our Indians at farming was in the nature of small gardens. They were shown how to break and prepare the land and plant the crops, and then when and how to irrigate. This period was beset by many failures and discouragements. An Indian would go to work, for instance, and prepare his ground, plant his crop, and just about the time it needed irrigation or cultivation he would decide that his presence among his friends in some other neighborhood, or on some other reservation, was very necessary. The result would be a prolonged visit and the total loss of his crop. This practice, I am glad to say, has been almost entirely overcome, and now the interchange of visits between Indians of different reservations, either in the United States or Canada, is prohibited, unless the visitor be provided with a pass from the agent of the reservation upon which he resides. This restriction is being decried by certain misguided sentimentalists, but among those who are really the friends of the Indian and know his failings and needs, it is recognized as a part, and not a small part, of his salvation.

After the gardening enterprise had been gotten well under way, came the growing of small crops of grain. The starting of this presented some difficulties, chief among which was the inability of many of the Indians to procure the necessary farming implements, and the seeds for planting. I have been, and am yet, opposed to giving of something for nothing to a person who is able to work for what he gets, be he Indian or white man. I believe that this system of giving is the deadliest foe of progress, and I am convinced that if a community of white people were segregated and told that it would be supplied with the necessities of life, progress, so far as that community is concerned, would come to a sudden end, and a retrogression would begin, which would end in pauperism or worse. For this reason I was opposed to issuing even seeds to the Indians gratis; but it occurred to me that if an appropriation could be secured by which seeds and implements could be purchased and sold to the Indians, giving them time in which to raise crops and make pay-

ments, the desired results could be obtained in a way that would incur no loss to the Government, and at the same time would be of inestimable benefit to the Indians in providing them with means, and teaching them to be self-dependent.

To be brief as possible, I will only say that this appropriation was secured and that in the fiscal year 1909 cash payments amounting to \$4,754.59 were collected from the Indians for seeds, teams and implements sold them on credit. The Indians have the implements and teams in practically as good condition as when they were bought. Some of them have paid up in full, and nearly all of them have made substantial payments on their purchases. This is the first year that this plan has been in effect, and in addition to the implements and teams which they have thus acquired, they have on hand a fine crop of grain which is now being threshed. It is impossible to say at this time what the total crop will be, but I have roughly estimated it at 100,000 bushels. This, in addition to a fairly good crop of hay, which the Indians have harvested and for which there is a ready market, will enable them to reduce their indebtedness to the Government materially without feeling the loss of what they pay.

It is gratifying to see the satisfaction with which the Indians look upon their property which they *have bought and paid for*. They seem to feel a pride in it, which they never knew under the old system of issuing such things as they needed—and, in many instances, things they did not need. A good many years ago the Government made an issue of wagons, cook stoves and other things which would have been of use to the Indian had he appreciated them and known how to use them. Doubtless he did derive a good deal of benefit from the gift, but he looked upon it *as a gift*, and with the thought lurking in his mind that when these were gone, others would come from the same source. Today in driving over the reservation one comes across many of these old wagons and cook stoves, the latter having been used but little, sitting in the open and slowly going to pieces under the exposure to rain and sunshine; but I doubt if anyone traveling the reservation over from end to end would find a piece of machinery or an implement, that the Indian has really paid for, thus discarded. In nine cases out of ten, their machinery is housed in sheds built for the purpose and when not so housed it is covered with canvas and thus protected.

A peculiarity I have noticed, which I think goes to show to some extent the Indian's pride of ownership and in paying for what he has, is that when he owes a sum of money for different articles and makes payment sufficient to cover the cost of one of them, he always wants it understood that he is paying for that *one* item in full. For example, Medicine Boy owes a balance on his team of \$59.00; for a rake \$27.00; and for harness \$14.00. He has \$50.00 which he wishes to apply on his debt. A white man would hand in the \$50.00 and ask that it be credited on his account, but Medicine Boy, who, by the way, knows just how much he owes, lays down \$27.00 and explains that that pays for his rake; he then hands out \$14.00 with the explanation that his harness is paid for; and then pays the remainder (\$9.00) on his team. This is his way of keeping accounts and he goes away satisfied that the rake and harness have been paid for and are his own.

I shall now add a few words in regard to what I believe will be our greatest success along agricultural lines; that is, the enterprise of sugar beet growing. A few years ago it was brought to my notice that the lands along Milk River were peculiarly adapted to the production of this vegetable. I at once took the matter up with the Amalgamated Sugar Company with a view to having it establish a factory within reach of the reservation. I shall not dwell upon the difficulty with which our ends were accomplished, nor the bitter disappointment that at times seemed to be in store for us. Suffice it to say that now the erection of a factory just across Milk River, from a central point on the reservation, is assured. A bridge will be built at this point, and it only remains for the Indians to raise the beets and haul them across the river. It is intended to have the factory in operation in time to take care of next season's beet crop.

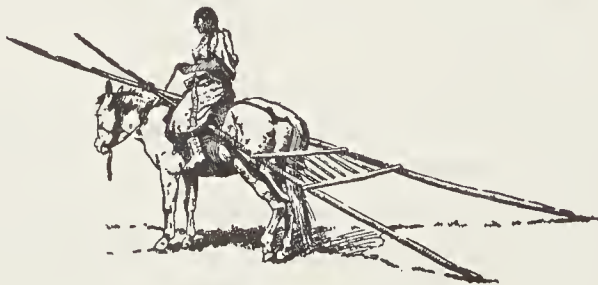
By our agreement with the sugar company we are to cultivate annually 5,000 acres of beets, alternating with the same acreage of grain, that is, on the land that is cultivated in beets one year, grain will be grown the next, and so on. For all beets so produced the company is to pay \$4.50 per ton delivered at the factory, and is to make certain advances of money to the Indians in proportion to the labor performed, provided they need it. Of this 10,000 acres so obligated 2,000 acres have been leased to white men, thus leaving 8,000 acres to be handled direct. Approximately 4,000 acres have been plowed by the Indians and by the steam plow belonging to the Govern-



ment, and this area is now in readiness to plant in beets next year. It is proposed to start the steam plow again as soon as the threshing is finished, and, possibly, to purchase another traction plowing outfit and put it to work. These, in addition to the traction gang plows belonging to the two lessees, which are now on the ground, will, I feel sure, prepare the necessary acreage required by our agreement.

If this enterprise is successfully carried out, I consider it the greatest stride that has yet been taken in the permanent welfare of the Indians of the Northwest; but to carry it to a successful issue will require constant watchfulness and exertion on the part of those who are charged with the responsibility. While I am optimistic in my views of the Indian and his future, I am not a visionary and I realize fully that there is yet work to be done, and a vast deal of it, before the Indian can be turned loose and thrown entirely upon his own resources. I believe that under the proper supervision and guidance he is able to become entirely self supporting—in fact, very many of them are so at this time—but I believe as firmly that if the influence and example of the white man, that is the white man who is the Indian's real friend, should be suddenly removed at this time, it would result in his retrogression; in his becoming the prey of the other class of white man; and in his ultimate ruin.

In conclusion I wish to express my appreciation of the liberal policy of dealing with the Indian inaugurated by Mr. Leupp, and which is being so ably carried out by his successor. Especially with regard to agricultural work among the Indians has the recent policy of the Office been along progressive lines. While, as a human institution, it is not perfect, still, in my humble opinion, it as nearly approaches perfection as any that could be devised for working a final happy solution of the Indian Problem.



# Indian Arts and Industries:

*By Warren K. Moorehead*



HOSE of us who have been interested in the Indian from a scientific point of view have observed with regret how many of the native arts have been abandoned or at least modified through contact with European civilization. Indeed, whereas fifty years ago most of the tribes of native Americans, living west of the Mississippi, were in possession of customs, dance and ceremonial paraphernalia, blankets, baskets, clothing and other articles of native manufacture, today one who desires to inspect such material must visit the museums in Chicago, Washington, New York or elsewhere. Native art does not exist to any appreciable extent on the reservations.

So far as native art stood in the way of real progress of the Indian, that native art should have been swept aside and given place to something better. But the native American arts never stood in the path of progress. Native customs may have done so but no charge can be laid at the door of the blanket weaver, the basket maker, the bead worker, or the pottery moulder. And as people are coming to render unto the Indian his own, we find that his dances and other forms of amusement—barring here and there an exception—were harmless. Much of his religious enthusiasm and religious ceremonies were of a high order. And speaking of that, I cannot resist the temptation to say that the Ghost Dance of 1890 at Pine Ridge, was a purely religious affair, and had we at that time an agent there possessed of some tact—as we have today in Major Brennan—the Wounded Knee massacre would have been impossible. The Ghost Dance was a survival of a religious belief of long standing—that a Messiah was coming to save the Indians from their troubles—and if the Government had sent (or the agent asked, rather) missionaries instead of troops, the enthusiasm could have been turned to good account. I was present during all of the trouble and brought the first Ghost Dance music East; I stayed in the “hostile” camp, and found them less “hostile” than the dark alleys of any white man’s city.

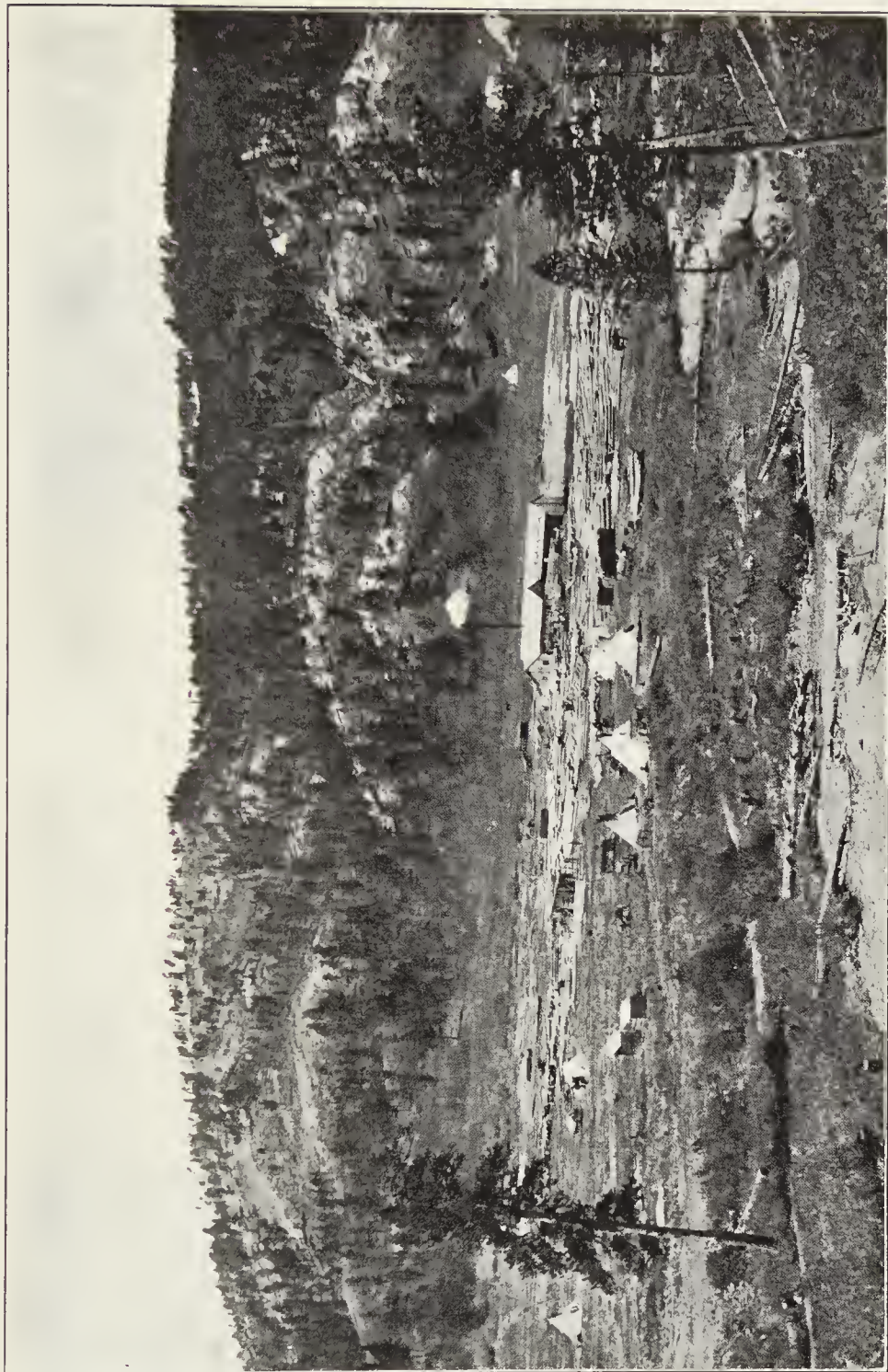
It is well, I repeat, that people are coming to understand the Indian, to know why he was “hostile” and to differentiate his ceremo-

nies from "war-dances" and his arts from the making of curiosities.

We owe it to the old Indians, those who were born long before the school system was introduced, before Carlisle and Haskell were large enough to care for more than a few pupils, to do something for them. Particularly is this true of the basket makers of Coast and mountain tribes of Alaska, of the South-west; of the Navajo blanket weavers and silver-smiths; the Ojibwa bead designers, the Pueblo pottery moulders; the Sioux and Cheyenne head-dress experts, and others. These old men and women know their arts, and one does not need to instruct them how to work. I am amused when I hear many good people, well meaning and that sort of thing, talk about improving the Navajo blanket, or the Pueblo pottery. I hope that we won't reduce those people's art to the state of that of the Iroquois art. If you wish to see a horrible example, visit some large museum and look at what the Iroquois did a century and a half ago in the way of real Indian art, and then compare such exhibits with the wretched, cheap gew-gaws the Indians sell at summer resorts in Canada and Maine, New York and along the St. Lawrence. It is enough to make one weep! Yet there are those who cannot leave the Navajo, or the Ojibwa, or the basket makers alone, but must "art and crafts" them into making a cross between real, good Indian and poor white man's art. In all of this I do not mean or include the students in schools such as Carlisle where arts are taught—I am speaking of the old people. The young people do not care for the old things, and in most instances they know little of olden times and all their attempts at moulding, weaving or beading show white man's influence predominating. It is perfectly right and proper that they should be taught to weave rugs, make baskets and mats and do other things,—in short to learn their trades. And, in order to be perfectly clear, I emphasize again that it is the old people far away on the reservation of whose art I write. They are the old full-bloods who know how and what to make. They will soon be of the past, and it is well that we should encourage them in their real Indian arts and not try, to "superintend" by shipping them dyes, wools, designs and what not to bewilder their little brains, confuse their nimble fingers—and enable them to produce the atrocities we see in the curio stores.

At an exposition one observes fine Navajo blankets. Alongside is usually hung up a great, showy affair on which is depicted a





GOVERNMENT SAWMILL FT. BELKNAP RESERVATION, MONTANA—LUMBER CUT BY INDIANS

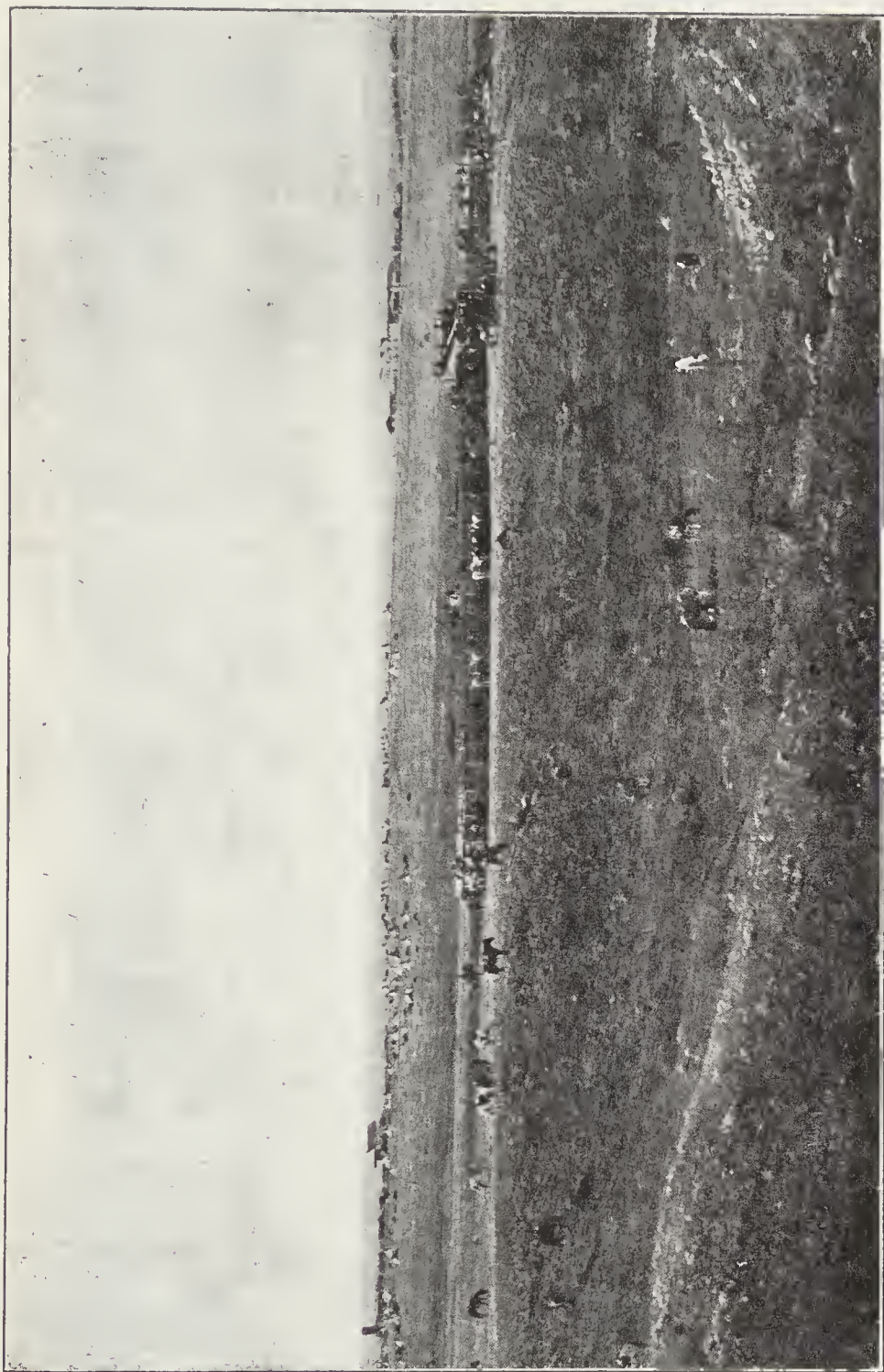


INDIANS PUTTING UP HAY IN MODERN WAY, FORT BELKNAP RESERVATION, MONTANA



IRRIGATION CANAL AND HAYING SCENE, FORT BELKNAP INDIAN RESERVATION





ROUNDUP SCENE, FT. BELKNAP INDIAN RESERVATION—THIS VIEW SHOWS CHARACTER OF COUNTRY





ACADEMIC INSTRUCTION

train of cars, or a buffalo hunt, or something of that sort. These always appeared to me to be un-Indian and hideous. Traders and teachers often receive letters from blanket buyers who want certain designs woven in—to all of which no one can object save the crank stickler for pure American art. Too much of suggestion lowers the native tone and standard, just as low prices offered by blanket buyers induce women to use cheap aniline dyes and dirty wool.

There is only one obstacle in the way of encouraging native American art. And that is the matter of cash price for the Indian's product. I have had some experience in the matter of Indian goods, both as a museum man and vice president of the Indian Industries League, and while I realize that there should be some standard of values, there is none. One trader pays one price, another more or less according to the Indian's need and demand. But all traders and buyers agree in this—they pay the women the least possible price and resell to middle men at from 30 to 50% profit. The middleman ships East adding his liberal pound of flesh, and the man or woman in New York and Boston pays about double (or more) what the poor women who did all the work receives. This is so unfair that I am endeavoring to persuade the Honorable Commissioner, Mr. Valentine, to establish a Bureau of Arts and Industries to help these old people obtain a living wage for their products. Such a Bureau would in no wise interfere with the present plans for raising the Indian to self-support. On the contrary, such a bureau would make self-supporting the very Indians now classed as unprogressive, for the schools aim to keep the young, the superintendents and employees instruct the adult men and women, but the older folk have scant attention.

There are all sorts of benevolent organizations which hold annual sales of Indian goods. Usually the prices are too high, and I have often wondered why this was so, as the goods are supposed to come from disinterested people who want the Indian to profit. There are also the museum men of this country who receive many letters yearly asking where real Indian art can be obtained. And there are the dealers in such things. All of these, it seems to me, could be supplied by a central "clearing house." This would not necessarily imply that the Government would go into business; not at all. The Government would see to it, through its field agents, that the women used clean wool, bought good dyes and wove blankets in the same



manner and according to the same patterns as of old; that the basket makers went back to their old artistic styles and native materials, and so on through the list. It would be impressed upon the Indians that they would receive the best price for the best work, and that there would be no middlemen to take the larger portion of the profits. In cities, some local organization might act as a distributing agent.

Thus, instead of "superintending" these aged workers, they would be let alone to work as of old—which is a far better plan. And they would work as of old when they realized that they obtained real values for the labors of their hands, and were not compelled to dicker with traders.

I do not see why such a Bureau is not practicable. It would dignify Indian art, raise it out of the "curiosity" class, render aid to worthy old people, and, I am persuaded, be supported by the public, which is quick to realize the benefits of government supervision. At present the art of the Indian is in a chaotic condition, many influences are at work to modify or change it, and unless something is done speedily, we will be compelled to depend upon the large museums to gain a knowledge of what native American art used to be a generation or two ago.







## The Beaver Medicine.

CARLYSLE GREENBRIER, *Menominee*.



HIS story of the Beaver Medicine tells of how the various tribes of Indians came to go to war with each other. At this time, or at the time the story opens, the Indians had never been to war, neither had they horses or guns. The use of firearms came with the white man and he had not then come to this country.

They had never killed each other up to this time. Whenever two tribes met, the chiefs of the tribes came forward and touched each other with a stick, saying that they had counted coup. This was an acknowledgment of friendship, and often times a party of young braves would come upon a strange camp and count coup. Upon returning to their own camp they would tell the girls they loved of their adventures and also of the number of coups counted. Then the maidens would give a dance similar to our modern masquerade, when each girl donned the wearing apparel of the brave she loved. As they danced each girl in turn counted coup, saying as she did so that she herself had done the deed, for this was the custom of the people at this time.

Now the chief of the Blackfeet had three wives who were all very pretty women. But whenever one of these dances was held and he urged them to go, they only replied that they had no lovers and did not wish to go.

There was in the camp a young man who was very poor. His name was Api-Kunni and he had no relatives and no one to tan and dress skins for him. Api-Kunni was generally in rags, and whenever he did secure new clothing he wore it as long as it would hold together.

The chief's youngest wife and Api-Kunni were in love with each other and often times they met and held a conversation. One evening a dance was held, and as usual, the chief asked his wives if they did not wish to attend. Two said "No," but the third said

that she was going to the dance. She went to the home of Api-Kunni, which was in an old woman's lodge that had scarcely any furniture in it. She told him of her intentions and asked him to loan her his clothes. He told her that she had wronged him by coming there planning to attend the dance, as he had cautioned her to keep their acquaintance secret. She told him not to be alarmed about it for no one would ever recognize her. He finally consented to her entreaties, but felt greatly ashamed, for he had never been to war or counted coup. He told her what to say when it came her turn to speak. "Tell them," he said, "That when the water in the creek gets warm you are going to war and count coup on some strange people." He then painted her forehead with red clay and tied a goose skin around her head and loaned her his badly worn clothes.

Everyone who attended the dance that evening laughed at her, and when it came her turn to speak she answered in the words which Api-Kunni bade her. The chief was present and observed who it was that his young wife loved and was greatly surprised. He was ashamed and went back to his lodge disappointed.

After the dance was over the girl went to her lover's lodge and returned the clothes. While she was at the dance Api-Kunni thought over the state of affairs and decided upon going away. He cared not where he went. He wept during the whole journey. At last he came to a lake beyond the prairie, and seeing a beaver dam, went to it and seated himself upon the beaver house. He cried all day, and at last becoming exhausted, he fell asleep. While he slept he dreamed that a beaver came to him. The animal was enormous, being the size of a man, and was white in color. The beaver sympathized with Api-Kunni and promised him help. Api-Kunni followed the beaver down into his home, and upon awaking, found his dream to be true, for there was the beaver sitting opposite him.

Api-Kunni felt sure that he was before the chief of the beavers. The beaver was singing a strange song which he sang a long time. When he had ceased singing he asked Api-Kunni why he mourned. The young man told him all that had happened. When he had finished, the beaver told him to remain with him during the winter. Api-Kunni consented. The beaver was to teach him their songs and manners of living.



WAH-SHUN-GAH, CHIEF OF THE KAWS—OKLAHOMA

Photo by Cornish Studio, Arkansas City, Kansas





STUDENT IN A CAREFULLY SELECTED PENNSYLVANIA HOME  
CARLISLE GIRL TAKING COURSE IN PHILADELPHIA COLLEGE OF PHARMACY





A CLASS OF CHILDREN IN MANUAL TRAINING



THE READING ROOM IN THE GIRLS' QUARTERS



The chief missed the young man and inquired after him, but no one knew anything further than that he had been seen going towards the beaver dam.

There was a poor young man in the same camp who thought a great deal of Api-Kunni. His name was Wolf Tail and he started out to find his friend who had disappeared so mysteriously. He traveled on and on, until he came to the lake where the beaver dam was, for he believed Api-Kunni was there. He kicked on the beaver house with his foot and called to Api-Kunni. He heard and answered Wolf Tail's call, telling him how he came to be there, but saying that he did not know where the entrance to the house was. Wolf Tail then told him that the tribesmen were to go out on a war party as soon as spring came.

Api-Kunni then told his friend to gather all the moccasins he could find and bring them to him, but not to tell where he was. He also told Wolf Tail that he was very thin and hungry, for the food of the beaver did not agree with him. Wolf Tail went back to camp and did exactly as Api-Kunni had told him.

When spring came the war party set out. At this time the beaver told Api-Kunni a great many things. He dived down into the water and came up with an aspen stick about the size of a man's arm. This he gave to the young man and told him to keep it and take it with him when he went to war. The beaver also gave him a sample of medicine.

When all was ready the tribe set out upon their journey. Wolf Tail came to the beaver house, bringing the moccasins. Api-Kunni came out to meet him. They both started out together, going in the same direction as the tribe, but stayed by themselves and camped together.

After traveling for several days they came to a river. On the opposite bank of the stream was a camp. The tribe who composed this camp were all assembled and a man stood speaking to them. Api-Kunni and Wolf Tail stayed where they had first rested upon the bank. Api-Kunni told his friend that he going to wade out into the water and kill the man.

The man had also seen Api-Kunni and was about to do the same thing to him. Api-Kunni took the aspen stick, which the beaver had given him, and walked out into the stream. He had only gone half-way when he met his enemy. His antagonist was

much larger than he, but he was brave. When they were close enough to each other to fight, Api-Kunni thrust the aspen stick through the man and killed him.

Api-Kunni dragged the body to the opposite shore. He then drew a knife and cut a small piece of scalp from the head of his victim. From that day to this it has been the custom of the tribes to scalp their fallen foes.

The party then went homeward, Api-Kunni going back to the lodge. The chief of the tribe sent for him and gathered all his people around him. He told his young wife to bring her lover to him. She obeyed. The chief then related the achievements of the young man to his people and pronounced him chief of the tribe.

Thus Api-Kunni became the leader of a great Indian nation.

The plant which the beaver gave him was the Indian tobacco. It was the gift of the beaver to the Blackfeet.



## Ghost-Bride Pawnee Legend.

STELLA BEAR, *Arickaree*.



THE Pawnees were all ready to leave the village for a hunt, when a young woman suddenly died, so they had to get her ready for burial. She was dressed in her finest clothes and buried. A party of young men had been off on a visit and were on their way home. They knew nothing of the departure of the tribe and the death of the girl. As they traveled on they met the tribe and all joined them except one young man, who went back to the deserted village. As he was nearing the village he saw someone sitting on top of the lodge, and as he got nearer he saw it was the girl he loved. When she saw him she got down from the lodge and went inside. The young man began to wonder why she was alone. When he got close to her he spoke and said, "Why are you alone in this village?" She answered him: "They have gone off on a hunt. I was sulky with my relations so they left me behind." Then she told him that the ghosts were going to have a dance that night and that he must not be afraid. It was an old custom of the Pawnees. All was quiet in the village—until the ghosts began their dance. They went from lodge to lodge, singing, dancing and

hallooming, and soon they came to this young man's lodge. They danced around him and he was badly frightened. Sometimes they touched him. The next day he persuaded the girl to go with him and join the tribe on their hunt. They started off and the girl promised the young man that she should become his wife, but not until the proper time came. They overtook the tribe and were near the camp when the girl stopped and said: "Now we have arrived but you must go first to the village and prepare a place for me. Where I sleep let it be behind a curtain. For four days and four nights I must sleep behind curtains. Do not speak of me. Do not mention my name."

The young man left her and went into camp and told a woman to go out to a certain place and bring in a woman and she began to inquire who the woman was and to avoid speaking her name he told who were her father and mother. The woman in surprise said, "It cannot be that girl for she died some days before we started on a hunt. The woman went for the girl, but she had disappeared because the young man had disobeyed her and told who she was. If he had obeyed the girl would have lived upon earth the second time. That same night the young man died in sleep. Then the people believed that there must be a life after this one.



## History of The Kiowas.

MICHAEL BALENTI, *Cheyenne*.



MANY years ago the Kiowa Indians resided along the upper Yellowstone and Missouri rivers, but they were better known along the Canadian river in Colorado and Oklahoma. Old traditions, (giving no time) fix the stamping grounds of the Kiowas at the junction of the Jefferson, Madison and the Galatin forks, at the extreme head of the Missouri river, at what is now Virginia City, Montana. According to the Kiowa traditions they were originally from the far north where there was much snow on the ground and where they had to use snow shoes.

They moved south for some unknown reason, possibly the extreme cold. They allied their forces with those of the Crows



and continued to drift. The Sioux claim to have driven them out of the Black Hills. In 1805 Lewis and Clark reported seeing them on the Platte River. In 1840 they had a war with the Cheyennes and Arapahos. According to their own story they found the Comanches at the Arkansas river. A war followed because the Comanches claimed all the land on the south of the river. As the result of a peace conference the Kiowas crossed the Arkansas river and a confederacy was formed which lasts until the present day.

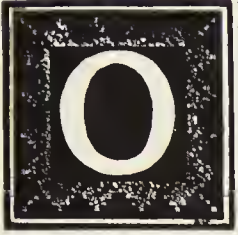
The Spanish records as early as 1732 recognized the Kiowas as a tribe. Their language constitutes a distinct linguistic stock. It is a peculiar language, spoken through the nose with a choking sound in their throat. This language is not well adapted to rhythmic composition.

The Kiowas, like the Comanches, were always making raids on the Mexicans and Texans. Of all the prairie tribes the Kiowas are conceded to be the most cruel, blood-thirsty and inhuman. They are reputed to have killed more white people in proportion to tribal size than any other tribe. They were known as the Arabs of the American desert, making their living by robbing and hunting. They lived in lodges made of light skin, thrown over twelve-foot poles. They had plenty of ponies and no fixed habitation, so they could move whenever the desire seized them.

The first treaty of the Kiowas was in 1837. In 1868 they were put on the reservation with the Comanches and the Kiowa-Apaches. Their reservation is in the south-western part of Oklahoma between the Washita and Red rivers. Their last outbreak was in 1875 in connection with Comanches, Kiowa-Apaches and Cheyennes. While they were never numerous the Kiowas have been greatly reduced by wars and disease. The last terrible blow was in 1892, when over three hundred of the three confederated tribes died from measles and fever. Although brave and warlike the Kiowas are rated inferior to the Comanches. They are dark-skinned and have strong arms, broad shoulders and are heavily built, forming a marked contrast to other prairie tribes, who live farther north. They are idol worshippers, their priesthood consisting of ten medicine men. Their present chief is Lone Wolf. In 1901 lands were allotted to them in severalty and the remainder was thrown open for settlement. In 1900 they numbered 1,100.

## Why The Ground Mole Is Blind.

PHENIA ANDERSON, *Concord.*



ONCE long ago there lived a little boy and he used to stay with his grandmother. He liked to fish and hunt. When he would go hunting he brought home a great many birds. He would take the feathers off and throw the meat away. For this his people called him Hunter Brave. One day when Hunter Brave went hunting he killed a great eagle. When he got home he cleaned it and told his grandmother to cook it for his supper. While he was waiting for his supper the chief came to visit Hunter Brave's grandfather. Hunter Brave was afraid to let the chief see the feathers because he thought he would take them. After the chief went home Hunter Brave told his grandmother to make him a coat out of the eagle feathers. His grandmother made the coat and when Hunter Brave went to hunt he always wore it, but the coat seemed to trouble him, so one day he took it off and put it on a rock, then went on hunting. When he came back the sun had burned it and the beautiful colors were all faded out. He went home and told his grandmother about it. Then he said, "I know what I shall do. I shall take grandfather's large rope and fasten it to the top of the mountain so when the sun comes up I can catch him," and sure enough he did.

The next morning the people went to the chief and asked him if the Evil Spirit had come and he said, "No it is Hunter Brave." The people went to Hunter Brave and asked him about it. He told them just what he had done. The sun could no longer move around as it had done. It was damp and cold under the ground and the mole came up to see what was the matter. They told him what had been done. He started out and said, "I will see about this and find the sun." He crawled up the rope until he came to the knot where it was tied and began to gnaw it. The sun was bright and hot, so the mole had to shut his eyes. It took him three moons to gnaw; when he got done the sun rolled away and left the poor mole blind. To this very day the mole has been blind and has to live under the ground where it is always dark.

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## General Comment and News Notes

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### MORE FARMING AND BETTER INDIAN FARMERS.

THE rational way in which the Indian Office is taking hold of the subject of farming and its relation to the Indian, by a definite propaganda of information on the subject, has had not only excellent results to date, but its influence in making the Indian a more productive being and a more integral part of the citizenry of the United States, is far-reaching.

This encouragement of agriculture in all of its various forms among the Indians is indicated by the splendid progress which is being made on numerous reservations.

Major W. R. Logan, in his article in this issue, "The Evolution of a Farmer," has demonstrated in a comprehensive way how the Gros Ventre and Assiniboine Indians are being weaned away from their wayward habits and transient existence to a more settled life of agricultural prosperity.

Major S. G. Reynolds, by means of the fair and because of a definite campaign, is obtaining most excellent results on the Crow reservation. Superintendent W. T. Shelton has done much by changing Shiprock from a desert waste into a garden spot which, as a model farm showing the pecuniary returns from following the principles of rational agriculture, is having an uplifting influence on the Navajos over whom he has jurisdiction. Major J. R. Brennen is accomplishing wonders by tact and common-sense ideas in developing industry and settled habits among the once warlike Sioux. Down in the desert around Sacaton, Arizona, Superintendent J. B. Alexander has obtained excellent results in reclaiming the arid land of the Pima reservation and in the way of teaching the peaceful and and industrious Pimas more fruitful and successful methods of farming.

The few places that have been mentioned are not peculiar to the present situation, but similar improvement and development is being made on all hands throughout the entire Indian country wherever the Federal Government, through its Indian Office, is still maintaining jurisdiction over the Indians.

A bulletin which has just been issued by the Indian Office entitled "Indian Fairs" is indicative of the important part which these exhibitions have played in creating enthusiasm among the Indians for agricultural development.

A recent announcement by the Civil Service Commission that a practical examination will be held early in January to secure eligibles from which to make certification for a number of positions of expert farmer in the Indian Service at a larger salary than has been paid in the past, is a step in the right direction, and will secure men of more experience and better training.

It is intended to place these men in charge of model farms on the reservations, where they can reach the recently returned students from school, as well as the maturer people, and teach them how to successfully cope with the peculiar and often disheartening home conditions.

This whole crusade by the Indian Office, aimed as it is, to induce the Indian to cultivate his allotment and settle down to permanent habits of industry, is one of the most progressive steps toward Indian civilization which has yet been taken.

### AN HISTORICAL ERROR CORRECTED.

AT the Texas State Fair at Dallas, Texas, recently, when "Quanah Route Day" was being celebrated, Chief Quanah Parker, one of the



most prominent Indian chiefs in the country and a leading citizen of Oklahoma, was present with his family, and made an address.

Chief Parker availed himself of this opportunity to correct what he considered an error concerning the historical records of his people. His address is reported as being delivered in remarkably good English, and with much eloquence; it showed a high order of intelligence and was convincing. He told of the real death of his father, Nacona, who was reported to have been killed in the battle of Montieto, or Medicine Bluff, between Hardeman and Cottle Counties. Parker related that Nacona was not killed at this place, nor at this time, but that it was Nacona's brother. Nacona died several years later.

Chief Parker is now an old man, who, for many years, has been a consistent friend of the white man and of civilization. He is paymaster for the United States at Cache, Oklahoma.

## THE LAST OF THE BEOTHIKS.

IT is reported that the Beothiks, at one time one of the most powerful Indian tribes in Canada, are now practically extinct. For many years they have lived in Newfoundland, but at this time there are no Indians in that region of Canada.

Dr. Henry Liddell, in an article in the New York Observer, gives facts to prove that the Beothiks were a numerous race four hundred years ago. He claims that this once lordly race suffered the most terrible injustice and oppression. Although they showed a disposition to live on friendly terms with the pale-face they were treated with cruelty and deception by the white hunters and trappers who gradually spread themselves over the country.

These Indians were considered a very intelligent people, gentle and am-

iable. Physically they resembled the Indians of the mainland, being well developed, and of a rich copper color. They had high cheek bones, small black eyes, and straight black hair. They had no difficulty in obtaining subsistence because the entire country at that time abounded in fish, game and nourishing vegetable matter.

Every effort was made to open up communications with the tribe in 1828 by some benevolent citizens of St. John and the result of this attempt is described by the biographer of the expedition:

"Only their graves and the mouldering remains of their wigwams were found. There was not a living Beothik. Silence deep as death reigned around. There were pyramids of their canoes, their skin dresses, their storehouses, the repositories of their dead. But no human sounds, were heard. No smoke from wigwams mounted into the air; their campfires were extinguished, and the sad record of an extinct race was closed forever."

## THE RED MAN.

IT has been decided to change the name of this magazine, beginning with the next issue, from THE INDIAN CRAFTSMAN to THE RED MAN. This decision was made because of certain conditions which arose after the name had been selected. Mr. Gustave Stickley is publishing a magazine in New York called *The Craftsman*, which is considered one of the most artistic magazines in the country, and has a wide circulation. It seems that, although when THE INDIAN CRAFTSMAN first appeared, the publishers of *The Craftsman* apparently had no objection to its appearance, with the subsequent improvement in each succeeding number of our local magazine, the New York contingent felt that our use of the word "Craftsman," although in connection with the word

"Indian," was detrimental to their interests.

It was a distinct compliment that was paid to our local periodical when such a powerful magazine as *The Craftsman* recognized it as a competitor and took legal steps to bring about a settlement.

It was not this reason, however, which wholly impelled us to decide to change the name of the magazine. It seems that, in many cases, the newspapers of the country, in quoting from articles and editorials of THE INDIAN CRAFTSMAN, inadvertently credited these excerpts to *The Craftsman*, and consequently with many people the two magazines, in a way, were merged.

A great many names have been considered, and it has finally been decided that the use of the name by which *The Arrow*, a weekly paper published by the school, was formerly known, would be the most appropriate.

The field of THE RED MAN is unlimited. It will deal with everything of interest to, or descriptive of, the American Indian. As in the past, it will not only tell of his industries, his present progress, and his past history, but from month to month articles will appear dealing with the legends of the various tribes, their habits, customs, environment, etc.

There will be articles on the education of the Indian, and his relation to the American government and the American people. It is aimed to run a series of articles which are now being prepared on certain phases of Indian life which will give to the public, and to the Indians generally, who read this magazine, a better understanding and clearer knowledge of present-day conditions. Typographically and mechanically, it will be our aim to continue to improve. The original drawings, borders, initial letters, etc., prepared by the Native Indian Art Department, which have attracted favorable atten-

tion, will continue to form a prominent feature.

## INDIAN SERVICE OFFICERS IN PICTURE.

IN another part of this issue of THE INDIAN CRAFTSMAN we publish a halftone cut of the Indian Service officers attending the recent Convention in Washington. We herewith publish the names of the gentlemen appearing in the picture:

### FIRST ROW.

W. R. Logan, Supt. Fort Belknap School.  
Charles E. Burton, Supt. Grand Junction School.  
John S. Spear, Supt. Fort Lewis School.  
F. M. Conser, Supt. Sherman Institute.  
F. W. Broughton, Private Secretary to the Commissioner of Indian Affairs.  
R. G. Valentine, Commissioner of Indian Affairs.  
F. H. Abbott, Assistant Commissioner of Indian Affairs.  
C. F. Hauke, Chief Clerk, Indian Office.  
W. C. Randolph, Supt. Wahpeton Indian School.  
O. H. Lipps, Supervisor Indian Schools.

### SECOND ROW.

R. P. Stanion, Supt. Oto Indian School.  
L. M. Compton, Supt. Tomah Indian School.  
E. L. Chalcraft, Supt. Salem Indian School.  
S. B. Davis, Supt. Genoa Indian School.  
W. W. McConihe, Special U. S. Indian Agent.  
W. T. Shelton, Supt. San Juan Indian School.  
J. B. Brown, Supt. Fort Shaw Indian School.  
F. E. McIntyre, Supt. Santee Indian School.  
H. B. Peairs, Supt. Haskell Institute.  
Miss Estelle Reel, Supt. Indian Schools.

### THIRD ROW.

J. F. House, Supt. Rapid City Indian School.  
J. B. Mortsof, Supt. Hoopa Valley Indian School.  
Frank Kyselka, Supt. Cherokee Indian School.  
C. H. Asbury, Supt. Carson Indian School.  
E. J. Bost, Supt. Wittenberg Indian School.  
C. F. Pierce, Supt. Flandreau Indian School.  
C. J. Crandall, Supt. Santa Fe Indian School.  
C. W. Goodman, Supt. Phoenix Indian School.  
J. R. Wise, Supt. Chilocco Indian School.





BASKET BALL BETWEEN CLASS TEAMS, SCHOOL GYMNASIUM





CORNER OF THE SCHOOL LIBRARY—CLASS AT REGULAR PERIOD



A VIEW OF THE CARLISLE INDIAN SCHOOL CAMPUS IN EARLY WINTER





A DEBATE BY THE STANDARD LITERARY SOCIETY IN THEIR HALL



FOURTH ROW.

Dr. J. A. Murphy, Medical Supervisor.  
C. R. Wanner, Clerk, Indian Office.  
Moses Friedman, Supt. Carlisle Indian School.  
H. M. Noble, Supt. Ponca Indian School.  
M. M. Griffith, Supt. Fort Bidwell Indian School.  
J. R. Brennan, Supt. Pine Ridge Indian School.  
A. F. Duclos, Supt. Fort Mojave Indian School.  
W. R. Davis, Supt. Bismarck Indian School.  
W. N. Sickels, Supt. Lac du Flambeau Indian School.

FIFTH ROW.

H. H. Johnson, Supt. Puyallup Indian School.  
J. H. Dortch, Chief Education Division, Indian Office.  
S. G. Reynolds, Supt. Crow Indian School.  
E. B. Merritt, Clerk, Indian Office.  
T. J. King, Jr., Chief of Methods, Indian Office.  
R. A. Cochran, Supt. Mt. Pleasant Indian School.  
S. W. Campbell, Supt. La Pointe Indian School.  
John Francis, Jr., Acting Chief Land Division, Indian Office.  
Joseph C. Hart, Supt. Oneida Indian School.

CHRISTMAS AT CARLISLE.

THERE were two beautiful cedars in the middle of the gymnasium. Between them swung a large five-pointed star. Immense ropes of cedar from the top and sides of the building connected the star and the trees. The colored electrics softened the general light effect and made the tastily arranged decorations seem ethereal.

The presents were neatly wrapped in white tissue paper, tied with small ribbon, labeled with Christmas cards, and placed on stands and at the foot of the trees in company piles.

The students filed in in companies and surrounded the trees—the small boys on the west, the girls on the north and the south, and the large boys on the east. Following a very brief address by the Superintendent, amid joyous greetings Old Santa announced

his arrival fresh from the North Pole with presents for all, one night in advance of Christmas.

Immediately after its presents were received, each company marched through the door, receiving there bags filled with nuts and candies, and passed on up the stairs to spend the remainder of the evening chatting and eating.

THE DINNER.

The menu provided for the most exacting tastes and so generously as to make all feel that such a well-prepared and daintily-served variety of good things to eat would becomingly grace the table of even the most fastidious.

THE DANCE.

The usual "Sociable" occurred on Christmas evening, and the zest with which this feature of the social life of Carlisle always meets was intensified all the more by the Christmas spirit that was everywhere.

THE SUNDAY SCHOOL.

It was stormy and blustery outside at nine o'clock Sunday morning, but inside the Chapel an interesting service of song and recitation came from the hearts of those who were commemorating the coming of the Christ Child so long ago.

Emma La Vatta, Mazie Skye, and Vera Wagner gave appropriate recitations, and Adeline Greenbrier sang very sweetly the simple little song "Loving and Giving."

The Superintendent presided, and at the close distributed the Christmas cards to the regular members. Papers were also given out. Mr. Day, of Carlisle, made the address. All the Protestant boys were present as visitors.

CHAPEL EXERCISES.

A beautiful sacred selection by the orchestra opened the afternoon service. Then followed the usual special Christmas service consisting of responsive readings and special songs. A

very hearty spirit characterized the singing and fitted the hearts and minds of the worshipers to listen with rapt attention to an address of intrinsic value given by Rev. A. N. Haggerty,

#### UNION MEETING.

A dark Y. M. C. A. Hall made it necessary to hold the Union Meeting in the Girls' Society Hall. Notwithstanding the attendance taxed even the standing-room to its utmost, the attentiveness of the listeners enabled the members to make the service a beautiful and impressive one. Each of the numbers was good, but none out-rivaled "The Star of the East". The sweetness and clearness with which this beautiful solo was rendered entirely captivated the hearts of the listeners.

#### AT THE HOSPITAL.

The dining room was Santa's apartment. In the center of the room overhead hung a large bell, out of which issued decorations extending to the four corners. From the tree shone red, blue, and green lights. The trinkets were arranged in a way to gladden the hearts of the eager and expectant ones,—and not one was forgotten.

#### BASKETBALL.

All the students attended the basketball games in the gymnasium on Monday night. There was a lively match between picked teams of the girls, as well as an interesting, hard-fought contest between teams composed of the best players to be found among the boys. Each team had its loyal supporters, and loud and long echoed the cheers which greeted each good play. The orchestra cheered all alike.

#### THE SCHOOL ENTERTAINMENT.

In a general sense, the School Entertainment terminated the Christmas exercises. Unusual efforts were expended to make the affair a success.

## STUDENTS' LABOR IS VALUABLE.

THE question is often asked, "To what extent is Carlisle self-supporting?" While it is impossible in an educational institution to make the product of the labor of students pay for the entire maintenance of the plant, especially where the boarding is incorporated, it is of interest to note in this connection that last year the value of the work produced in our shops alone amounted to \$69,867.71. This did not include the value of the routine labor performed by the students, nor the value of the crops and produce from the dairy, the piggery, and the farm.

All these facts enter into the reason for the low cost of maintenance of this institution.

Another important item which has cut down expense at this school is the relatively small outlay for the erection of new buildings, and for permanent improvements.

An examination of the method of erection of the various buildings on the grounds indicates that on practically all of them most of the work of erection was performed by student-apprentices in carpentry, bricklaying, tinning, plastering, painting, plumbing and heating. The following is a list of some of the more important buildings where students have had a large part in the construction:

Doctor's cottage, built by students, including carpentry, masonry, plastering, painting, bricklaying, plumbing and heating.

Florist's cottage, built entirely by students.

Auditorium, built by students, including carpentry and mill work, plumbing and heating.

Employees' cottages (three). All work done by students, including masonry, bricklaying, carpentry, plumbing and heating, and painting.

Hostler's cottage, built by students.

Leupp Studio, built by students, including masonry, carpentry, painting, plumbing and heating.

Bowling alleys (two), all work done by students.

Printery, built by students, with exception of the brickwork and plastering.

Addition, dining hall, built by students, with exception of brickwork and plastering.

Laundry, built by students, with exception of brickwork and plastering.

Automobile garage, built by students, including carpentry and painting.

Addition, warehouse, built by students, including carpentry and painting.

Oil house, built by students, including masonry, bricklaying, carpentry, and painting.

Second Warehouse, a building 40 x 75, built by students, including carpentry, bricklaying and painting.

Cage for indoor athletic practice, built entirely by students.

Stables, built by students.

Addition to school building, all work was done by students except the brickwork.

Addition to Employees' Quarters (west end) built by students, except the brickwork.

Shops, all work done by students, except the brickwork.

Three poultry houses built by students.

Fire engine house built by students.

Y. M. C. A. building, built by students, except the brickwork,

In addition to the buildings and additions which have been erected by student labor, all buildings are blue-washed every two or three years, also every room in the dormitories is kalsomined or painted once in two or three years. The dining room floor is painted every year. All the repair work on a plant valued at three quarters of a million dollars is kept up by student labor.

## A NEW DEPARTMENT OF TELEGRAPHY.

IT has been the policy of the publishers of THE INDIAN CRAFTSMAN to chronicle, as far as it was found feasible, actual events which have transpired and definite things relating to the life and welfare of the Indian, his education and environment, as would naturally come within the realm of fact, rather than in the category of dreams and theories.

For months the establishment of a course of telegraphy at the Carlisle school has been gradually materializing. Today such a department is a reality, being now established in its own quarters with the most modern apparatus, textbooks, and equipment, and the students are busily at work under the guidance of a teacher with many years' experience as an expert railroad operator. This department, located on the first floor of the academic building, adjacent to the business department, is working in direct touch with the latter.

While we have often expressed the opinion that it would be a serious blunder to endeavor to make of all Indians clerks, and stenographers, so in this connection it is felt that only a limited number of young men, naturally fitted by temper and with specific educational preparation, should take up the work in telegraphy. The size of the classes are being limited, and it is intended to insist on making it a department of instruction on a level with other departments of the school such as printing, carpentry, farming, etc. This department has been inaugurated after careful thought, and because of a large demand, and its organization has been approved by the Washington Office. There is a large demand for telegraph operators throughout the entire country, especially in connection with the railroads in



the extreme West. These companies experience much difficulty in keeping operators for any length of time at the lonely stations in desert and mountain regions. The Indian, by nature, is admirably fitted for that kind of work.

A number of our students have already been receiving training in the Western Union and the Postal Telegraph Offices in Carlisle with most excellent results. By means of the practical training afforded our students under the Outing, the young men in the telegraph department, in common with the students in all of the branches of training at this school, can obtain, after a thorough preliminary training at the school, such practice and familiarity with the actual work in offices on the outside as will fit them, when they are given a certificate from such a department, to efficiently perform the duties of their position.

The inauguration of this department is but another step in the gradual growth of this, the oldest school in the Service. More and more, with the passing of each year, it is becoming a more efficient center for the training of the Indian youth in those arts and industries for which there is a definite demand, for which the individual and his environments are adapted, and by the acquisition of which, our students have become desirable self-supporting and self-sustaining citizens.

**T**HE Primer of Sanitation, a textbook on disease germs, and how to fight them, by John W. Ritchie, Professor of Biology in the College of William and Mary, is an interesting treatise on the subject, and a

valuable addition to textbook literature for the use of students in primary school.

In his preface, Dr. Ritchie points out the need for definite instruction of the American people in the principles of preventive medicine, and he claims that the most effective way to reach the present generation of Americans is through the children, and that "our country can hope to shake off completely the burden of preventable diseases only when a generation of American citizens has been systematically instructed in the principles of sanitation."

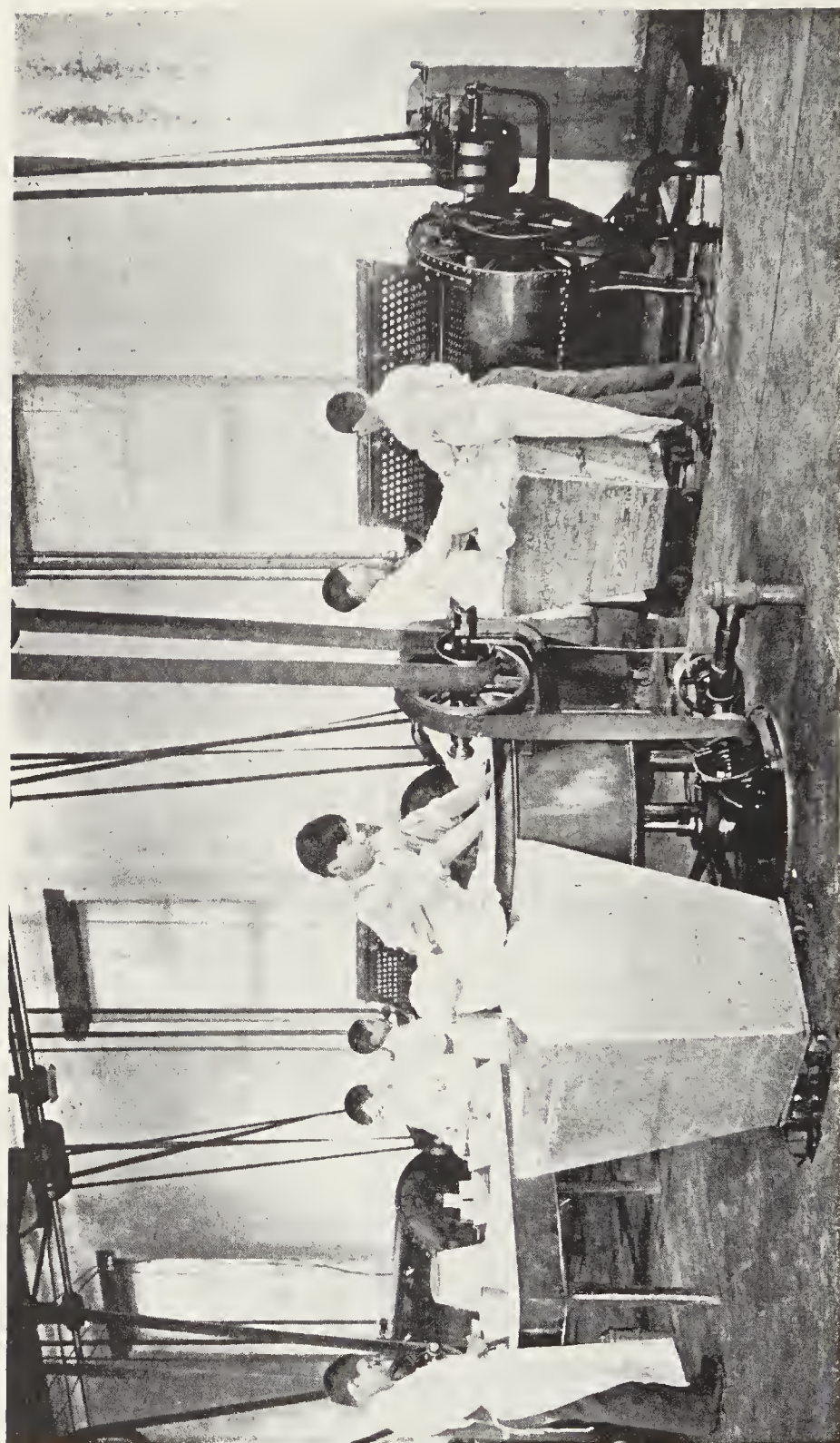
The book is very fully and clearly illustrated by Karl Hassman, and the printing and mechanical execution is excellent. There is here presented not only a comprehensive treatment of the personal aspect of disease and a mass of practical information on the subject of prevention, but, in a very simple and direct way, the whole subject of public sanitation and health is presented to the youthful reader in a manner which he can readily understand.

With the present day crusade, in all parts, for cleaner living and an eradication of preventable diseases, Dr. Ritchie's book fills a very definite need. In our efforts to give practical training in fundamentals in Indian schools, and to aid in disseminating rational ideas concerning a healthful home life to our Indians everywhere, who are suffering from preventable diseases (especially tuberculosis) this textbook on Sanitation might well serve as an important adjunct. It is unique in textbook literature.—Published by the World Book Company, Yonkers, on Hudson, New York.



READING ROOM IN ONE OF THE BOYS' QUARTERS





SECTION OF THE CARLISLE SCHOOL LAUNDRY, SHOWING CLASS AT WORK





OFFICIALS ATTENDING THE RECENT SUPERINTENDENTS' CONVENTION IN WASHINGTON  
(For Personnel see Page 30)



TEACHING THE INDIAN AT CARLISLE—ONE OF THE UPPER-GRADE CLASSROOMS



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## Ex-Students and Graduates

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Mrs. Mary L. Tasso (nee Mary North), an ex-student, is living with her husband and family at Kingfisher, Oklahoma. Before her marriage Mrs. Tasso was employed at the Indian School at Genoa, Nebraska. In a letter, she says: "We are living on our land and working at home. We have a garden, and I do my own housework. We own our home, which is a frame building, and we are planning to build a large house this winter. We have two milk cows. I have talked to my people and advised them to send their children to school where they can be educated, then help their own people in farming, in doing useful things, and living like the good white people. This is the Arapahoe tribe, and they are doing well. Some live in houses and others in wall tents; they cook on stoves; and many are building good houses. I talk to many and advise them to keep their homes nice and clean and make their own living so that the people around them will speak well of them. I stay at home and take care of my children and do my housework as I was taught at Carlisle, and at the summer homes where I stayed under the Outing. I remember what I was taught, and do my own baking and cooking just as I did for the white family I lived with near Strasburg, Pennsylvania. The lady I lived with taught me a great many useful things which I still remember, and do, and I teach my children the same. We have a good church where the Indians attend on Sunday."

George Grinnell, a Gros Ventre Indian, an ex-student who returned to his home last August, writes that immediately upon his return he obtained employment threshing wheat at \$5.00 a day. He is now working at Plaza, N. D., 45 miles from his home, as a blacksmith. In a recent letter, he says, "My employer went to Ohio on

a sudden call, and, sending for me, he told me that he would place me in charge of his shop. Yesterday was the first day I worked in the shop since I returned from Carlisle and I made \$10.00. Half of the money I earn goes to my employer and the other half is mine. I am mostly engaged shoeing horses."

A letter has been received from Miss Mazie Crawford, a missionary among the Nez Perce Indians at Lapwai, Idaho, in which she states that William Corbett and his wife (formerly Elizabeth LaFrance) are getting along nicely in their new home. William has built a four-roomed house on their property near Kooskia; Elizabeth has been busy during the summer months preparing articles for the new home, and canning fruit for the winter months. Some of the vegetables raised by William this summer took the prize at the fair. William has been employed at some kind of labor ever since leaving school. Both are returned students from Carlisle.

A number of the students and members of the faculty enjoyed a very pleasant visit recently with Russell W. Bear, a full-blood Crow Indian who entered the school in 1895, and completed his term of enrollment, but did not graduate, in 1899. For awhile, after leaving Carlisle Mr. Bear was in the army. He is now engaged in Y. M. C. A. work at Lincoln, Nebraska. He stopped over at Carlisle for several days on his way to Washington, and on Sunday evening, December 19th, made an address to the Young Men's Christian Association, which was full of encouragement and advice for its members.

Word comes from Dr. and Mrs. James Johnson, who are now living in San Juan, Porto Rico, that they are well and enjoying their residence and



Raymond Buffalo Meat, a Cheyenne Indian and ex-student, is now living at Omega, Oklahoma. After returning to his home, he commenced farming and now owns his own home, together with a barn. In a letter, he says, "I have been trying to do what is right, and am a member of the First Cheyenne Baptist Church where I am clerk, and my father is a deacon. Sometimes I interpret for the missionary. I will also inform you of my work. I have fifty acres of corn, it pretty good; and ten acres of cotton; it also good."

work on this beautiful tropical island. Dr. Johnson, who graduated from the dental school of the Northwestern University in 1907, is following his profession with much success, and is rapidly gaining a lucrative practice. Mrs. Johnson is employed as a clerk in the Department of Education. Dr. Johnson is a Stockbridge Indian, and graduated from Carlisle in 1901; Mrs. Johnson is an Oneida, of the class of 1905.

Mrs. Bumstead, of the class of 1900, a Lummi Indian, has just been appointed assistant instructor in sewing at the Tulalip Indian School, which is located in the state of Washington. Mrs. Bumstead is a sister of Helen Lane, of the class of '09. She is a widow with three small children, the oldest is eight years old. In a letter, she says: "My greatest wish is to have her (the oldest child) enter the Carlisle school."

Charles Roy, a Chippewa from White Earth, Minnesota, of the class of 1906, has recently been appointed disciplinarian at the Fort Shaw Indian School in Montana. Charles was a good student at Carlisle, proving himself not only a fine athlete, but a splendid drill-master as well. The position which he now occupies is a responsible one, and his many friends wish him success.

Anna Kudleluk, an Alaskan from Point Barrow, who completed a term at this school, is getting along nicely and is doing much good for her people. She is secretary of a Christian Endeavor Society which has been organized among the Eskimos at Point Barrow, and her services are highly commended by Dr. H. R. Marsh, a missionary at that place.

Benjamin Penny, a Nez Perce Indian who left Carlisle last year, but did not graduate, is successfully farming his allotment. At the County Fair in Lewiston, Idaho, recently, his display of cabbages received the first prize. Word comes to us from those who are in a position to know that he is an example for good among his people.

Florence Sickles Rickman, an Oneida Indian, of the class of 1902, writes concerning her happy home life in Seattle. Her husband is a contractor and carpenter. Before her marriage, Mrs. Rickman was a teacher in the Government Indian School at Fort Shaw, Montana.

Thomas Smith, a Cherokee Indian, and an ex-student of Carlisle, has recently announced his marriage, and is now enjoying the pleasures of home life. He is a member of the faculty of the Cherokee training school in North Carolina.

David Little Oldman, a Cheyenne Indian who spent a term at Carlisle, writes that he is working at his trade as blacksmith on the irrigation ditch at Birney, Montana. He is earning \$75.00 per month. He is employed under the U. S. Reclamation Service.

Marion A. Powlas, an Oneida of the class 1906, is now employed at the Oneida Boarding School in Wisconsin as assistant matron. She writes that she is enjoying her work and endeavoring to be of service to her people.

# Official Indian Service Changes

## FOR MONTH OF AUGUST.

### APPOINTMENTS.

Fredrick W. Didler, physician, Blackfeet, Mont., \$1000.  
James B. Welch, farmer, Blackfeet, Mont., 720.  
Charlotte B. Mann, clerk, Carlisle, Pa., 600.  
William B. King, asst. storekeeper, Carlisle, Pa., 600.  
James A. Weston, dairy, Carlisle, Pa., 600.  
H. A. Grissinger, farmer, Carlisle, Pa., 720.  
Evan W. Hall, farmer, Ft. Berthold, N. D., 780.  
Lassman Sampson, tailor, Haskell Institute, Kan., 660.  
Alfretta Wilson, nurse, Leupp, Ariz., 540.  
Mannie A. Langworthy, seamstress, Nevada, Nev., 500.  
John A. Gillian, carpenter, Pierre, S. D., 720.  
Edward L. Swadener, physician, Pine Ridge, S. D., 1000.  
Freida Schultz, cook, Red Moon, Okla., 400.  
Marie Richert, cook, Seger, Okla., 500.  
Mary A. Gigax, seamstress, Springfield, S. D., 420.  
Clarence F. Kohlmeier, stenographer, Union Agency, Okla., 900.  
Dorothy C. Hamacher, stenographer, Union Agency, Okla., 720.  
Sophile M. Holm, cook, Wittenberg, Wis., 500.  
Mary M. Kratz, asst. clerk, Carson, Nev., 720.

### APPOINTMENTS—NON-COMPETITIVE.

James T. Hockersmith, asst. clerk, Blackfeet, Mont., 900.  
Morris Schaffer, asst. farmer, Crow, Mont., 400.  
Clara I. Goodfellow, teacher, Ft. Belknap, Mont., 600.  
Pelagie Nash, stenog. and typewriter, Ponca, Okla., 720.  
Sarah A. Patrick, asst. teacher, Red Lake, Minn., 540.  
Guy W. Holmes, asst. clerk, Santee, Neb., 720.  
Geo. B. Thomas, clerk, Seger, Okla., 840.

### REINSTATEMENTS.

Lulu White, cook, Ft. Mojave, Ariz., 600.  
Lavinia Cornelius, nurse, Ft. Mojave, 720.  
John F. Irwin, farmer, Ft. Mojave, Ariz., 720.  
Jennie A. Cooper, teacher, Ft. Shaw, Mont., 600.  
Nora H. Hearts, teacher, Havasupai, Ariz., 780.  
John T. Woodside, carpenter, Hoopa Valley, Cal., 720.  
Fred Schiffbauer, carpenter, Jicarilla, N. M., 600.  
Liebert Robert, Ind. teacher, Keshena, Wis., 600.  
Jennie Shipwash, laundress, Kickapoo, Kan., 420.  
Samuel F. Hudelson, Ind. teacher, Kickapoo, Kan., 600.  
Agnes A. Morrow, laundress, Moqui, Ariz., 540.  
Kate S. Harvey, seamstress, Pine Ridge, S. D., 500.  
Edwin W. Smith, farmer, Standing Rock, S. D., 780.  
Emery M. Garber, industrial teacher, Umatilla, Ore., 660.  
A. Z. Hutto, disciplinarian, Zuni, N. M., 800.  
Robert Leith, discip., Vermillion Lake, Minn., 600.

### TRANSFERS.

Ellen E Bonin, cook, Blackfeet, Mt., 480, from cook, Ft. Shaw, Mt., 600.  
Evelyn Springer, asst. matron, Cantonment, Okla., 420, from asst. matron, Seger, Okla., 500.  
Emma C. Lovewell, teacher, Carlisle, Penn., 600, from Ft. Shaw, Mt., 660.  
Arvel R. Snyder, clerk, Cherokee, N. C., 900, from teacher, Pine Ridge, S. D., 720.

Thompson C. Tweedy, ad. farmer, Cheyenne and Arapaho, Okla., 720, from Leech Lake, Minn., 720.  
Henry J. McQuigg, clerk, Cheyenne River, S. D., 800, from teacher, Truxton Canon, Ariz., 720.  
Irvin P. Long, asst., engineer, Chilocco, Okla., 720, from blacksmith, Chey. and Arap., Okla., 600.  
Gertrude Vaughn, nurse, Chilocco, Okla., 600, from Ft. Shaw, Mt., 600.  
Alberta Krebs, laundress, Chilocco, Oklahoma, 600, from seamstress, Southern Ute, Colo., 480.  
Ida M. Brown, asst. matron, Colorado River, Ariz., 600, from laundress, 600.  
Max W. Brachvogel, F. clerk, Colville, Wash., 900, from Couer d'Alene, Idaho, 900.  
Joseph C. York, asst. clerk, Crow, Mt., 900, from Kaw, Okla., 900.  
Anna M. Amon, asst. matron, Crow, Mt., 500, from seamstress, Ft. Totten, S. D., 540.  
Sarah J. Banks, nurse, Flandreau, S. D., 600, from Morris, Minn., 600.  
Gertude Harrigan, cook, Ft. Shaw, Mt., 600, from laundress, Ft. Totten, S. D., 500.  
Kyle Gray, farmer, Ft. Totten, S. D., 720, from industrial teacher, Crow, Mt., 600.  
Elizabeth Judge, nurse, Grand Junction, Colo., 600, from field matron, Navajo, Ariz., 720.  
Chas. T. Coggeshall, superintendent, Greenville, Calif., 1400, from clerk, Indian Office, 1400.  
Frances J. Boyd, asst. matron, Haskell Institute, Kan., 600, from assistant matron, Oneida, Wis., 600.  
Virgil Page, gardener, Hayward, Wis., 600, from industrial teacher, Kickapoo, Kan., 600.  
Thomas Deleach, assistant clerk, Kaw, Okla., 900, from assistant clerk, Potawatomi, Kan., 720.  
Jeremiah L. Suffecool, asst. clerk, Kickapoo, Kan., 720, from teacher, 60 mo.  
Isaac James, disciplinarian, Leupp, Ariz., 540, from additional farmer, 540.  
Chas. J. Healy, additional farmer, Lower Brule, S. D., 720, from additional farmer, Chey. River, S. D., 720.  
Martha A. Bovee, cook, Mt. Pleasant, Mich., 540, from cook, Round Valley, Cal., 540.  
Sue M. Cullen, teacher, Navajo, Ariz., 840, from teacher, Lac du Flambeau, Wis., 720.  
Henry C. Smith, clerk, Nevada, Nev., 900, from stenographer, Union Agency, Okla., 1000.  
Fredrick E. Farrell, financial clerk, Omaha, Neb., 900, from Kickapoo, Kan., 900.  
Francis Foxworthy, clerk, Omaha, Neb., 840, from industrial teacher, Sisseton, S. D., 560.  
Burton Martindale, clerk, Omaha, Neb., 1000, from lease clerk, Crow Creek, Mont., 840.  
Lucinda L. George, asst. matron, Pierre, S. D., 500, from seamstress, Otoe, Okla., 500.  
John W. Clendening, farmer, Ponca, Okla., 1000, from teacher, Santa Fe, N. M., 1000.  
W. A. Walker, teacher, Puyallup, Wash., 840, from clerk, Seger, Okla., 840.  
Jennie Grey, matron, Red Moon, Okla., 500, from Wittenburg, Wis., 600.  
Frank R. Pitts, asst. ls. clerk, Rosebud, S. D., 840, from asst. clerk, Ft. Hall, Idaho, 840.

- Green A. Floyd, ad. farmer, Rosebud, S. D., 720, from farmer, Yankton, S. D., 600.
- Anna R. Patterson, asst. matron, Sac & Fox, Iowa, 300, from asst. teacher, Albuquerque, N. M., 55 mo.
- Elsie A. McLaughlin, teacher, Sac & Fox, Okla., 660, from teacher, Grand Junction, Colo., 660.
- Winnifred L. Barlow, kindergarten, Santa Fe, N. M., 660, from teacher, 72 mo.
- Marietta Wood, teacher, Santa Fe, N. M. 1000, from Carlisle, Pa., 900.
- Della Towner, cook, Santa Fe, N. M., 600, from baker, Carson, Nev., 520.
- Arthur Hyler, engineer, Santa Fe, N. M., 900, from Colorado River, Ariz., 1000.
- Americus A. Furry, carpenter, Seger, Okla., 720, from San Juan, N. M., 720.
- Eugene R. Ferguson, disciplinarian, Sherman Inst. Calif. 900, from Navajo, Ariz., 840.
- Grace Alldredge, laundress, Shoshoni, Wyo., 480, from Seneca, Okla., 540.
- Edward Green, farmer, Tomah, Wis., 600, from teacher, Pine Ridge, S. D., 720.
- Fred E. Bartram, issue clerk, Tongue River, Mont., 720, from teacher, Puyallup, Wash., 840.
- Benjamin F. Bennett, farmer, Tongue River, Mont., 720, from ad. farmer, 720.
- Hattie B. Parker, asst. matron, Truxton Canon, Ariz., 540, from Haskell Inst., Kan., 600.
- Rose K. Lambert, asst. matron, Tulalip, Wash., 500, from matron, Round Valley, Cal., 600.
- Martha A. Freeland, asst. matron, Umatilla, Ore., 500, from Puyallup, Wash., 500.
- Mayne R. White, clerk, Union Agency, Okla., 900, from stenographer, 900.
- Henrietta Drake, clerk Union Agency, 900, from stenographer, 900.
- John D. Lambert, engineer, White Earth, Minn., 800, from Sac & Fox, Okla., 600.
- Mark A. Garrison, teacher, Zuni, N. M., 720, from disciplinarian, 800.
- Arzella G. Garrison, housekeeper, Zuni, N. M., 480, from teacher, 540.
- L. M. Hardin, Phy. & asst. Supt., Canton Asylum, 1300, from prin. & Phys., Leech Lake, Minn., 1500.
- Lella R. Walter, teacher, Lac du Flambeau, Wis., 720, from 600.
- James A. Carroll, superintendent, Mescalero, N. M., 1700, from 1600.
- Carl H. Phillips, electrician, Mescalero, N. M., 840, from 720.
- Dudley G. Dwyre, clerk, Warehouse, St. Louis, 1400, from 1300.
- Conrad W. Lingenfelter, financial clerk, Warehouse, San Francisco, 1100, from 1000.
- Joseph F. Singleton, superintendent of industries, Sherman Institute, Cal., 840, from 900.
- Mattie E. Montgomery, teacher, Sherman Inst., Cal., 660, from 600.
- Porter G. Brockett, clerk, Union Agency, Okla., 960, from 900.
- Frank H. Wallup, clerk, Union Agency, Okla., 1080, from 1020.
- Louis F. Stempson, clerk, Union Agency, Okla., 1020, from 960.
- John T. Moore, clerk, Union Agency, Okla., 960, from 900.
- John M. Brown, stenographer, Union Agency, Okla., 1000, from 960.
- Zac Farmer, stenographer, Union Agency, Okla., 960, from 900.
- Jayne Williams, clerk, Union Agency, Okla., 900, from 780.
- Ida Prophet, clerk, Union Agency, Okla., 780, from 600.
- Charlotte E. Wilson, teacher, Vermillion Lake, Minn., 660, from 600.
- Jessie M. Wilde, teacher, Vermillion Lake, Minn., 600, from 540.
- Minnie P. Andrews, matron, Vermillion Lake, Minn., 600, from 540.
- Lloyd R. Hughes, engineer, Vermillion Lake, Minn., 840, from 800.
- Margaret Ferguson, cook, Vermillion Lake, Minn., 540, from 480.
- S. W. Pugh, superintendent, Walker River, Nev., 1200, from 1000.
- Louis Blue, laborer, White Earth, Minn., 540, from 600.
- J. W. Reynolds, clerk, Winnebago, Nebr., 1200 from 1000

#### PROMOTIONS AND REDUCTIONS.

- Mary E. Edmondson, financial clerk, Capitan Grande, Cal., 400, from housekeeper, 30 mo.
- Ella F. White, clerk, Carlisle, Pa., 720, from 600.
- Julius Silberstein, physician, Crow Creek, S. D., 1400, from 1200.
- Mary E. Keough, hospital matron, Ft. Apache, Ariz., 720, from assistant matron, 540.
- Elizabeth C. Sloan, teacher, Ft. Belknap, Mont., 800.
- Carrie E. Ervin, matron, Ft. Belknap, Mont., 600, from seamstress, 500.
- Sarah Standing, seamstress, Ft. Belknap, Mont., 500, from assistant matron, 360.
- Frank J. Gebringer, industrial teacher, Hoopa Valley, Cal., 840, from 720.
- Emma A. Gebringer, baker, Hoopa Valley, Cal., 540, from 500.

#### SEPARATIONS—COMPETITIVE.

- Elizabeth Cracraft, teacher, Albuquerque, N. M., 72 mo.
- Franklin S. Willets, teacher, Albuquerque, N. M., 72 mo.
- Willena S. Ezelle, matron, Blackfeet, Montana, 540.
- Warren E. Crane, teacher mechanical drawing, Carlisle, Penna., 840.
- James A. Weston, dairyman, Carlisle, Penna., 600.
- Cora B. Hawk, normal teacher, Carlisle, Penn., 720.
- Carrie L. Ellis, matron, Cherokee, N. C., 600.
- Aurilla O. Warner, laundress, Cherokee, N. C. 540.
- Blanche Hickman, kindergarten, Chey. River, S. D. 600.
- Nora D. Sparks, teacher, Chillico, Okla., 600.
- Irving L. Watson, additional farmer, Colville, Wash., 720.
- Flora F. Cushman, teacher, Colville, Wash., 720.
- Harvey O. Power, teacher, Crow, Mont., 720.
- Flora J. Hoff, seamstress, Crow, Mont., 500.
- Bridget C. Quinn, teacher, Crow, Mont., 600.
- Geo. J. Fanning, physician, Crow, Mont., 1200.



George W. Robbins, stenographer, Flathead, Mont., 720.  
 Wilber R. Gibbons, wheelwright, Fort Apache, Ariz., 720.  
 Carrie C. Cole, laundress, Fort Mojave, Ariz., 600.  
 John F. Irwin, farmer, Fort Mojave, Ariz., 720.  
 Emma Johnston, teacher, Fort Mojave, Ariz., 720.  
 M. J. Pleas, clerk, Ft. Shaw, Mont., 1000.  
 Oliver L. Twist, engineer, Ft. Totten, N. D., 900.  
 Emma J. Sayers, housekeeper, Ft. Totten, N. D., 500.  
 Katharine B. Frazier, cook, Genoa, Neb., 520.  
 Walter Q. Tucker, Superintendent, Greenville, Cal., 1200.  
 Hattie N. Knoop, cook, Keshena, Wis., 500.  
 Carrie V. Grymes, asst. matron, Keshena, Wis., 500.  
 Carrie Noel, seamstress, Kickapoo, Kans., 420.  
 Emma D. White, teacher, Kiowa, Okla., 660.  
 Ethel V. Maln, teacher, Klamath, Ore., 600.  
 Samuel E. Greer, farmer, Leupp, Ariz., 800.  
 Mande Houghland, laundress, Moqui, Ariz., 540.  
 Charles F. Coleman, disciplinarian, Moqui, Ariz., 840.  
 Clara L. Smith, teacher, Mt. Pleasant, Mich., 660.  
 Elizabeth F. Taft, nurse, Mt. Pleasant, Mich., 600.  
 John Wetenhall, farmer, Navajo, N. M., 780.  
 Flora A. De Lay, teacher, Nevada, Nev., 660.  
 Ernest D. Everett, physician, Nevada, Nev., 1100.  
 Charles F. Leech, civil engineer, Osage, Okla., 2000.  
 Frances R. Scales, teacher, Phoenix, Ariz., 660.  
 Helen V. Lowdermilk, laundress, Phoenix, Ariz., 540.  
 Henry Obershaw, farmer, Pierre, S. D., 600.  
 Anna Triplett, asst. matron, Pierre, S. D., 500.

## FOR MONTH OF SEPTEMBER.

### APPOINTMENTS.

Merritt S. Fisher, teacher, Bismarck, N. D., 600.  
 Harriet Waterman, kindergartner, Carson, Nev., 600.  
 Olive B. Burgess, teacher, Carson, Nev., 540.  
 Nellie Flaherty, nurse, Cheyenne and Arapaho, Okla., 600.  
 Ira E. Myers, additional farmer, Cheyenne River, S. D., 720.  
 Frederick W. C. Dew, teacher, Colville, Wash., 720.  
 Samuel C. Wasson, industrial teacher, Crow, Mont., 600.  
 Duncan R. McLean, tailor, Flandreau, S. D., 660.  
 John F. Hill, industrial teacher, Ft. Bidwell, Cal., 600.  
 Joe J. Taylor, physician, Ft. Lewis, Colo., 1000.  
 Thomas W. Mayle, clerk, Greenville, Cal., 600.  
 Ethel R. Crill, kindergartner, Greenville, Cal., 600.  
 Lydia C. Hutt, nurse, Haskell Institute, Kan., 720.  
 Sarah Fitzgerald, teacher, Jicarilla, N. M., 600.  
 Mary L. Blackwell, cook, Kickapoo, Kan., 420.  
 Alice M. Williams, teacher, Kickapoo, Kan., 60 mo.  
 Ella M. Mitchell, laundress, Kiowa Agency, Okla., 480.  
 Gilbert M. Hull, industrial teacher, Klamath, Ore., 660.  
 Orin N. Ford, disciplinarian, Klamath, Ore., 720.  
 Anna Hawkins, kindergartner, Mt. Pleasant, Mich., 600.  
 Edwin J. Wilkinson, farmer, Navajo, Ariz., 780.  
 Thomas A. Brown, industrial teacher, Nevada, Nev., 600.  
 Louis Leonard, assistant teacher, Nevada, Nev., 480.  
 Mary Myrick Hinman, clerk, Pierre, S. D., 720.  
 Lula C. Parr, teacher, Pima, Ariz., 660.  
 Harriette E. Andres, teacher, Pima, Ariz., 600.  
 E. W. Bailey, additional farmer, Pine Ridge, S. D., 780.  
 Geo. W. Stigers, shoe and harnessmaker, Pine Ridge, S. D., 660.  
 Julius Jerome, clerk, Pueblo Bonito, N. M., 900.  
 George H. Cook, farmer, Rosebud, S. D., 720.

Minnie J. Millhoan, seamstress, Pierre, S. D., 500.  
 John Green, carpenter, Pine Ridge, S. D., 600.  
 Lonisa S. Bishop, asst. clerk, Red Lake, Minn., 600.  
 Peter M. Johnson, carpenter, Rosebud, S. D., 600.  
 Samuel S. McKibbin, addl. farmer, Santa Fe, N. M., 720.  
 Naomi Dawson, kindergarten, Seneca, Okla., 600.  
 Musette E. Morrison, teacher, Sherman, Cal., 600.  
 Elizabeth E. Gates, asst. matron, Sherman, Cal., 560.  
 Conrad Dletz, tailor, Sherman, Cal., 660.  
 J. E. Holder, farmer, Southern Ute, Colo., 720.  
 Henrietta E. Jones, cook, Springfield, S. D., 420.  
 Ella Petoskey, teacher, Standing Rock, N. D., 540.  
 James T. Williamson, eng., Tongue River, Mont., 900.  
 Hester F. Coberly, laundress, Truxton Canon, Ariz., 500.  
 Charles R. Gilmore, clerk, Union Agency, Okla., 1080.  
 Amasa W. Moses, clerk, Warm Springs, Oregon, 1000.  
 Emma L. Moses, seamstress, Warm Springs, Oregon, 480.  
 David M. Wynkoop, farmer, Western Navajo, Ariz., 900.  
 Clara E. White, seamstress, Western Shoshone, Nev., 500.  
 Minnie S. Sawyer, teacher, White Earth, Minn., 540.  
 Chester C. Pidgeon, principal, Yakima, Wash., 1000.  
 Ollie M. McKinney, seamstress, Yakima, Wash., 500.  
 Maggie F. Porter, cook, Yankton, S. D., 500.  
 Fred W. Canfield, teacher, Zuni, N. M., 720.  
 Anna Canfield, housekeeper, Zuni, N. M., 480.  
 Mary M. Kratz, asst. clerk, Carson, Nev., 720.  
 James Brown, farmer, Yankton, S. D., 780.  
 Commodore P. Beauchamp, carpenter, Jicarilla, N. M. 780.

Charles W. Scott, assistant teacher, Rosebud, S. D., 50 mo.  
 Edith Hollands, teacher, Rosebud, S. D., 600.  
 Frank Moore, blacksmith, Rosebud, S. D., 600.  
 Virginia Goings, cook, Rosebud, S. D., 500.  
 Jessie Knowles, kindergartner, Rosebud, S. D., 600.  
 Thomas W. Cook, logger, San Juan, N. M., 720.  
 Lewis C. Day, physician, San Juan, N. M., 1200.  
 Luciel M. P. Croker, cook, San Juan, N. M., 600.  
 Edna I. Whitaker, assistant matron, Seger, Okla., 500.  
 Peter Mitchell, assistant engineer, Shoshoni, Wyo., 600.  
 Vance L. Stowell, disciplinarian, Shoshoni, Wyo., 780.  
 Emma H. Haviland, teacher, Southern Ute, Col., 660.  
 Anna Dankwardt, cook, Standing Rock S. D., 500.  
 Frank C. Painter, indl. teacher, Tongue River, Mt., 600.  
 Edward Cosby, farmer, Tongue River, Mt., 720.  
 Mabel F. Clark, matron, Tongue River, Mt., 500.  
 Mary V. LaHaye, stenographer and typewriter, Umatilla, Ore., 720.  
 Agnes Barclay, teacher, Wahpeton, N. D., 660.  
 Arthur G. Wilson, teacher, White Earth, Minn., 660.  
 Fred H. Bennett, farmer, Wittenberg, Wis., 600.

### APPOINTMENTS—NON-COMPETITIVE.

Mary Pradt, assistant teacher, Albuquerque, N. M., 55 mo.  
 Ada E. Lavander, teacher, Ft. Apache, Ariz., 600.  
 Gifford B. Mills, laundress, Hoopa Valley, Cal., 540.  
 Albert Wheaton, general mechanic, Ponca, Okla., 840.  
 Ethel M. Wadsworth, seamstress, Shoshoni, Wyo., 540.  
 Alice Marmon, teacher, Zuni, N. M., 540.

### REINSTATEMENTS.

James C. Waters, teacher, Albuquerque, N. M., 720.  
 Margaret Roberts, prin. teacher, Cherokee, N. C., 800.

Francis Andrews, carpenter, Cheyenne River, S. D., 600.  
 Benjamin F. Norris, industrial teacher, Colorado River, Ariz., 720.  
 Mary E. Collins, kindergartner, Crow Creek, S. D., 600.  
 Annle V. Beane, assistant laundress, Flandreau School, S. D., 300.  
 Jeannette M. White, laundress, Ft. Mojave, Ariz., 600.  
 May Cook, laundress, Ft. Totten, S. D., 500.  
 Flora M. Sanderson, housekeeper, Genoa, Neb., 500.  
 Mrs. L. C. Elrod, assistant cook, Genoa, Neb., 500.  
 Vonna Lee McLean, matron, Hoopa Valley, Cal., 720.  
 Charles H. Allender, industrial teacher, Kiowa Agency, Okla., 720.  
 Edith B. White, teacher, Leech Lake, Minn., 660.  
 Ezra R. Lee, farmer, Leech Lake, Minn., 720.  
 Martha L. Shortridge, matron, Leech Lake, Minn., 540.  
 Fred A. Foote, engineer, Moqui, Ariz., 1000.  
 Phoebe J. McNamara, kindergartner, Navajo, N. M., 600.  
 W. H. Harrison, assistant physician, trachoma, Phoenix, Arizona, 900.  
 Florence S. McCoy, laundress, Phoenix, Ariz., 540.  
 Jessie M. Minnis, teacher, Rapid City, S. D., 600.  
 William A. Hamilton, farmer, Red Lake, Minn., 720.  
 Gertrude R. Nicholson, clerk, Salem, Ore., 600.  
 John F. Irwin, blacksmith, Sante Fe, N. M., 720.  
 Lee Goodnight, farmer, Shawnee, Okla., 660.  
 Morris Hancock, lease clerk, Shoshoni Agency, Wyo., 1080.  
 Gertrude Bonnin, lease clerk, Standing Rock, S. D., 900.  
 James R. Smith, engineer, Standing Rock, S. D., 720.  
 Ida E. Richard, laundress, Wahpeton, N. D., 480.  
 Emily Staiger, Seams., Warm Springs, Ore., 480.  
 Mary E. Perkins, clerk, Yakima, Wash., 900.

## TRANSFERS.

Ivah H. Babcock, assistant matron, Albuquerque, N. M., 540, from assistant matron, Genoa, Neb., 500.  
 Edith U. Greening, teacher, Albuquerque, N. M., 660, from teacher, Martin Kenel, S. D., 720.  
 Alice C. McLain, field matron, Albuquerque, N. M., 720, from assistant matron, Ft. Totten, N. D., 500.  
 Crescencio Trujillo, laborer, Albuquerque, N. M., 480, from night watchman, 480.  
 Starr Hayes, teacher, Carson, Nev., 72 mo., from Colorado River, Ariz., 660.  
 Lula M. Mann, teacher, Carson, Nev., 720, from Chamberlain, S. D., 720.  
 Mabel E. Curtis, teacher, Cherokee, N. C., 72 mo., from Likely, Cal., 72 mo.  
 A. J. Thoes, blacksmith, Chey. & Arap., Okla., 780, from wagon-maker, Phoenix, Ariz., 780.  
 Russell Ratliff, superintendent, Couer d'Alene, Ida., 1200, from asst. superintendent, Haskell, Kan., 1500.  
 Flora A. DeLay, teacher, Colorado River, Ariz., 660, from Nevada, Nev., 600.  
 Laura A. Ratliff, financial clerk, Couer d'Alene, Ida., 900, from Yakima, Wash., 600.  
 Geo. Wimberley, prin. and phy., Colville Sanatorium, Wn., 1400, from physician, Hayward, Wis., 1000.  
 Lou A. Trott, seamstress, Crow, Mt., 500, from Pine Ridge, S. D., 500.  
 Charlotte Geisdorff, teacher, Crow, Mt., 600, from Nevada, Nev., 480.  
 Martha D. Kauffman, teacher, Crow, Mt., 720, from Haskell Inst., Kan., 600.  
 Ernest Benjamin, ls. clerk, Crow Creek, S. D., 840, from asst. clerk, Omaha Agy., Neb., 840.  
 Julia C. Corbine, asst. matron, Crow Creek, S. D., 400, from laundress, Vermillion Lake, Minn., 300.  
 Marion L. Devol, teacher, Flandreau, S. D., 960, from principal, Santee, Neb., 900.  
 Alice Pendergast, teacher, Flandreau, S. D., 600, from Principal, Wahpeton, N. D., 660.  
 Clara I. Goodfellow, teacher, Ft. Belknap, Mt., 72 mo., from 600.  
 Sarah R. Hacklander, teacher, Ft. Bidwell, Cal., 72 mo., from 600.  
 McPherson C. Maddox, clerk, Ft. Lapwai, Ida., 840, from teacher, Hayward, Wis., 720.  
 Chas. F. Whitner, Physician, Ft. Mojave, Ariz., 1200, from Physician, Couer d'Alene, Ida., 1000.  
 Victor A. Brace, carpenter, Ft. Mojave, Ariz., 720, from carpenter, Chamberlain, S. D., 720.  
 San Brace, teacher, Ft. Mojave, Ariz., 720, from teacher, Chamberlain, S. D., 600.  
 Evelyn E. Snelling, asst. mat., Ft. Totten, N. D., 500, from mat., Santee, Neb., 520.  
 Ralf E. Cherrick, teacher, Grand Junction, Col., 720, from teacher, Grand River, S. D., 600.  
 Edna M. Shockey, Haskell Inst., Kan., 600, from teacher, Sante, Fe., N. M., 600.  
 Gertrude Egar Nell, teacher, Haskell Inst., Kan., 600, from teacher, Otoe, Okla., 600.  
 Edith M. Felton, teacher, Hayward, Wis., 540, from teacher, Southern Ute, Col., 660.  
 Maragaret F. Haldaman, teacher, Hayward, Wis., 720, from teacher, Ft. Sill, Okla., 600.  
 Laura F. Berchenbriter, nurse, Hayward, Wis., 600, from nurse, Haskell Inst., Kan., 720.  
 Melissa Hicks, teacher, Hoopa Valley, Cal., 660, from teacher, Osage, Okla., 660.  
 Michael M. LeMieux, teacher, Jicarilla, N. M., 72 mo., from Jicarilla, N. M., 600.  
 Mollie L. LeMieux, housekeeper, Jicarilla, N. M., 30 mo., from laundress, 500.  
 W. A. Dion, engineer, Jicarilla, N. M., 1000, from Mt. Pleasant, Mich., 900.  
 Carrie McCormick, laundress, Jicarilla, N. M., 500, from cook, 500.  
 William Ratcliff, farmer, Jicarilla, N. M., 840, from ad. farmer, Navajo Agency, Ariz., 840.  
 Julia Wheelock, asst. matron, Keshena, Wis., 500, from laundress, Morris, Minn., 480.  
 Josephine D. Andres, financial clerk, Kickapoo, Kan., 900, from teacher, 600.  
 Neva N. Farrand, teacher, Kickapoo, Kan., 60 mo., from Red Moon, Okla., 540.  
 Margie Gunderman, cook, Rainy Mt., Okla., 500, from Havasupai, Ariz., 500.  
 Charlotte E. Wilson, teacher, Ft. Sill, Okla., 660, from Vermillion Lake, Minn., 660.  
 Margaret A. Fox, teacher, Rainy Mt., Okla., 660, from Wahpeton, N. D., 540.  
 N. D. Ginsbach, engineer & sawyer, Klamath, Wash., 1000, from general mechanic, Nevada, Nev., 900.

Amy G. Kelty, teacher, Lac du Flambeau, Wis., 600, from Kickapoo, Kan., 60 mo.

Mark I. Burns, lumberman, LaPointe, Wis., 1800, from forest service.

Rose I. Brooks, teacher, Leech Lake, Minn., 600, from teacher, Rosebud, S. D., 660.

Olive L. Breckner, teacher Leech Lake, Minn., 600, from teacher, Western Navajo, Ariz. 720.

Chas. C. VanKirk, principle & physician, Leech Lake, 1300, from principle & physician, Colville Wis., 1200.

Adelma Laughlin, asst. matron, Leupp, Ariz., 540, from asst. matron, Osage, Okla., 400.

Eunice S. Terry, seamstress, Leupp, Ariz., 540, from baker, Shoshoni, Wyo., 540.

Henrietta C. Neff, seamstress, Mescalero, N. M., 500, from asst. matron, Hayward, Wis., 540.

Blaine Page, engineer, Mt. Pleasant, Mch., 940, from engineer, Jicarilla, N. M., 1000.

Mary A. Israel, physician, Nevada, Nev., 900, from nurse, Sherman Inst., Cal., 660.

Nellie Plake, teacher, Osage, Okla., 660, from teacher, Haskell, Kan., 600.

Birdie Roberson, asst. matron, Otoe, Okla., 420, from housekeeper, Genoa, Neb., 500.

Amanda M. Cbingren, outing matron, Phoenix, Ariz., 720, from field matron, Pima, Ariz., 720.

Ellz. Foster, teacher, 660, from teacher, Pima, Ariz., 600.

Mary V. Rice, teacher, Phoenix, Ariz., 720, from teacher, Grand Junction, Col., 720.

Nette C. Fowler, matron, Pierre, S. D., 660, from asst. matron, Cheyenne River, S. Dak., 500.

Thomas C. Lannan, teacher, Pine Ridge, S. Dak., 720, from Philippine Service.

Bessie L. Veix, asst. clerk, Potawatomi, Kansas, 720, from Western Navajo, 660.

Blanche A. Nicholson, seamstress, Puyallup, Washington, 500, from asst. matron, 500.

Anna L. Baughey, asst. matron. Puyallup, Washington, 500, from Leupp, Arizona, 500.

Susie Thomas, seamstress, Red Lake, Minn., 480, from seamstress, San Juan, New Mexico, 540.

Charles H. Park, teacher, Rice Station, Ariz., 720, from teacher, Sante Fe, New Mexico, 72 mo.

R. E. Johnson, teacher, Rosebud, S. Dak., 720, from clerk, Shoshoni Wyo., 1080.

Ida H. Bonga, teacher, Rosebud, S. Dak., 600, from asst. matron, Lower Brule, S. Dak., 400.

Agnes M. Faris, teacher, Salem, Ore., 600, from teacher, Bismarck, N. Dak., 540.

Gilbert O. Hodgson, farmer, San Juan, N. M., 75 mo. from farmer, Shoshoni, Wyo., 840.

Geo. J. Robertson, carpenter, San Juan N. M., 720, from carpenter, Ft. Mojave, Ariz., 720.

Mary E. Haskett, teacher, Sante Fe, N. M., 72 mo., from teacher, Moqui, Ariz., 660.

Elizabeth Richards, teacher, Sante Fe, N. M. 72 mo., from teacher, San Juan, N. M., 600.

Pearl McArthur, teacher, Sante Fe, N. M., 72 mo. from teacher, Sherman Inst., Cal., 660.

Jemetta Kidd, teacher, Sante Fe, 600, from teacher, Chamberlain, S. Dak., 600.

Florence J. Couch, kindergarten, Seneca, Okla., 600, from seamstress, Uintah, Utah, 500.

May Herron, laundress, Seneca, Okla., 540, from laundress, Chamberlain, S. D., 450.

Rose Glass, nurse, Sherman Inst., Cal., 660, from nurse, Hayward, Wis., 600.

Burton L. Smlth, teacher, Sherman Inst., 1000, from teacher, Flandreau, S. Dak., 960.

Nora A. Buzzard, asst. matron, Sherman Inst., Cal., 560, from matron, Pierre, S. Dak., 660.

Mary E. Sloan, teacher, Sherman Inst., Cal., 600, from teacher, Haskell Inst., Kansas, 660.

N. S. McDorman, teacher, Shoshoni, Wyo., 720, from 540.

John J. Guyer, farmer, Shoshoni, Wyo., 840, from disciplinarian, 780.

George E. Dutt, teacher, Sisseton, S. D., 660, from Cherokee, N. C., 720.

Carl Stevens, teacher, Soboba, Cal., 72 mo., from Martinez, Cal., 72 mo.

Fannie Stevens, housekeeper, Soboba, Cal., 30 mo. from Martinez Cal., 30.

Metta P. Hindsey, seams., Springfield, S. D., 420, from seamstress, Santee, Neb., 420.

Jessy M. Wilde, teacher, Standing Rock, N. D., 720, from teacher, Vermillion Lake, Minn., 600.

C. Mae Ricketts, teacher, Martin Kenel, N. D., 720, from teacher, Ft. Sill, Okla., 600.

E. M. Winter, Engr., Tongue River, Mt., 900, from engineer, Standing Rock, N. D., 720.

Blance E. Bartram, clerk, Tongue River, 720, from teacher, Puyallup, Wash., 600.

John W. Lydy, teacher, Truxton Canon, Ariz., 720, from Colville, Wash., 720.

Walter S. Wright, teacher, Tulalip, Wasb., 720, from farmer, Carson, Nev., 720.

Cora M. Embree, matron, Tulalip, Wasb., 600, from matron, Carson, Nev., 540.

Helen C. Sheaban, kindergartner, Tulalip, Wash., 600, from kindergartner, Carson, Nev., 600.

Hattie M. Miller, teacher, Vermillion Lake, Minn., 600 from teacher, White Earth, Minn., 540.

Alice Pendergast teacher, Wahpeton, N. D., 660, from teacher, Leech Lake, Minn., 600.

Florence Pendergast, teacher, Wahpeton, N.D., 600 from teacher, Leech Lake, Minn., 660.

Geo. W. Robbins, clerk, Warmspring, Ore., 1000, from principal, Keshena, Wis., 840.

Jas. W. Buchannan, teacher, Western Navajo, Ariz., 720, from teacher, Rapid City, S.D., 600.

Mary H. White, asst. matron, White Earth, Minn., 540, from matron, Morris, Minn., 600.

Mary Maskek, baker, White Earth, Minn., 480, from baker, Chamberlain, S. D., 400.

Chas. J. Palmer, farmer, Winnebago, Neb., 720, from farmer, Morris, Minn., 720,

Auna Lyckhart, teacher, Winnebago, Neb., 60 mo., from teacher, Wittenberg, Wis., 600.

## PROMOTIONS AND REDUCTIONS.

Ebenezer Kingsley, lease clerk, Cantonment, Okla., 840, from 720.

Mary Y. Henderson, teacher, Carlisle, Pa., 720, from 660.

A. Belle Reichel, teacher, Carlisle, Pa., 660, from 600.

Dora S. Lechrone, teacher, Carlisle, Pa., 660, from 600.

Emily C. Shawk, teacher, Carson, Nev., 660, from 600.







Pearl Wyman, teacher, Cherokee, N. C., 660, from 540.  
 Effie Moul, teacher, Cherokee, N. N., 720, from 600.  
 John Burke, patrolman, Ft. Apache, Ariz., 30 mo. from private, 20 mo.  
 Locojlm, private, Ft. Apache, Ariz., 20 mo., from patrolman, 30 mo.  
 Oscar H. Lipps, superintendent, Ft. Lapwai, Idaho, 1700, from 1600.  
 Carrie A. Walker, clerk, Ft. Shaw, Mont., 900, from assistant clerk, 660.  
 Nellie Stewart, assistant clerk, Ft. Shaw, Mont., 720, from teacher, 720.  
 J. A. Cooper, teacher, Ft. Shaw, Mont., 720, from 600.  
 William F. Aven, assistant superintendent, Haskell, Inst., Kans., 1400, from teacher, 720.  
 Katherine Norton, tea. Haskell, Inst. Kans., 660, from 600.  
 Susie J. DeBrot, seamstress, Hayward, Wis., 540, from assistant matron, 300.  
 Lawrence Quaderer, stableman, Hayward, Wis., 240, from nightwatchman, 450.  
 J. D. Andres, teacher, Kickapoo, Kans., 600, from 540.  
 F. P. Monroe, matron, Kickapoo, Kans., 600, from 520.  
 Nannie Long, cook, Leupp, Ariz., 600, from 500.  
 John W. Kelly, engineer, Leupp, Ariz., 900, from 800.  
 Horton H. Miller, superintendent, Moqui, Ariz., 1825, from 1800.  
 Robert K. Bell, disciplinarian, Navajo School, N. M., 840 from farmer, 780.  
 J. C. Hart, superintendent, Oneida, Wis., 1850, from 1800.  
 R. C. Block, assistant clerk, Osage, Okla., 1000, from 900.  
 W. M. Plake, lease clerk, Osage, Okla., 1300, from 1200.  
 Gussie S. Owsley, teacher, Phoenix, Ariz., 900, from 840.  
 Edgar P. Grinstead, clerk, Phoenix, Ariz., 1200, from disciplinarian, 1200.  
 William B. Freer, principal teacher, Phoenix, Ariz., 1200, from clerk, 1200.  
 L. J. Holzwarth, disciplinarian, Phoenix, Ariz., 1200, from principal teacher, 1200.  
 French Gilman, assistant superintendent, Plma Ariz., 1200, from, additional farmer, 900.  
 Helen M. Hutchinson, matron, Sac and Fox, Iowa, 600, from 540.  
 Orville J. Green, superintendent and clerk, Sac and Fox, Iowa, 1200, from superintendent, 1000.  
 Sallie F. Taylor, cook, Sac and Fox, Okla., 480, from laundress, 420.  
 Harry L. Fickle, teacher, Salem, Ore., 720, from 660.  
 Antoinette White, teacher, Salem, Ore., 660, from 600.  
 Lucy N. Smith, clerk, Salem, Ore., 840, from 720.  
 Anna Bender, clerk, Salem, Ore., 720, from 600.  
 J. R. Kemp, wheelwright, San Carlos, Ariz., 900, from 780.  
 Sidney Phillips, watchman, San Juan, N. M., 480, from laborer, 400.  
 Sam Long, eng. Shawnee, Okla., 540, from farmer, 660.  
 Abby Schiller, clerk, South Ute, Col., 1200, from financial clerk, 1100.

Minnie I. Virtue, matron, Tule River, Cal., 60 mo., from housekeeper, 30 mo.

## SEPARATIONS.

Amelia D. McMichael, teacher, Carlisle, Pa., 660.  
 Minerva Shultz, assistant laundress, Carlisle, Pa., 360.  
 Nellie Norris, teacher, Cass Lake, Minn., 540.  
 Frank J. Pliska, blacksmith, Cheyenne River, S. D., 720.  
 Frank C. Dumont, plumber, Chilocco, Okla., 800.  
 Wm. A. Roseberry, teacher, Colorado River, Ariz., 720.  
 Mayme T. Neel, cook, Colorado River, Aiz., 600.  
 Frances L. Lee, assistant matron, Colville, Wash., 540.  
 Louise M. Schuler, kindergartner, Crow Creek, S. D. 600.  
 Lena Ranson, teacher, Flandreau, S. D., 600.  
 Mary A. Voy, assistant matron, Flandreau, S. D. 540.  
 Bryon R. Snodgrass, teacher, Fort Berthold, N. D., 30 mo.  
 Olive M. Shaffer, cook, Fort Bldwell, Cal., 500.  
 Amy E. Hall, kindergartner, Fort Bidwell, Cal., 600.  
 Harrison C. West, farmer, Fort Hall, Idaho, 720.  
 Howard McGinley, teacher, Fort McDermitt, Nev., 70 mo.  
 Frank M. Wyatt, engineer, Fort Mojave, Ariz., 1000.  
 W. A. Opperman, painter, Haskell Institute, Kan., 720.  
 Isabella Ross, cook, Hayward, Wis., 540.  
 W. V. Herbert, industrial teacher, Jicarilla, N. M., 720.  
 S. F. Hudelson, industrial teacher, Kickapoo, Kans., 600.  
 Florence M. Drummond, matron, Lower Brule, S. D., 480.  
 J. A. Granger, general mechanic, Mescalero, N. M., 900.  
 John N. Baldwin, carpenter, Moqui, Ariz., 840.  
 Emma E. Ely, assistant matron, Mt. Pleasant, Mich., 500.  
 Candace M. Lanigan, teacher, Navajo, Ariz., 660.  
 Laura Mahin, assistant matron, Osage, Okla., 520.  
 Christopher Capps, constable, Osage, Okla., 720.  
 Mary E. Ackley, teacher, Phoenix, Ariz., 600.  
 Elizabeth Foster, teacher, Phoenix, Ariz., 660.  
 Mary E. McDonell, seamstress, Pipestone, Minn., 540.  
 Geo. W. Fisher, farmer, Ponca, Okla., 600.  
 Emma J. White, seamstress, Puyallup, Wash., 500.  
 Cornelia A. White, seamstress, Rice Station, Ariz., 540.  
 Florence Hutchinson, clerk, Salem, Oregon, 840.  
 Emma I. Hoffer, asst. clerk, Sherman Institute, Cal., 760.  
 Rose Class, nurse, Sherman Institute, Cal., 660.  
 C. M. Moore, laundress, Standing Rock, N. D., 520.  
 Sallie E. Hagan, teacher, Tongue River, Mont., 660.  
 Louise Halsey, matron, Tulalip, Wash., 600.  
 Edith L. Cushing, kindergartner, Tulalip, Wash., 600.  
 Raymond T. Bonnin, superintendent, Uintah & Ouray, Utah, 900.  
 Nicholas Rischard, engineer, Wahpeton, N. D., 900.  
 Isaac J. Powell, additional farmer, Warm Springs, Ore., 60 mo.  
 Chester A. Wage, teacher, White Earth Minn., 660.  
 I. H. Osborne, additional farmer, Havasupai, Ariz., 720.  
 Henry H. Hiebert, additional farmer, Seger, Okla., 720.  
 Ardie M. Smith, seam. Cheyenne & Arapaho, Okla., 500.



ALL that is loyal  
within you will  
flower in the  
loyalty of the  
woman you love; what-  
ever of truth there  
abides in your soul will  
be soothed by the truth  
that it is hers; and her  
strength of character  
can only be enjoyed by  
that which is strong in  
you.                        

MAETERLINCK

# Carlisle Indian Industrial School

**M. Friedman, Superintendent**

**LOCATION.** The Indian School is located in Carlisle, Pa., in beautiful Cumberland County with its magnificent scenery, unexcelled climate and refined and cultured inhabitants.

**HISTORY.** The School was founded in 1879, and first specifically provided for by an Act of the United States Congress July 31, 1883. The War Department donated for the school's work the Carlisle Barracks, composed of 27 acres of land, stables, officers' quarters and commodious barracks buildings. The Guardhouse, one of the school's Historic Buildings, was built by Hessian Prisoners during the Revolutionary War.

**PRESENT PLANT.** The present plant consists of 49 buildings. The school campus, together with two school farms, comprises 311 acres. The buildings are of simple exterior architectural treatment but well arranged, and the equipment is modern and complete.

**ACADEMIC.** The academic courses consist of a carefully graded school including courses in Agriculture, Teaching, Stenography, Business Practice, and Industrial Art.

**TRADES.** Instruction of a practical character is given in farming, dairying, horticulture, dressmaking, cooking, laundering, housekeeping and twenty trades.

**OUTING SYSTEM.** The Outing System affords the students an opportunity for extended residence with the best white families of the East, enabling them to get instruction in public schools, learn practical house-keeping, practice their trade, imbibe the best of civilization and earn wages, which are placed to their credit in the bank at interest.

**PURPOSE.** The aim of the Carlisle School is to train Indians as teachers, homemakers, mechanics, and industrial leaders who find abundant opportunity for service as teachers and employees in the Indian Service leaders among their people, or as industrial competitors in the white communities in various parts of the country.

Faculty .....	75
Number of Students now in attendance (Jan. 1, 1910).....	982
Total Number of Returned Students.....	4498
Total Number of Graduates .....	538
Total Number of Students who did not graduate.....	3960

**RESULTS.** These students are leaders and teachers among their people; 148 occupy positions with the Government as teachers, etc., in Government schools; among the remainder are successful farmers, stockmen, teachers, preachers, mechanics, business men, professional men, and our girls are upright, industrious and influential women.





VOLUME 2, NUMBER 6

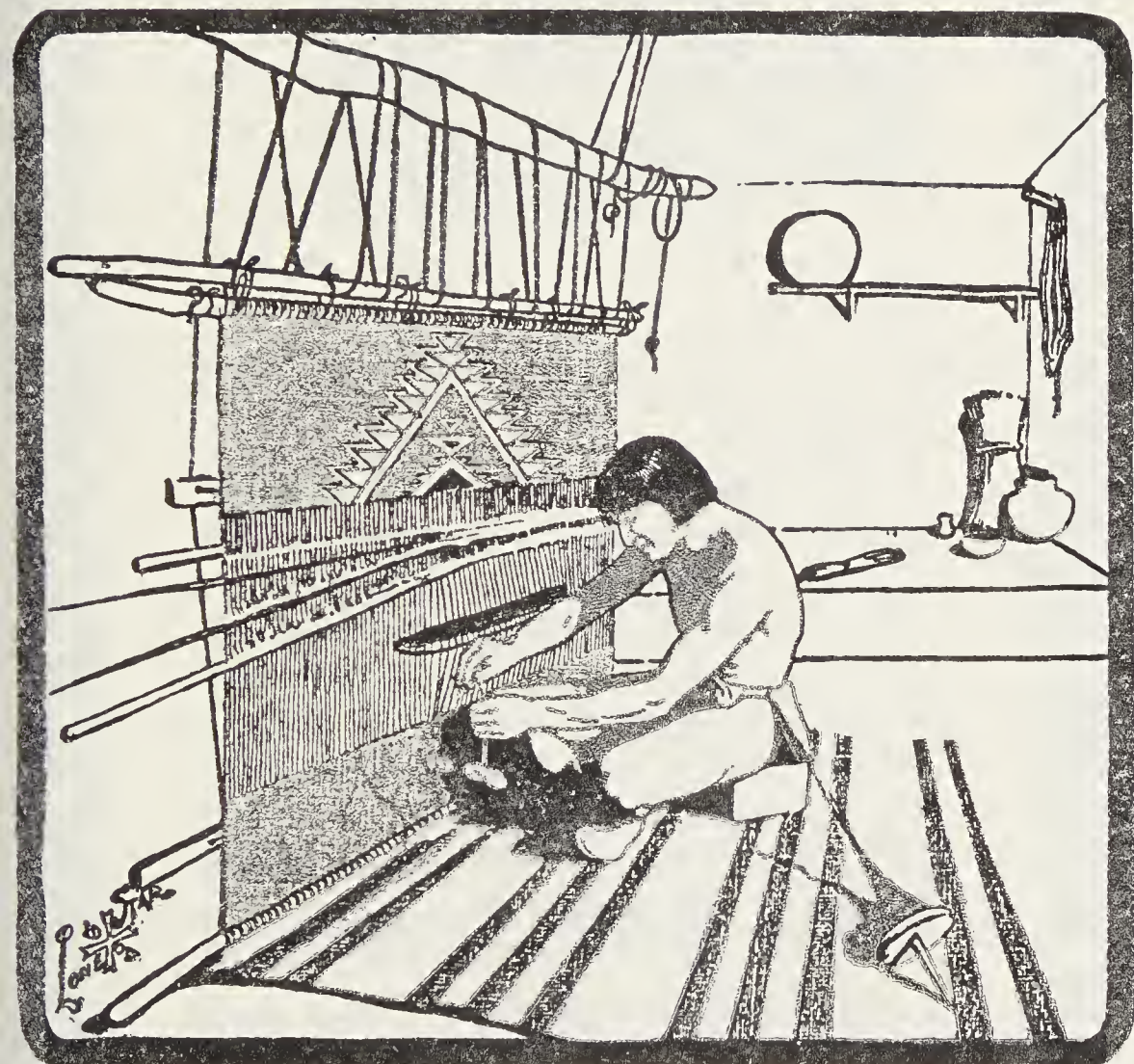
FEBRUARY, 1910

ONE DOLLAR A YEAR

*A Monthly Magazine by Indians*

# THE RED MAN

*Formerly The Indian Craftsman*



**THE CARLISLE INDIAN PRESS**

**U. S. INDIAN SCHOOL, CARLISLE, PENNSYLVANIA**

# Navaho Blankets Native & Genuine

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## Indian Crafts Department

of the United States Indian School, Carlisle, Penna





A magazine not only *about*  
Indians, but mainly  
*by* Indians





# The Red Man



Volume Two, Number Six

Published by U. S. Indian School, Carlisle, Pa.

EDITED BY M. FRIEDMAN, SUPERINTENDENT

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## Table of Contents for February, 1910:

COVER DESIGN—*William Deitz, "Lone Star," Sioux*

THE TULALIP AGENCY AND SCHOOL—ILLUSTRATED—

*By C. M. Buchanan* - - - - 3

THE NAVAJO BLANKET—A POEM—CLIPPING—

*By Edwin L. Sabin* - - - - 17

COMMENTS ON THE EDUCATION OF THE INDIAN - 18

A SUCCESSFUL YEAR IN THE ADMINISTRATION OF

INDIAN AFFAIRS - - - - 29

GENERAL COMMENT AND NEWS NOTES - - 36

EX-STUDENTS AND GRADUATES - - 45

OFFICIAL CHANGES OF THE INDIAN SERVICE - - 47

REJOICE—ORIGINAL POEM—*By R. M. Allen* - - 50

ILLUSTRATIONS—A Tulalip Fisherman; Indian Dwelling at Tulalip; Tulalip School Views; Tulalip Fishermen's Camp; The Red Man Who Print *The Red Man*; Basketball Game among the Girls; A Type of the Winnebago Woman; Carlisle Shop Views; Class-room View; Class in Physical Culture; Lesson in Agriculture; Corner of the Shoe Shop; Instruction in Upholstering and Carriage Trimming; Class in Arithmetic; A Y. M. C. A. Meeting.

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THE RED MAN is a production of the CARLISLE INDIAN PRESS, a department of the United States Indian Industrial School, located at Carlisle, Pennsylvania. The mechanical work is executed by apprentice-students under the direction of the Instructor in Printing. The borders, initial letters, sketches, headings, cover pages, etc., herein shown are the work of our Native Indian Art Department under the supervision of Angel Decora-Deitz.

This publication aims to place before its readers authentic reports from experienced men and women in the field, or investigators not connected with the government service, which may aid the reader to a fuller understanding and broader knowledge of the Indian, his Customs, Education, Progress, and relation to the government; consequently, the institution does not hold itself responsible for, and need not necessarily agree with, the opinions expressed in its columns.

All communications regarding subscriptions and other subjects relating to this publication should be addressed direct ly to THE RED MAN, United States Indian School, Carlisle, Pennsylvania.

Subscriptions will be received with the understanding that one volume will cost One Dollar. Ten numbers will probably constitute a volume. Usually no back numbers on hand.

No advertisements will be published in this magazine which are foreign to the immediate interests of the school.



# THE RED MAN



## The Tulalip Agency and School:

*By C. M. Buchanan*



THE Tulalip Indian Agency consists of five reservations, four of which are directly upon the tidewaters of Puget Sound, and the fifth slightly inland but adjacent thereto.

The range of territory, or rather of jurisdiction, is large, stretching from the Lummi reservation on the north (about twenty miles from the international boundary line between Canada and United States) to Muckleshoot on the south, not more than ten miles from Tacoma and the Puyallup Indian Reservation. The distance between these two extremes is not far from one hundred and fifty miles. Many of the Indians of these reservations are Roman Catholics and the chief missionary work done among them has been done by the Roman Catholic Church. For that reason Muckleshoot, which belongs geographically to Puyallup, belongs ecclesiastically to Tulalip. All of these five reservations, save Muckleshoot, which is slightly inland, are scattered on and about the shores of Puget Sound. While they can all be reached they are not what might be termed readily accessible by the ordinary routes and methods of travel. Four of them are readily accessible by steamer or launch from Tulalip (agency headquarters). Proper facilities, such as a good launch, would bring four of the five reservations into ready touch with headquarters. All inspecting and visiting officials are struck by this and have uniformly recommended a stout and seaworthy launch.

The Indians of the Tulalip Agency are largely lumbermen or fisher folk. They plow the seas rather than the land, having as yet had no industrial training. They do not starve—have never starved—and the fear of starvation does not exist, either as a fear or as a spur to work and industry. This is in some respects unfortunate for it leads to improvidence and happy-go-lucky methods of living.

The Puget Sound Indian is racially improvident and does not hoard property except to collect enough to give away at one grand potlatch, designed to give him such a reputation for lavish and prodigal generosity that his name will never be forgotten. Widows of property owners would actually impoverish themselves at funerals if not restrained. The white man's desire to hoard and increase the hoard is as inexplicable to them as it is antithetical, therefore the special difficulty of inculcating industry or teaching thrift. Their heredity and instinct revolt at the very thought. They live chiefly upon such bounty as the sea and the Sound bring to them—salmon, both fresh and dried and sometimes salted; flounders and other fish; crabs, clams, mussels, etc., as well as the berries which they obtain from the woods and which are potential sources of food whether in the recent or in the dried condition. They have never been trained to living upon land for the purpose of cultivating it, consequently they do not do so yet to any marked extent. They have not in the past been accustomed to depending upon Mother Earth for subsistence; for the adjacent waters rendered them at one time, before the days of the white man's fish traps, practically self-supporting. That condition, however, does not exist to such an extent today. Much of the land is heavily timbered. To prepare some of it for cultivation, including slashing, clearing, grubbing, etc., would necessitate an expenditure of from one hundred to one hundred and fifty or two hundred dollars per acre, and after clearing and burning and preparing such land it is not always worth that sum. At Muckle-shoot there is some good bottom land and so also on the Lummi reservation. On the Swinomish reservation there is an appreciable area, comparatively of the tide flat land, which, when properly diked and prepared, would and does make most excellent land for the growing of oat and barley crops, but the proportion of this land to the total reservation is not high, and the diking, sluicing, clearing it of snags, all require capital. Such land, however, will produce 150 bushels of oats per acre. It is the rule that the older Indians devote their time chiefly to fishing, and the younger ones—if they work—to various duties in and around the numerous logging camps, fish canneries, and hop fields. These means are disappearing (except employment incident to the fisheries and this is only brief and occasional) and the ultimate dependence must be upon the allotment.



The Indian women almost universally knit woolen socks, and like modern Mesdames de Farge, wherever they go there also goes the ubiquitous knitting. Usually each family possesses at least a few sheep, which run at large and feed as well as care for themselves. The women shear the sheep, wash the wool, card it, spin it on crude, home-made spinning wheels into a coarse yarn and from this yarn they knit heavy woolen socks which find more or less ready sale among loggers, hunters, trappers, and others whose work demands such footgear. They dispose of these socks to the merchants of nearby towns, taking pay in trade, but receiving only twenty-five cents per pair *in trade*. Of late years the women have been able to add to the family income, since the fad of collecting Indian baskets began, by fabricating articles of basketry. But the work is laborious, time-consuming and poorly compensated when one is familiar with the processes of basket-making on Puget Sound, and commercial basketry under inadequate recompense is hardly to be encouraged.

The treaty with these Indians was that made with the D'-Wmish and allied tribes at Point Elliot or Mukilteo, January 22, 1855. In the preamble of the treaty 22 tribes are specifically designated by name and then other subordinate tribes and bands are grouped *en bloc* thereafter.

#### LUMMI RESERVATION.

This is the northernmost of the five reservations constituting the Tulalip Agency. Its population according to the census for the last fiscal year, 1909, is 435. It was established by executive order (President Grant) November 22, 1873.

The reservation contains 12,312 acres of land, of which all but 867.7 acres are allotted. It is the second reservation in both point of size and in population, (temporarily first in population) among the reservations of the Agency, being only exceeded in these particulars by the Tulalip reservation.

Lummi is well-known from litigation arising from the obstruction of the Nooksack River at its mouth, and adjacent to the reservation, because of the accumulation at that point of an extensive jam of logs and drift. (The Nooksack River is the same river as the Lummi River of the executive order creating the reservation.) The jam is due to the driving of piles and the form-

ation of a "boom" at the mouth of the Nooksack River many years ago by individuals or companies interested in logging. The jam not only closed the river to navigation but also caused material damage to the reservation. It deflected the river from its natural channels, causing it to overflow and wash away a portion of the reservation with every freshet, and at one time even swept away huts constituting a portion of an Indian village. It was the cause of much contention and strife and gave rise to much futile litigation and many apparently fruitless efforts for its removal. The inroads of the river caused movings of the school house and adjacent buildings several times. The jam has just recently been removed, however. The Lummi Reservation is seven or eight miles distant from the city of Bellingham or Bellingham Bay. A road extends from Bellingham to within three-quarters of a mile of the banks of the Nooksack River, on the west side of which the reservation is located.

The Lummi Indians are the chief occupants of the reservation, together with some few of the Nooksack tribe and a scattering few from various tribes of Puget Sound. There have also been some attempts made by British Columbia Indians at various times to settle upon and claim land upon the Lummi Reservation; some have married Lummi people and are properly on the Reservation, therefore.

#### SWINOMISH RESERVATION.

Population, census of 1909, 268.

This reservation occupies the southeastern peninsula of Fidalgo Island, forming a part of the famous "Hole in the Wall", and is separated from the town of La Conner by the Swinomish Slough. The reservation was created under the name of the Swinomish Reserve (Perry's Island) by an executive order of President Grant, bearing the date of September 9, 1873. It contains 7,170 acres, of which all are now allotted.

Along the shore of the Swinomish Slough there are some valuable tide flat lands which only need diking and proper cultivation to become of value to their Indian occupants. This has been done in some instances. Upon these lands the stand and yield of oats is enormous, almost beyond belief, the Indians themselves securing more than 100 bushels per acre.

The Lummi Reservation is seventy or eighty miles from

Agency headquarters at Tulalip. The Swinomish Reservation is about halfway between Tulalip and Lummi. Swinomish is occupied chiefly by the Swinomish tribe together with some of the Skagit tribe of the Kikiallis tribe and other tribes in, around and adjacent to the deltas of the Skagit River.

There is in active operation upon this reservation an excellent day school with a capacity of 65 pupils. It was established April 26, 1897.

#### MUCKLESHOOT RESERVATION.

Population census of 1909, 167.

This reservation is located in the valley of the White River along its bottom lands, about twenty-five miles south of Seattle and about sixty-five or seventy miles from Tulalip. The nearest railroad station (it is the only inland reservation of the five reservations of the Agency) is Auburn, about twenty-two miles south of Seattle and nearly midway between Seattle and Tacoma, on the Northern Pacific Railway. The reservation is a very small one, but the small prairie portion is very fertile. Much of it is rocky, sterile, high land. The Muckleshoot Reserve was created by an executive order of President Grant, bearing date, April 9, 1874.

The reservation contains 3,367 acres, all of which are allotted. Some of the rich bottom land of the prairie yields abundant crops of potatoes and hops.

The tribes occupying the reservation (there are only about thirty families) are chiefly the Muckleshoot Indians and those of the White River.

#### PORT MADISON RESERVATION.

Population, census of 1909, 180.

The reservation consists chiefly of high and timbered lands. There is no great amount of farming land on the place. All but 1,373.10 acres has been allotted.

The reservation contains one school, a day school established October 1st, 1900.

The reservation was chiefly occupied by remnants of the Dwahmps, Suh-kwahmps and Skay-whahmps tribes. It was more commonly termed "Old Man House," by which name the place is widely known today. Remnants of the huge communal tribal



house still stand upon the sands of the beach near the great shell heaps which are the only relics of aboriginal feasts long-forgotten. The winter tides and winds have levelled these shell heaps till they are one with the sands of the beach now. This is "Old Man House." Here lived, died and was buried old chief Seat-tluh after whom the town of Seattle was named. His monument is a prominent object in the neat little cemetery of the reservation. His descendants are in the Tulalip school.

#### TULALIP RESERVATION.

Population census of 1909, 400. The Tulalip, or Sonhomish, Indian Reserve was created by executive order bearing date of December 23, 1873.

The reservation contains 22,490 acres of which all except the school reserve of 325.45 acres has been allotted. There is some good farming land and a great deal of timber land here. Most of these reservations were chosen or desired by the Indians, not always because of their fitness for farming pursuits, but because of their nearness to the mouths of the several large rivers which empty into Puget Sound. They prepared a location convenient for fishing rather than for farming.

It is often both difficult and expensive to clear such land and prepare it for agricultural pursuits except with the combined use of dynamite and a donkey engine outfit. Unless he possesses the means, training, intelligence and much perseverance there is little inducement for the Indian to become much of a farmer in the face of great natural obstacles. With proper facilities and training much is possible, and the yield is remarkable.

There was located on this reservation a Roman Catholic mission school, the Mission of Saint Ann, conducted by the Sisters of Charity of the House of Providence, but established by Father Chirouse, the first missionary to come among these Indians. This was discontinued July 1, 1901.

The coming of this good old Father marks quite an era in the history of the Indian tribes of Puget Sound—so much so that nowadays the Indian is prone to fix the approximate date of an important event by its being before or after the coming of Father Chirouse. Father Chirouse came among these Indians, to live among them and be one of them, to win their love and confidence

to himself and their souls to God. He learned their tongue and preached to them in it. He taught the young, and prayerfully and earnestly sowed the seeds of salvation in their ignorant hearts. Father Chirouse established his first mission among the Chemnapanis near the mouth of the Yakima River in September, 1847. He remained there until the Indian uprising of 1855-56 when he was forced to take refuge at Olympia, where was located the mother house of his order of the Oblate Fathers of Mary the Immaculate,—and which was the first mission upon Puget Sound.

In September, 1857, Fathers Chirouse and Durieu left Olympia and came to Tulalip. Here they started a mission school in an Indian lodge with eleven pupils—six boys and five girls. In the spring of 1858 they moved to Schuh-tlahks or Priest Point, where they taught seventeen pupils in another lodge. The mission was maintained here at Priest Point for six years, during which time there was an average attendance of twenty-five pupils, who were partly supported by the Fathers and partly by their own exertions. Frequently they raised money by touring as entertainers. In the spring of 1864 the mission school was removed from Priest Point to its present site upon Tulalip Bay, where it maintained an active existence until its discontinuance, July 1, 1901. It is the first Government contract school in the United States. Starting in 1857 as a mission its first contract was in 1869, or ten years prior to the birth of the Carlisle School.

The Indians occupying the reservation are of more than a dozen different tribes and sub-tribes such as the Skagit, Kikiallis, Sdoqualbhu, Sdohobshy Skay-whahmpsh, Tkwaytl-bubsh, Stuk-tah-le-jum, Sdodohobsh, Sti-luk-whahmpsh, and many others. The predominant tribes are the Sdohobsh (commonly but incorrectly called Snohomish) and the Sdoqualbhu. The Sdoqualbhu are, according to legendary lore, of celestial origin and came from the moon—Sdoqualb being their word for moon. There is not and never was a Tulalip tribe of Indians, therefore the terms Tulalips and Tulalip Indians are not strictly correct. The Indian word Duh-hlay-lup (of which Tulalip is an approximate English corruption) refers to the shape of the so-called Tulalip Bay and signifies an almost landlocked bay. The same name is applied to a similar body of water on Hood's Canal of Puget Sound and relates not to the people about the bay but to the shape and nature of the bay itself. In the same manner

the Sdoqualbhu tribe of Indians is commonly called the Snoqualmie tribe. Also, there are no Siwash Indians. Siwash is the Indian corruption of the French word "Sauvage," or "Savage," and itself means "Indian".

In Washington, at Mukilteo, or Point Elliott, on January 22, 1855, was held a notable gathering,—just half a century ago. Mukilteo is a neighbor of Everett, Washington. It was here that a vast assembly of the Puget Sound tribesmen gathered on the date mentioned, to treat with Governor Isaac I. Stevens. And here, on this day and date, they made the treaty with the D'Wamish and Other Allied Tribes and Bands of Indians and by which the agency and sub-agencies of Tulalip were created, designated and established. By that treaty the Indian title to an empire was destroyed, as set forth in Article 1:

ARTICLE 1. The said tribes and bands of Indians hereby cede, relinquish and convey to the United States all their right, title and interest in and to the lands and country occupied by them, bounded and described as follows \* \* \* \*

The land yielded, ceded, and relinquished above is the demesne of a principality and includes within its bounds all of the large towns and cities north of Tacoma, including Seattle, Everett, Bellington, La Conner, Stanwood, and others. This included all of the counties of King, Snohomish, Skagit, Whatcom, Island and San Juan, and a part of Kitsap,

The second article of the treaty establishes and designates four reservations of the five now beneath the jurisdiction of Tulalip.

All of the Stevens treaties are similar—the Tulalip treaty is peculiar among them all for the interpolation of an extra article, namely, Article III. The third article of the treaty sets aside and designates what now comprises the Tulalip Reservation "for the purpose of establishing thereon an agricultural and industrial school," etc., as follows:

ARTICLE III.—There is also reserved from out the lands hereby ceded the amount of thirty-six sections, or one township of land, on the northeastern shore of Port Gardner, and north of the mouth of Snohomish river, including Tulalip bay and the before mentioned Kwilt-seh-da creek, for the purpose of establishing thereon an agricultural and industrial school, as hereinafter mentioned and agreed, and with a view of ultimately drawing thereto and settling thereon all Indians living west of the Cascade mountains in said Territory; provided, however, that the President may establish the central agency and general reservation at such other point as he may deem for the benefit of the Indians.

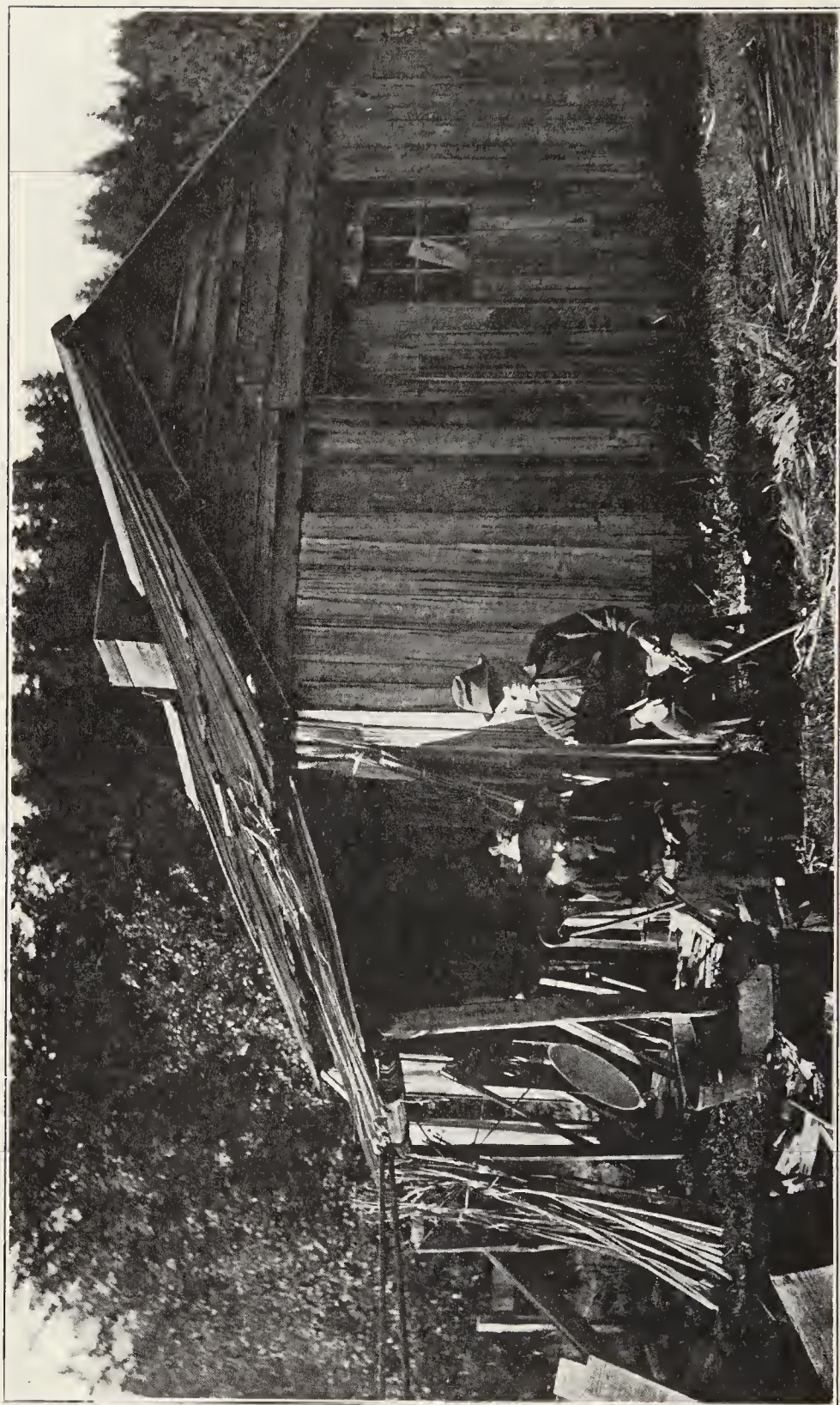




TULALIP FISHERMAN AND SALMON

This old man was formerly a scout of Picketts' in the early days





PRIMITIVE INDIAN DWELLING AT TULALIP—HAND-SPLIT CEDAR "SHAKES"—AN OLD MEDICINE MAN AND HIS WIFE



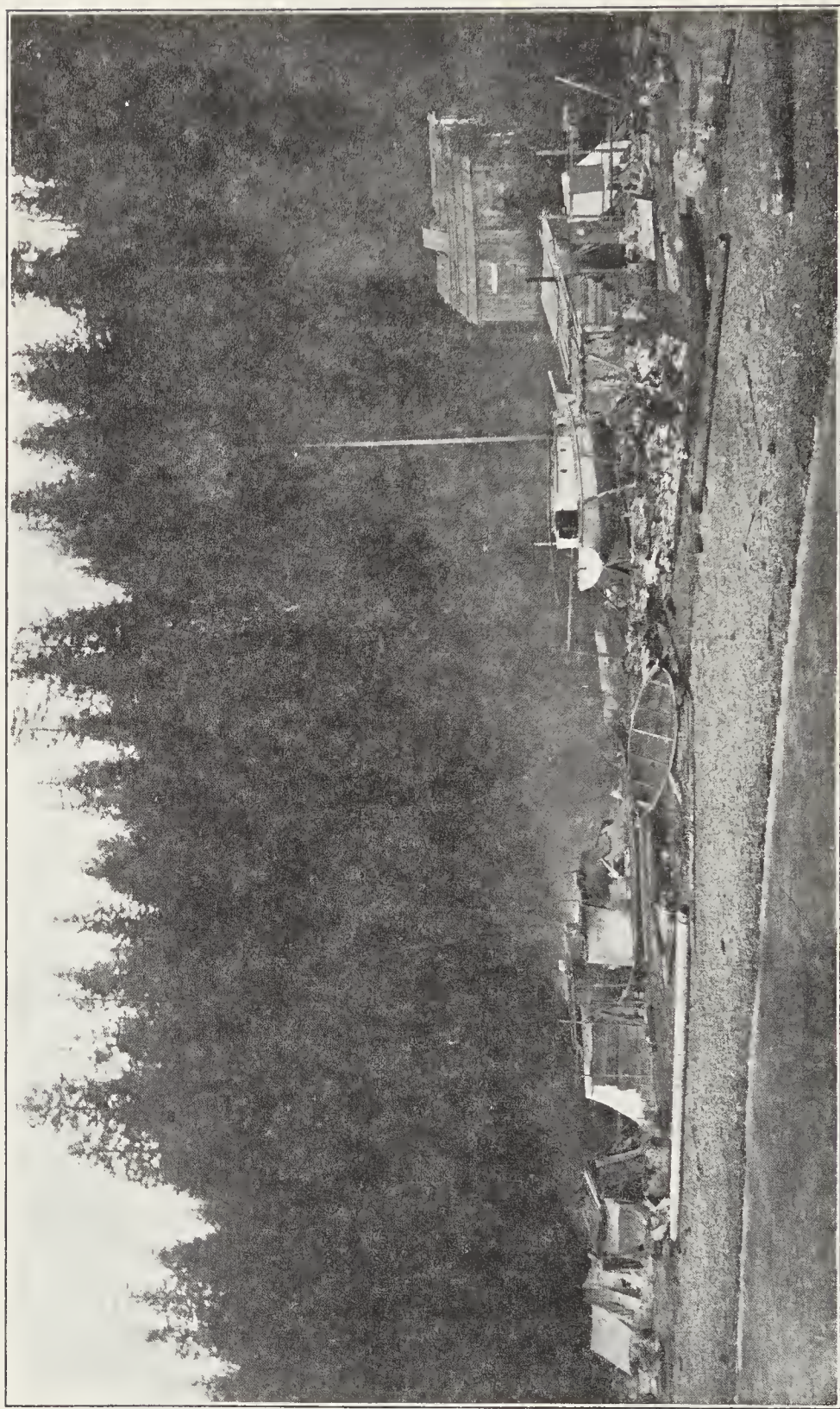


SOME TULALIP INDIAN SCHOOL STUDENTS



STUDENTS GATHERING TULALIP'S CARROTS





TULALIP INDIAN FISHERMEN'S CAMP—DRYING AND SMOKING SALMON

It is perfectly obvious from the above article of the treaty that a reservation, the Tulalip Reservation, was set aside for a specific and designated purpose—"for the purpose of establishing thereon an agricultural and industrial school" for all of the Indians in the State of Washington living west of the Cascade mountains (see Articles III and XIV.) It expressly stipulates and designates Tulalip, both by name and by geographical description. The school pledged half a century ago was never built, though the President has established the central agency and reservation at Tulalip and Congress has consented thereto. This article of the treaty, together with Article XIV, pledges school facilities for a scholastic population of about one thousand Indian school children.

ARTICLE XIV.—The United States further agree to establish at the general agency for the district of Puget Sound, within one year from the ratification hereof, and to support for a period of twenty years, an agricultural and industrial school, to be free to the children of the said district in common with those of the other tribes of said district, and to provide the said school with suitable instructor or instructors, and also to provide a smithy and carpenter's shop, and furnish them with the necessary tools, and employ a blacksmith, carpenter, and farmer, for the like term of twenty years to instruct the Indians in their respective occupations. And the United States finally agrees to employ a physician to reside at the said central agency, who shall furnish medicine and advice to their sick, and shall vaccinate them; the expenses of said school, shops, persons employed and medical attendance to be defrayed by the United States, and not deducted from the annuities.

Tulalip has still reserved for school purposes 325.45 acres of land immediately on the water front of Tulalip Bay. This amount is ample for all possible contingencies and will easily take care of any school contemplated or promised, without putting the government to the expense of one cent of expenditure for the securing of a site. A single glance at the map, at Tulalip's commanding central location on Puget Sound, midway from either extreme, located directly on the waters of Puget Sound, directly accessible either by land or by water, at the mouth of one of the greatest estuaries of the Sound—a single such glance should convince and will convince any one as to the admirable and peculiarly advantageous location of Tulalip for carrying into effect the treaty provisions for the school thereby pledged. Furthermore, Tulalip possesses a splendid wharf and excellent wharfage facilities. This fact was doubtless borne in mind in the original location of the Tulalip Reservation.

In 1853 was made, at Tulalip, the first white settlement of any



degree of permanence in the present Snohomish County. Tulalip, therefore, though not the father of the country is at least the father of Snohomish county. Here settled a few stout-hearted pioneers (among them John Gould, lately deceased at Coupeville) and built an old saw mill, operated by a splendid water power. This was done before the reservation had been set aside or the treaty made—before an agency had been established. After the signing of the treaty the Government condemned the holdings of the white settlers and paid for the same at an appraised valuation. The old mill thus became, and now is, Government property. It was until recently in active operation—slow, cumbersome, and awkward—one of the greatest curiosities to be seen anywhere in the shape of a saw mill, doing good but very slow work for the agency and school. It was operated entirely by Indian employees. It is said to be one of the oldest saw mills on the Pacific slope still in active service. It is now replaced by a small Indian-built but modern mill.

In the year 1901-02 a small school was opened in the old mission plant. This was destroyed by fire early in the spring of 1902 and the school had to close. When the Government rebuilt the school it abandoned the old mission site and erected the new building at the agency site—a site incomparably better, and more beautiful. School opened in the new building January 23, 1905—exactly fifty years after the signing of the treaty pledging the school.

It is thought that the observance of the treaty pledges with regard to the establishment of the treaty-pledged school will remove one of the last of the large and serious obstacles in the way of opening up the reservations. But first of all the treaty pledges must be completed and kept.

No Indian in the country has been as patient and as long suffering as the Indian of Puget Sound—and particularly at Tulalip. Never, tribally, has the Tulalip Indian shed white man's blood. Never has he participated in any Indian uprising. Never has he been rebellious to the authority of the Government. No Indian has been more loyal. No Indian has had more parsimonious treatment in return. No Indian has cost the Government less or given the Government more. There is a common impression in Everett and elsewhere that the Government feeds, supports, and pays money to the Tulalip Indian. This is not true. The Tulalip Indian has always been self-supporting and the Government does not and has



not issued rations to him as it has done for years to the plains and other Indians. Aside from the school the Government is doing nothing whatsoever for the Tulalip Indian—there is therefore all the more reason why the Government can and should be generous in giving them educational facilities. It is all that is left to do. His reservations are ridiculously small, and entirely inadequate for carrying out the land promises made. All that the Government can now give him is the school which it promised him half a hundred years ago. We must not permit him to grow up an ignorant pauper. Our only choice is to maintain a good school, the most profitable investment ever made by the Government in all its various Indian policies.

## The Navajo Blanket.

*Edwin L. Sabin.*

Out in the land of little rain;  
Of canyon rift and cactus plain,  
An Indian woman, short and swart,  
This blanket wove with patient art;  
And day to day, through all a year,  
Before her loom, by pattern queer,  
She stolidly a story told,  
A legend of her people old.

With thread on thread and line on line,  
She wrought each curious design,  
The symbol of the day and night,  
Of desert and mountain height,  
Of journey long and storm-beset,  
Of village passed and dangers met,  
Of wind and season, cold and heat,  
Of famine harsh and plenty sweet.

Now in this paleface home it lies,  
'Neath careless, unsuspecting eyes,  
Which never read the tale that runs  
A course of ancient mystic suns.  
To us 'tis simply many-hued,  
Of figures barbarous and rude;  
Appeals in vain its pictured lore;  
An Indian blanket—nothing more.

# Comments on The Education of The American Indian:



WITH the passing of each year the newspapers and magazines of the country are more and more emphasizing the real progress of the Indian in his splendid realization of what is worth while in American civilization, and they are attaching less significance to the occasional backslider, the criminal and the ne'er-do-well. The present economic, social and moral development of the Indian must soon result in his evolution into a valuable citizen of the republic. Education of an efficient type, in school, by contact with the realities, by example and encouragement on the reservation and by inhibition through intimate relationship with the best whites away from the reservation, must in the end be given credit for whatever there is of transformation of the Indian from a dependent to a self-sustaining people.

A few excerpts from editorials and news items which have recently appeared in the public press concerning the activities and results of education at one of the government's Indian Schools are herewith reprinted for the information of the readers of THE RED MAN.—*The Editor.*

In his annual report Superintendent Friedman, of the Carlisle Indian School, points out that this institution, the largest and most celebrated of its kind in the country, receives a smaller appropriation per capita than any other Indian non-reservation school under control of the government. He says:

"Taking an entire average for all the other non-reservation schools for a period of fifteen years, the important fact is ascertained that the average cost of education per capita during this period is \$224.76, in comparison with \$153.92, the average cost of Indian education per capita per year for the same period at the Carlisle school. In other words, Carlisle costs the government \$70.84 less per pupil than the average of all other non-reservation schools put together.

"This isolated figure may be small, but when it is figured that the entire number of students educated for one year at Carlisle during this period (adding the average attendance for fifteen years together) is 13,798, the saving in education at Carlisle amounts to the enormous figure for this entire number of \$977-448.32. It cost, approximately, a million dollars less to educate these students here than a similar number have been educated in other non-reservation schools.

"These figures are pertinent, and it is well that the American people know that, with the advantage of extended travel, good health during residence, and excellent common-sense academic training, instruction in twenty-seven trades,



RED MEN WHO PRINT "THE RED MAN"—CLASS IN PRINTING, 1909-1910





A BASKET BALL GAME AMONG THE GIRLS



ANGEL DECORA  
HINOOK-MAHIWI-KILINAKA  
A REPRESENTATIVE TYPE OF THE WINNEBAGO WOMAN  
Copyright Photo by Hensel, Carlisle





BUILDING THE FAMOUS CARLISLE CONCORD BUGGIES



STUDENTS PAINTING CARLISLE CARRIAGES



and participation in the excellent outing system—which has not been carried out in the same degree, nor with the same far-reaching results, in any other non-reservation school in the country—with all of these and many other advantages of training and education, Carlisle has cost the government less for its entire maintenance, on a basis of the work done per student, than all the other non-reservation schools averaged together or taken separately.”

There were 1132 students enrolled during the year and only one death took place among the students.

More than 700 boys and girls were sent into the country in the summer and placed with good families where they could assimilate the ways of the white man. These pupils earned in the outing \$27,428.

In the bakery, the carpenter shop, the shoe shop and the other shops where the boys and girls are taught trades the value of the work done in the year was nearly \$70,000.

Superintendent Friedman briefly states many interesting things to show what a great work is being carried on at Carlisle. For instance, the boys cultivate a farm of 284 acres and produce exceptionally large crops. The value of the hogs sold off the farm for the year was \$1409, and this does not take into account the hogs butchered for the school use.

The dairy produced 163,000 pounds of milk and 5,616 pounds of butter.

To the school plant, which is now valued at or about three-quarters of a million dollars, have been added one one-story flat, one printery, one two-story flat, one warehouse, and three hospital additions—“fresh-air” apartments (all built by the boys).

THE INDIAN CRAFTSMAN—a monthly magazine—was issued first in February, of which 12,500 copies have been printed. 109,500 copies of *The Carlisle Arrow*—a weekly publication—have been issued,

The Lyceum Course, which is free to all students and employees, comprised about twenty lectures and entertainments,

Carlisle has sent out 4080 returned students. Investigations conducted this year have reached 1675 of them, who are employed as follows:

In the U. S. Indian Service as teachers, matrons, instructors in the industries, clerks, etc. ....	170
Professions.....	12
Trades .....	60
Farmers and ranchmen .....	364
Merchants .....	3
Clerks.....	20
Army .....	1
Navy.....	1
Band musicians.....	3
Circus.....	1
Professional baseball.....	2
Housewives .....	321
Students .....	56
Laborers.....	141
Lumbering.....	5

Working out.....	23
Cowboys.....	2
Hotelkeepers.....	2
At home with parents.....	34
Dead.....	452

—*The North American*, Philadelphia, Pa.

Of the total of 564 graduates, it has been found that 64 occupy positions of responsibility in the Government Service, as follows:

Band Leader .....	1	Industrial Teacher.....	1
Blacksmiths.....	2	Laborer.....	1
Carpenter.....	1	Laundresses.....	2
Clerks.....	12	Matrons.....	4
Disciplinarians.....	13	Supervisor.....	1
Farmers.....	3	Superintendents.....	3
Field Matron.....	1	Seamstresses.....	6
Harness Maker.....	1	Teachers.....	10
Interpreters.....	2		

An analysis of the others indicates that they are engaged as follows:

Athletic Director.....	1	Lumber and Logging.....	7
Army.....	2	Machinists.....	4
Band Conductor.....	5	Miscellaneous Work.....	21
Band Musicians.....	1	Navy.....	1
Blacksmiths.....	1	Nurses.....	8
Carpenters.....	8	Physician.....	1
Clerks.....	10	Plumbers.....	1
Dentists.....	2	Printers.....	6
Dressmakers.....	8	Professional Ball.....	4
Engineers.....	3	Railroading.....	4
Forestry Service.....	1	Real Estate Dealer.....	1
Farmers-Ranchmen.....	49	Shoemaker.....	1
Farm Hands.....	4	Showman.....	1
Harness Maker.....	1	Stenographers.....	6
Housewives.....	124	Studying I. History.....	2
Housework.....	18	Teachers.....	6
Lawyers.....	4	Traders—Storekeepers.....	2
Attending School.....			55
Dead.....			62
Occupation not known.....			65

*The Reading (Pa.) Daily Times*, December 27, 1909.

They who have contended that the only good Indian is a dead one, and that the wild aborigines are incapable of participating in the civilization of the white man, will be interested in the annual report of the Carlisle Indian School which has just been issued. This school has been in existence for thirty years, and the year just closed has been pronounced one of the most successful in its history. The matter that will attract most attention is the ability of the red man to acquire a white man's education, and to throw off the lures of the wild life and apply what he knows to the condition of civilization in which he finds himself. The statistics given in the report would seem to indicate that there

is hope for poor Lo, but it means existence in a far different atmosphere from that to which his race has been accustomed. Anything that will assist the red man to a higher and more useful level will receive the sanction of all good people.—*Union and Advertiser*, Rochester, N. Y.

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Whether it pays to educate the Indian would appear to be answered in the affirmative in no uncertain terms by various features of the annual report, just issued, of the thirtieth year of the operation of the United States Indian School at Carlisle, Pa. It is shown that the returned students are employed in almost every variety of trades, professions, and callings, and are doing well. It is reasonable to believe that there are not many institutions of learning in the country which can make a better showing. Nor is there any indication that this educating the Indian is nothing but a government fad in which the Indians are not much interested. This would seem to prove that opportunities for bettering their condition are eagerly sought for by the Indians, and there is no doubt that such education is of great value to them and a corresponding help in the advancement of general enlightenment.—*The Gallup Enterprise*, Gallup, N. Mex., Jan. 1, 1910.

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The report of the Carlisle Indian School is very satisfactory to all who are interested in the education and future of the American red man. This school was conducted during 1909 at a cost of \$169.60 per student, which is much less than the average cost of Indian education at other nonreservation schools. This report reveals that the popular conception respecting the after-life of these Carlisle graduates is erroneous. A great many have been led to believe that they return to the reservation and resume the tribal manner of living, without putting to any good use the education they have received. The fact is that the very large percentage of them are engaged in the professions, or trades, or are farmers, merchants, clerks, engineers, etc. The practicability and efficiency of Carlisle education is thoroughly demonstrated.—*Idaho Statesman*, Dec. 28, 1909.

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The Carlisle Indian School report deals a death blow to the "removal" agitation. It is doubtful if any similar publication has been given the degree of attention that has been accorded this report. It is remarkable for several reasons. For years a number of poorly informed lawmakers and certain disgruntled politicians advocated the removal of the Carlisle School. It was charged that this school was excessively expensive. Statistics show conclusively that Carlisle educates its students at much less per capita than any other Indian school, and each year marks a saving in the expenditures. Carlisle is now regarded as a 'finishing school' for all other Indian schools, and it is growing in favor as the excellent work of this great school becomes better known.—*Carlisle Evening Herald*, Jan. 7, 1910.



The especially neat annual report of the United States Indian School, at Carlisle, Pa., contains so much information about the school that the reader must be a pessimist indeed if he still believes educating the red man at this institution does not pay. Perhaps the best evidence of the benefits of the Indian students derived from this school is shown in the occupation of the 564 graduates. \* \* \* \* \* But the graduates of Carlisle are able to look out for themselves after obtaining their education, as statistics concerning others show. Though the majority of pupils at Carlisle begin earning a livelihood soon after they leave the Indian School, a number of them continue their studies elsewhere. If any word typifies the instruction at Carlisle more than another, that word is "practical."—*Sunday Call*, Newark, N. J., Jan. 9, 1910.

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We have just received a most elaborate and exhaustive report of the Superintendent of the Carlisle Indian School for the year ending June 30, 1909. This report covers some fifty-three pages and is profusely illustrated. It is gotten up in excellent shape. The printing of this pamphlet by the Carlisle Indian Press is surely a work of art and shows decided mechanical skill. Every one interested in Indian education will do well to read this report, as it undoubtedly proves the good work that can be accomplished by such a large and well organized school. And as Carlisle is our most prominent, noted, and largest Indian School, we take pleasure in printing a few of the most salient features of Superintendent Friedman's report.—*The Ogala Light*, Pine Ridge, S. D.

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How false is the popular epigram that "the only good Indian is a dead one" is well shown in the annual report of the United States Indian School at Carlisle, Pa. \* \* \* \* \* Results at Carlisle, thus briefly summarized, show that the task of making the Indian a useful member of the American population is by no means the hopeless one that it was once generally believed to be, and which the prejudice of some still causes them to regard it. There appears to be every prospect that in not many years the Indians will have disappeared as a separate racial entity, under the paternal care of the government, and will have become amalgamated with the citizenry of the United States.—*Albany Journal*, Albany, N. Y., Dec. 24, 1909.

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The current report of the Indian School, Carlisle, Pa., presents a remarkably healthful and successful state of affairs. Not in the industrial departments alone, but also in the literary, the school seems to have kept gallantly to the front in the great educational march of America. But perhaps the best part of the report is that relating to the after-life of students who go out from Carlisle; and if the importance of Indian education is to be judged from this, the Government seems to have solved the problem of education for Indian boys and girls.—*Nashville Banner*, Nashville, Tenn., Dec. 1, 1909.

There is an impression widely prevailing that the government Indian schools amount to little in practical results, the graduates too often returning in a few years to as low a condition of life as that from which they originally sprang. A report of the Carlisle School, recently received, should do much to correct this notion. We find the professions represented by twelve Indians and the trades claiming sixty of them, fifty-six are still studying in higher schools and colleges, and others are variously engaged.—*Trenton Sunday Advertiser*, Trenton, N. J., Jan. 2, 1910.

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The annual report of M. Friedman, Superintendent of the U. S. Indian School at Carlisle, has been issued, and contains much that is interesting. It is in the form of a book of 54 pages well filled, well printed, and aptly illustrated. From both a literary and a mechanical standpoint, it is the best report yet issued by that noted institution. What is still more commendable is that the work upon it is nearly all done by Indian pupils.—*Carlisle Evening Herald*, Carlisle, Pa., Dec. 9, 1909.

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A copy of the annual report of Superintendent M. Friedman, of the Carlisle Indian School for the fiscal year 1909, has just been received. Like all the other work of the Carlisle printing office, it is a model of gracefulness and the report itself is comprehensive and full of interest, showing much thought and energy in its preparation on the part of the superintendent.—*The Native American*, Phoenix, Ariz., Dec. 18, 1909.

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The annual report of the Carlisle Indian School is a handsomely printed and illustrated book of fifty-four pages. Superintendent Friedman reviews the year's work in his usual interesting manner. This "newsy" news of the Carlisle Indian School shows that excellent work is being accomplished at the country's greatest Indian school.—*Valley Sentinel*, Carlisle, Pa., Dec. 10, 1909.

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Carlisle's report shows good work. Naturally and peculiarly Syracuse is interested in the question as to whether it pays to educate the Indian, being right at the entrance to a reservation. It seems to be fairly well and clearly answered in the annual report of the United States Indian School at Carlisle, Pa.—*Syracuse Journal*, Syracuse, N. Y., December, 1909.

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The handsomely printed and illustrated annual report of the United States Indian School at Carlisle, Pa., is the work of forty apprentices representing seventeen tribes. In the school there are 719 boys and 413 girls belonging to ninety-one Indian tribes.—*The Congregationalist and Christian World*.

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Look behind and beyond the statistics, please (referring to the report of

the Carlisle Indian School.) Try to understand what the Carlisle School has been to these Indian boys and girls in the thirty years. Think of what it all means.—*The Reading Daily Times*, Reading, Pa., Dec. 27, 1909.

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The annual report of the Carlisle Indian School shows a very successful year for all the school's departments and that the work accomplished is truly valuable from all viewpoints. The institution is indeed a worthy one.—*The Gazette*, Cleveland, Ohio, Jan. 3, 1910.

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The beneficial influence of the Carlisle Indian School is beyond question. A vast amount of good has been accomplished by this institution, and the annual appropriation for its maintenance is money thoroughly well expended.—*Camden Post Telegram*.

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The results produced at Carlisle have been achieved at the minimum of cost to the Government, notwithstanding transportation of students, which has been urged as a disadvantage for Carlisle.—*Public Ledger*, Philadelphia, Pa., Jan. 10, 1910.

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Skeptically inclined people with regard to the possibility of making anything out of an Indian will do well to study the history and achievements of Carlisle.—*The Daily Argus Leader*, Sioux Falls, S. D.

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The institution at Carlisle is the best of Indian Schools. It does the most at the lowest cost.—*Philadelphia Record*, Philadelphia, Pa., Dec. 26, 1909.

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The following publications have also commented favorably on the annual report of the Carlisle Indian School:

*Army and Navy Journal*, New York City, Dec. 25, 1909.  
*The New York World*, New York, N. Y., Dec. 26, 1909.  
*The Fort Worth Record*, Ft. Worth, Tex., Dec. 20, 1909.  
*Boston Evening Transcript*, Boston, Mass., Dec. 29, 1909.  
*Harrisburg Independent*, Harrisburg, Pa., Dec. 27, 1909.  
*The New York Evening Post*, N. Y., January 27, 1910.  
*Franklin Repository*, Chambersburg, Pa., Dec. 22, 1909.  
*Philadelphia Inquirer*, Philadelphia, Pa., Dec. 26, 1909.  
*The Rochester Times*, Rochester, N. Y., Dec. 31, 1909.  
*The Daily Express*, San Antonio, Tex., Dec. 28, 1909.  
*West Chester News*, West Chester, Pa., Jan. 10, 1910.  
*The Huston Chronicle*, Huston, Texas, Dec. 27, 1909.  
*Chicago Record-Herald*, Chicago, Ill., Dec. 27, 1909.  
*Portland Telegram*, Portland, Oregon, Dec. 28, 1909.



*The Arizona Gazette*, Phoenix, Ariz., Dec. 28, 1909.  
*McKeesport News*, McKeesport, Pa., Jan. 12, 1910.  
*The Wisconsin*, Milwaukee, Wis., January 10, 1910.  
*Lewiston Daily Sun*, Lewiston, Me., Dec. 29, 1909.  
*The Baltimore Sun*, Baltimore, Md., Dec. 26, 1909.  
*Every Evening*, Wilmington, Del., Dec. 24, 1909.  
*The Valley Times*, Newville, Pa., Dec. 30, 1909.  
*Chicago Inter Ocean*, Chicago, Ill., Jan. 2, 1910.  
*Carlisle Volunteer*, Carlisle, Pa., Dec. 23, 1909.  
*Topeka Journal*, Topeka, Kans., Dec. 27, 1909.  
*The American Educational Review*, Jan., 1910.  
*Altoona Mirror*, Altoona, Pa., Jan. 5, 1910.  
*The Bee*, Omaha, Neb., Jan. 3, 1910.  
*New York Tribune*, Jan. 23, 1910.  
*Pittsburg Post*, Pittsburg, Pa.



## A Successful Year in The Administration of Indian Affairs:

By *M. Friedman*



HE report of the Commissioner of Indian Affairs, Robert G. Valentine, for the fiscal year ended June 30, 1909, which has just been issued, is a terse yet comprehensive statement of the Indian Bureau, viewed from the angle of accomplishment during the year reported on; it also presents a definite announcement of what may be expected by the American people of the future administration of this, one of the most important Bureaus of the government. The latter information is given without any resort to controversial discussion of policy.

In point of achievement, the past year has been a memorable one in that it was the last year of the term of Commissioner Francis E. Leupp, who, during his four years of office, showed himself to be a true and consistent friend of the Indian, and, if the progress which was made in rejuvenating the Service, and in advancing the Indian to-

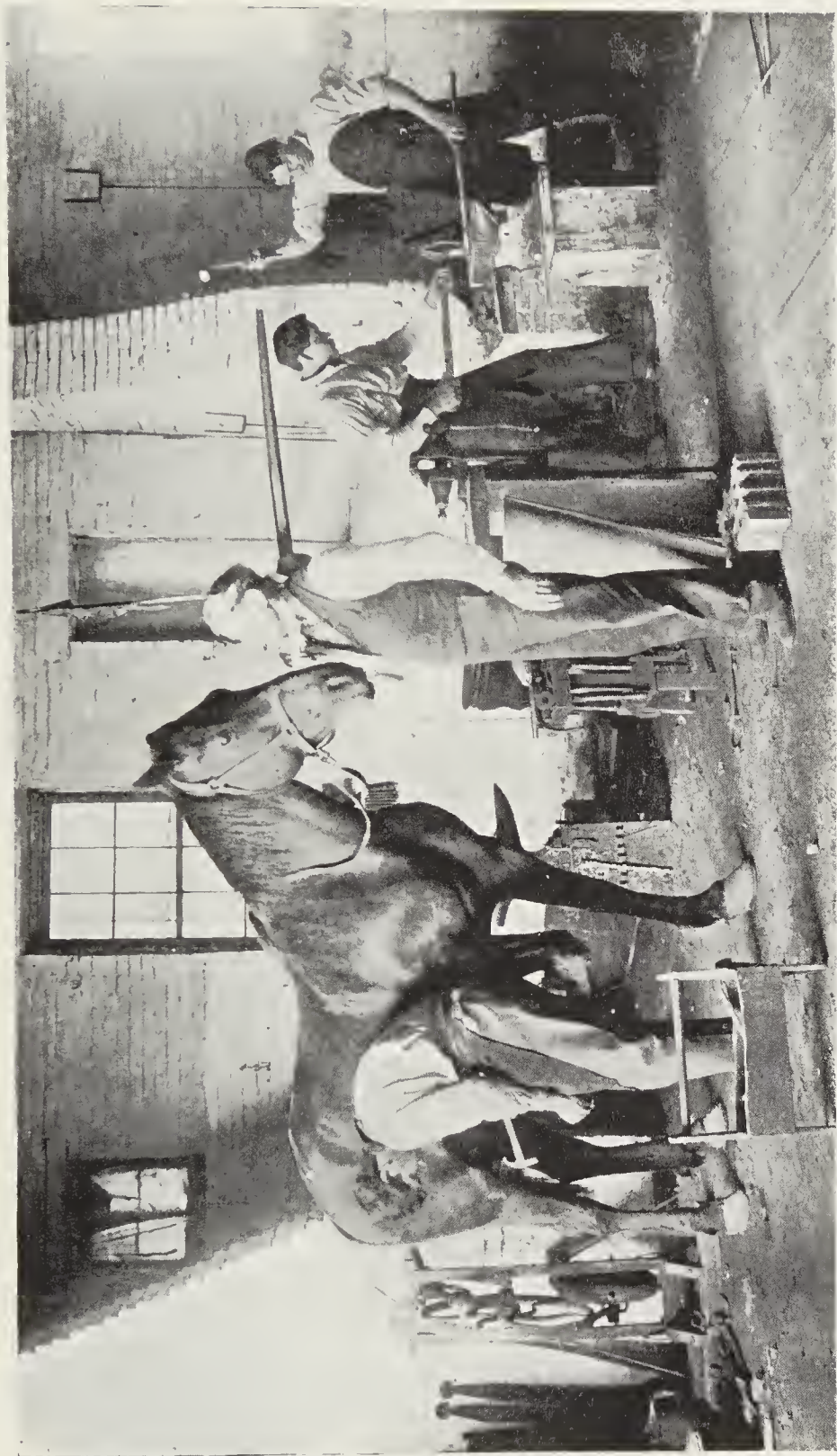
ward civilization is a criterion, Mr. Leupp has assuredly rendered a signal service to his country.

Although Mr. Valentine has only been in office twelve days during the year reported upon, by his previous connection with the Service in the capacity of private secretary to Mr. Leupp, Supervisor of Indian Affairs, and Assistant Commissioner, he took a definite share of responsibility and had much to do with the advancement which was made. In his report, Mr. Valentine states that the Indian Service is primarily educational, with 300,000 individual men, women and children as students, who speak 250 fairly distinct dialects and are under the supervision and instruction of about 5,000 teachers and officers. The Indian Bureau annually handles about \$85,000,000 which represents \$62,000,000 of tribal money, \$13,000,000 of individual Indian money, and \$10,000,000 yearly appropriated by Congress.

Much progress has been made in looking after the health and physical well-being of the Indians. Last year there was spent in this campaign for health, in the purchase of supplies and payment of salaries of physicians, nurses, etc., \$166,810. The campaign against trachoma has been continued. Certain lines of attack are laid down which will be followed in the vigorous battle which is to be waged from now on in the work of bettering the health of the Indians, and this will include the fighting of disease in the schools, definite instruction to Indians in school and on the reservations, and the improvement in the home conditions of the older Indians.

The fact is recorded that more and more the Indians themselves are taking part in the government's work of education and administration and out of 5091 employees, 1662 are Indians. Splendid progress has been made in developing the division of Indian Employment, which is under the supervision of Charles E. Dagenett, a Peoria Indian who graduated from the Carlisle school. A larger number of Indians than ever before are industrious farmers.

The iniquitous liquor traffic is receiving the constant attention of efficient prosecutors, and toward its abatement there were made during the year 1091 arrests and 354 indictments, with a total of 548 convictions. Much assistance has been obtained from the local government authorities by convincing them that unless the Indians are taught temperance they will ultimately become a burden on the tax payers.

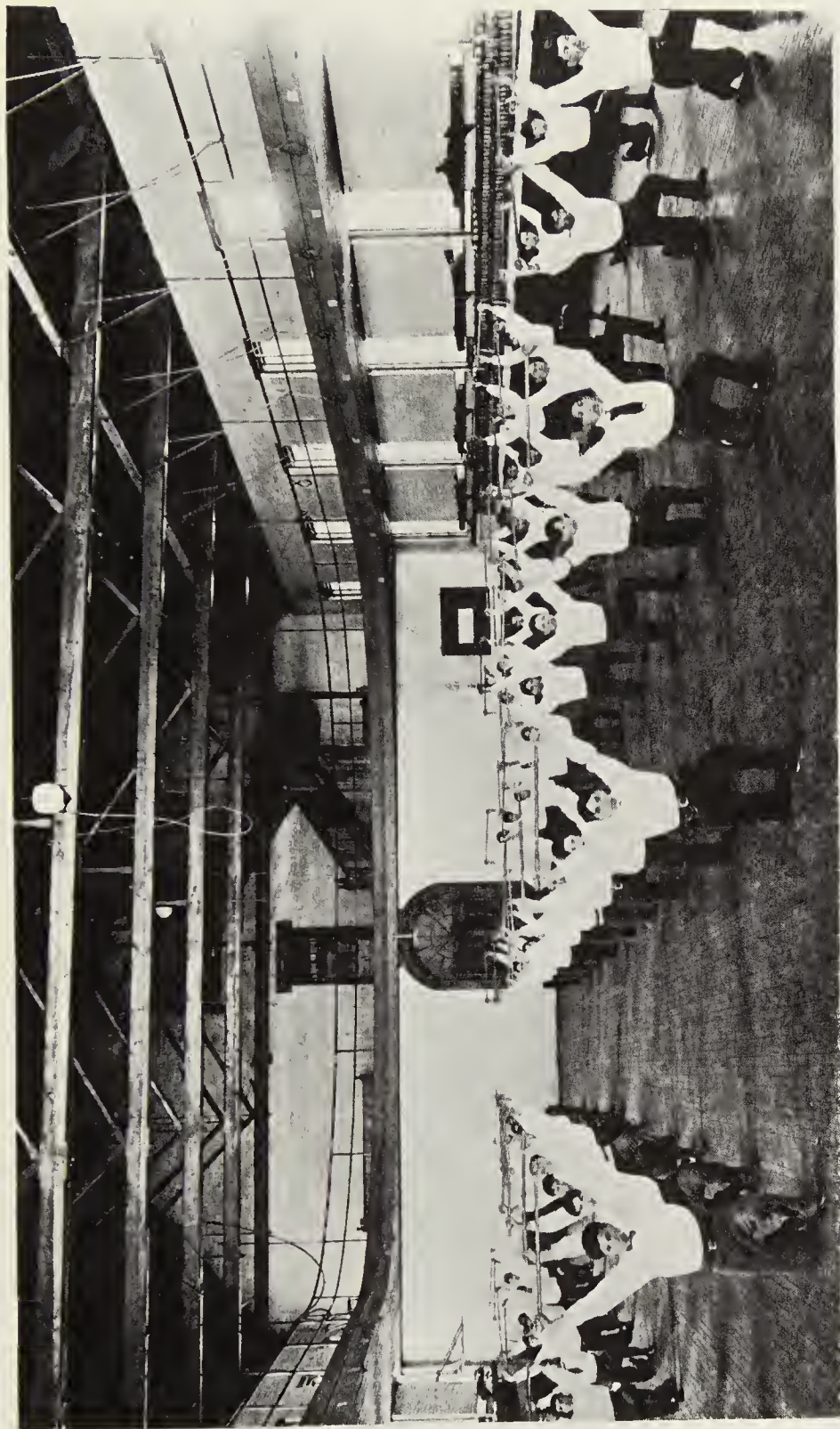


PRACTICAL INSTRUCTION IN HORSESHOEING





ACADEMIC INSTRUCTION



A CLASS IN PHYSICAL CULTURE IN THE GYMNASIUM





LESSON IN AGRICULTURE—SCHOOL FARM



Brief mention is made of the work of education. There were a larger number of students in the various government schools, and a larger attendance of Indians in white schools. Two important statements are made in this report by Mr. Valentine concerning Indian schools. The first is that "as long as Indian schools remain some local boarding schools and some non-reservation schools will be needed"; the second is a matter which, in past years, has too often been lost sight of,—that all the Indian schools should be judged by results and that the usefulness of every school must be determined by the character of the graduates of that school.

A higher grade of employees is being secured through the Civil Service Commission for this work of Indian education. Efforts have been made, and will continue, in the direction of fostering closer relations between the Indian schools and the public schools. Improvements have been made in methods, curricula and equipment, and in the direction of more practical industrial instruction. Mr. Valentine observes that this work will continue to have his active attention.

A large amount of money is spent each year in the purchase of supplies, and this department has been systematized. Out of the five Indian Warehouses which are maintained in various cities, the continued maintenance of only one is recommended.

The work of allotment is being rationalized with a view to encouraging Indians to live on their allotments, and by the establishment of town-sites on good agricultural land. Indian lands are being protected and in several places useful and suggestive agricultural experiment work is being carried on by co-operation between the Agricultural Department and the Indian Office.

One cannot read this report without realizing that the old era in the conduct of Indian Affairs is permanently gone, and that a new regime based on rational business enterprise, common sense, and honesty is taking its place. After all, the vital thing in connection with this whole Indian problem is the doing of that which is for the best interests of the Indian, and which will most speedily secure his civilization and participation in the privileges as well as the responsibilities of American citizenship.

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## General Comment and News Notes

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### CHRISTIAN NAMES FOR INDIANS.

THE government is taking steps to supply Christian names to the Western Indians. Dr. Eastman, a Sioux Indian, a graduate of Dartmouth, and a well-known author and lecturer, has been selected to work among the Sioux. It is expected that this task will take some time. There seems to be no system in the naming of Indians, and in the old days, although the father might have been named Jumping Wolf, there is no indication that the son would take over the name of Wolf.

An Omaha dispatch says, concerning the manner in which boys were named:

"When a son was born to an Indian family very soon thereafter it was the custom of the father to step to the exit of the tepee. He pulled the flap aside and the first thing that attracted his attention became the name of his son. If, for instance, the father happened to observe a white owl, the son had bestowed upon him the name White Owl. Throughout the camp it was proclaimed that a son had been born to a certain Indian and that youngster was to be known as White Owl.

"After White Owl grew to man's stature, or after he was a good sized youngster, old enough and big enough to take part in the chase, or engage in the warlike antics, if he distinguished himself in some manner, upon returning to camp he could call a smoker, and around the camp fire, when the pipe was being passed, he could recount his deeds of valor or prowess, and then state that he had changed his name. As an illustration: if he shot a buffalo through the heart, he could announce that his name would be Shoots-through-the-heart.

"Upon the birth of Red Cloud, his father stepped to the door of his tepee.

It was just before sunrise, and the Eastern sky was fiery red. A short distance above the horizon was a cloud of still brighter red. The father saw this and decided that it should be his son's name. When in time that son became a father, he stepped into the open, and as he did so a horse went scurrying by. From that day on the boy was known to all Indians and on the agency rolls as Running Horse.

"Sitting Bull came by his name in the same way: from the fact of his father, Black Wolf, having seen a bull sitting upon his haunches. It was in winter and the animal had slipped and fallen.

"There are such names as Man-afraid-of-his-squaw. It was not a name given by the father, but taken after manhood had been attained, and after marriage had been contracted. The Indian's original name was Flying Hawk, but after becoming a man, and after marriage, it was discovered that his wife was a regular vixen. She beat him shamefully, and he was completely cowed; hence the name Man-afraid-of-his-squaw."

### SEQUOYAH IN THE HALL OF FAME.

OKLAHOMA has decided to place in the national capitol at Washington a statue of George Guess (Sequoyah-Yah) as that of one of her representative men, considering him not only one of the greatest Indians of the West, but of the continent. His greatness was achieved in inventing the Cherokee alphabet which has been pronounced by eminent critics one of the most perfect in the world.

Sequoyah is supposed to have been born about the year 1770 on a small farm in what was then known as Cherokee, Georgia. He had a

wonderful gift of narration, a remarkable memory and was eloquent as an orator. He did not begin to work out his alphabet until he was fifty-six years of age.

The Cherokee alphabet, as he formed it, contains eighty-five characters, each representing a single sound, or embracing more than three times as many characters as our own. The alphabet is very simple and can be quickly mastered.

Sequoh-yah died in 1843, and both before and after his death was honored in a number of ways both by his own people and the whites. He was awarded a medal by Congress and the giant trees of California bear his name. It seems altogether fitting that the new state of Oklahoma should select this great genius and benefactor as one of her foremost citizens.

## THE YAKIMA INDIANS WIN IN COURT.

**I**NDIANS of the Yakima tribe came into their own when Judge Edward Whitson, sitting in the United States Circuit Court for the eastern district of Washington, handed down a decision in the suit of the United States against the Northern Pacific Railway Company, by which 160,976 acres of agriculture and timber lands in the Cedar River Valley in the southern part of the Yakima reservation, southwest of Spokane, reverts to the red men. The land is valued at \$2,000,000. If the findings are sustained by the supreme court of the United States on an appeal, it will mean a reallocation to the Indians and the readjustment of the entries of several hundred homesteaders in the district.

With the exception of about four sections the ruling by the court returns to the Indians all the land embraced in the grant by Congress to the railroad company in 1887. The Mercan-

tile Trust Company of New York holds a first mortgage on the land, covering the issue of bonds for the first construction of the Northern Pacific railroad, through Washington.

Judge Whitson holds in his findings that the act of Congress in 1887, granting the land to the railroad, did not extinguish the title of the Yakima Indians to the land, or quash the treaty made with the Yakima tribes by the Territorial Governor, Isaac Stevens, at Walla Walla in June, 1869, wherein the land in litigation was annexed to the reservation. The government contended that either through mistake or fraud the surveys were incorrect. The grant was intended by Congress to be bounded by the natural divide of the land, the survey of the railroad overlapping.

The contentions of the Northern Pacific that the statute of limitations had expired were set aside by decisions of the supreme court of the United States covering similar cases in New Mexico and Nebraska. The surveys made originally and in latter years were held to be correct by the railroad, also that inasmuch as the land was granted in good faith, the same still held good. The land was part of extensive grants given by acts of Congress to the Union and Northern Pacific railroads to encourage the building of transcontinental lines into the northwest in the '80's.

Much of the early history of Washington, when the territorial capitol was located at Walla Walla, was considered in the findings. This included conferences between territorial Governor Isaac Stevens and the chiefs of the confederated Yakima tribes. Affidavits of pioneers of Klickitat and Yakima counties were also taken. This testimony was largely based on the memory of the witnesses, one remembering being shown the boundary lines by a Catholic priest, when he was seven years of age.



The question of the rightful owners of the land was first called to the attention of the department of Indian affairs in 1890, through the efforts of Jay Lynch, Indian agent, stationed at Fort Simcoe, on the Yakima reservation and suit was instituted by the federal government a year ago, as trustee and guardian of the Indians to quiet title to 55 land patents, covering the grant, to the circuit court of the eastern Washington division. A. W.

## FIFTY YEARS AGO AND TODAY.

**A**LABAMA CHUPCO, a typical full-blood Creek Indian who is renowned in the tribe as a prophet and seer, recently testified to the improvement in the condition of his people. Speaking at Muskogee, Oklahoma, he said: "A colony of Indian soldiers who were discharged from the regular army after the Civil War, settled with their families at a little place just across the Arkansas River from McIntosh town, now Muskogee. The Indians then called the Arkansas the Little Red River. The Indians talk of poverty now; then I saw poverty. The Indian families on the Little Red River were so poor that the young men had only long shirts made of white domestic and dyed with walnut juice to wear. Let me tell you that we are living in times of plenty these days compared with those old times."

## CANADA NOW FIGHTS "BOOTLEGGERS."

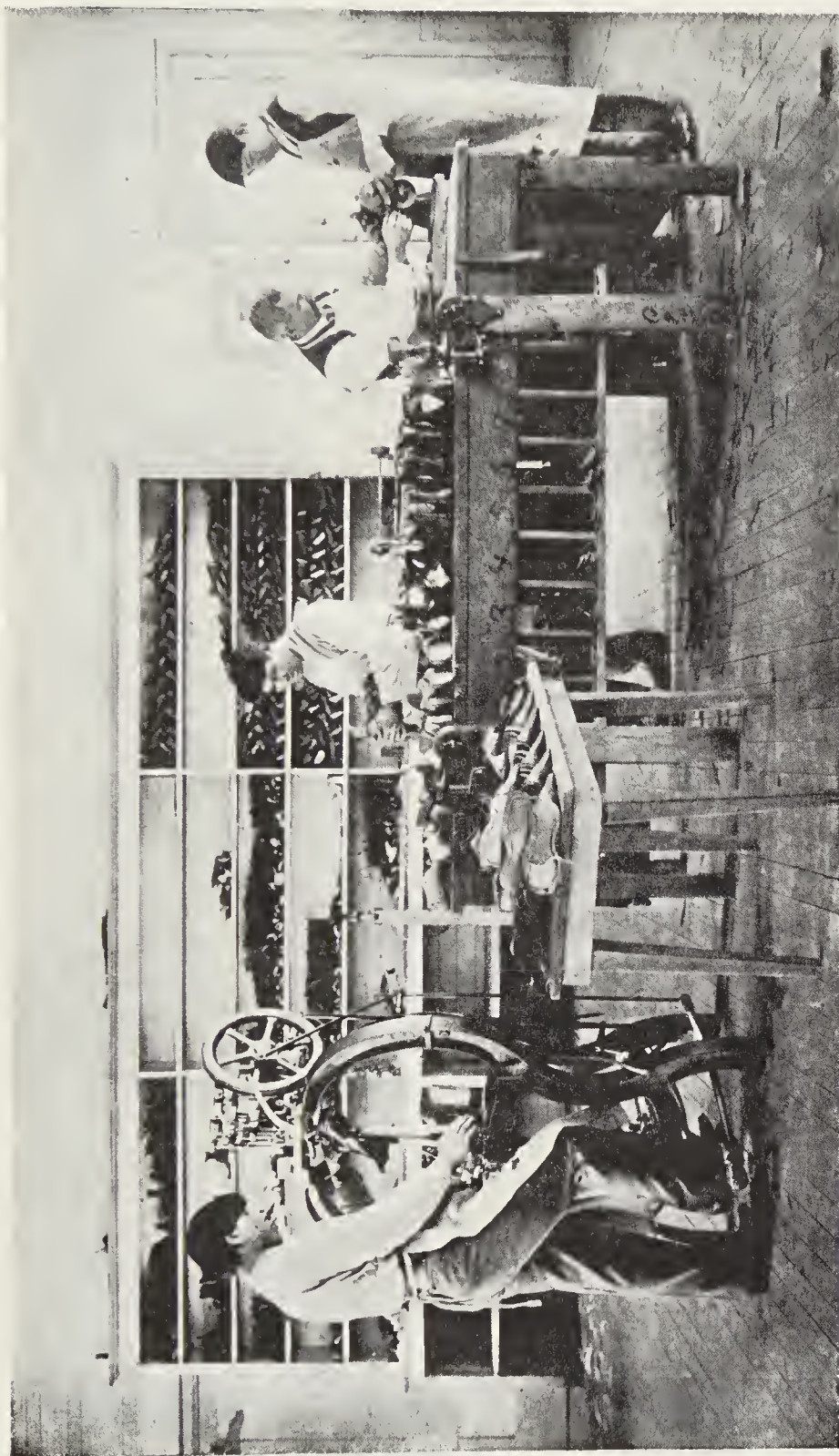
**T**HE Canadian government seems to be having the same difficulty in protecting the Indians under its jurisdiction from the evil influences of the pernicious liquor traffic and against which our own government has been fighting for many years. Recently, in sentencing an Englishman to

jail for six months for buying a bottle of whiskey for an Indian, Sir William Mulock, the presiding judge of Cornwall, made some very scathing remarks about the enforcement of the liquor law, and intimated that the usual manner in which the Indians get their whiskey was by the bottle through the agency of unprincipled white men.

In our own dealings with the Indian, it is encouraging to note that during the present session Congress will probably appropriate an even greater amount of money than in the past for the suppression of this iniquitous traffic.

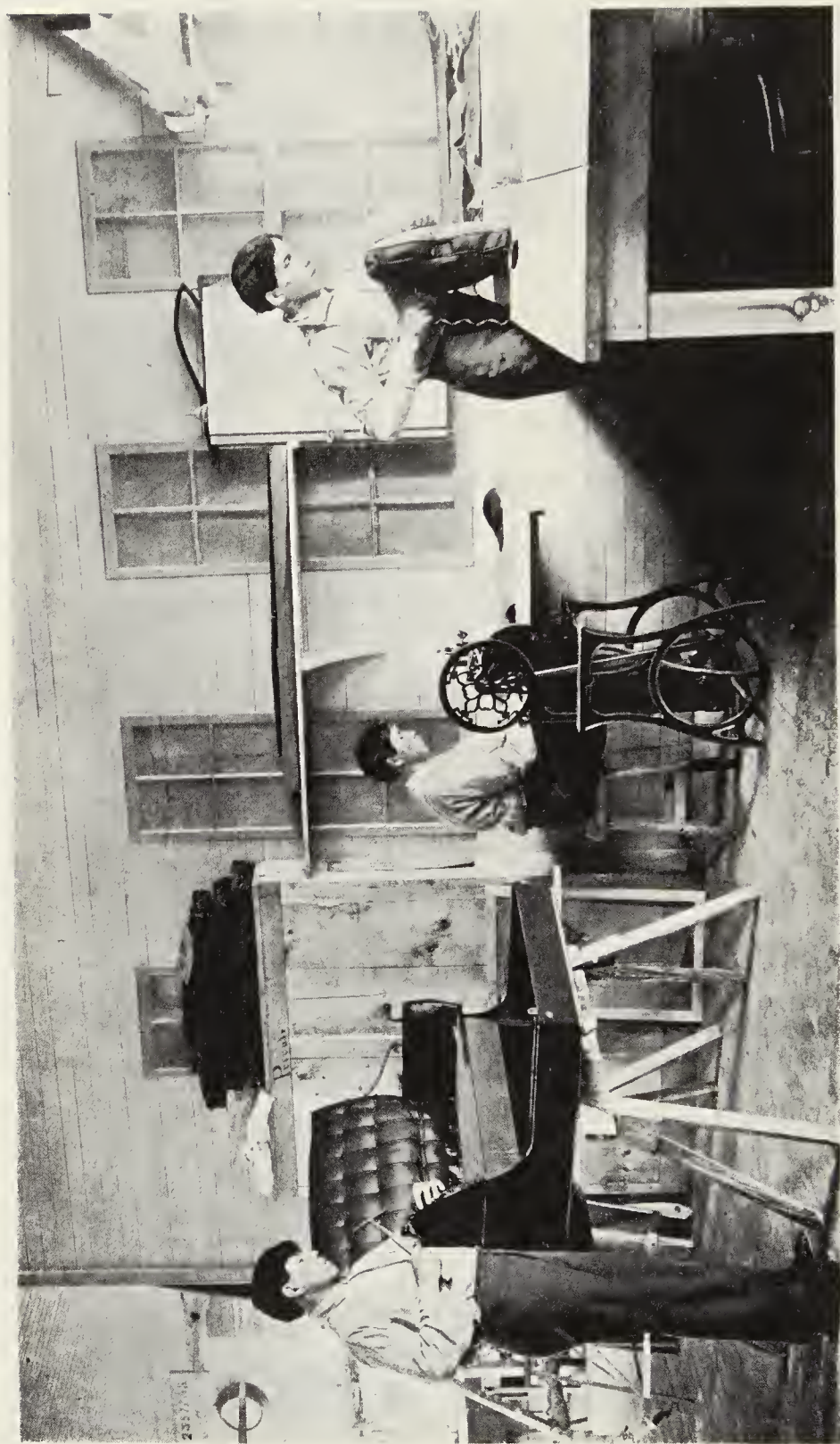
## EVIDENCE OF INDIAN SKILL.

**N**O more patent evidence of the skill of the trained Indian has been shown of recent date than in the June issue of *THE INDIAN CRAFTSMAN*, which is at hand through the favor of M. Friedman, superintendent of the Carlisle Indian school. Typographically, it is a "thing of beauty," while the intrinsic worth of its contents would be hard to estimate in a limited space. Included in the list are eight articles of a most timely nature followed by comment and news notes of the Indian School. The fact that *THE INDIAN CRAFTSMAN* is purely the output of Indian labor—the illustrating, the composition and the printing—serves to show what a splendid work the Carlisle School is doing along educational lines. No commendation is quite sufficient. As Commissioner Leupp has said: "The Indian is a natural warrior, a natural logician, a natural artist. We have room for all three in our highly organized social system. Let us not make the mistake, in the process of absorbing them, of washing out of them whatever is distinctly Indian. Our proper work with him is improvement not transformation."—*Lancaster New Era*.



A CORNER IN THE SHOE SHOP



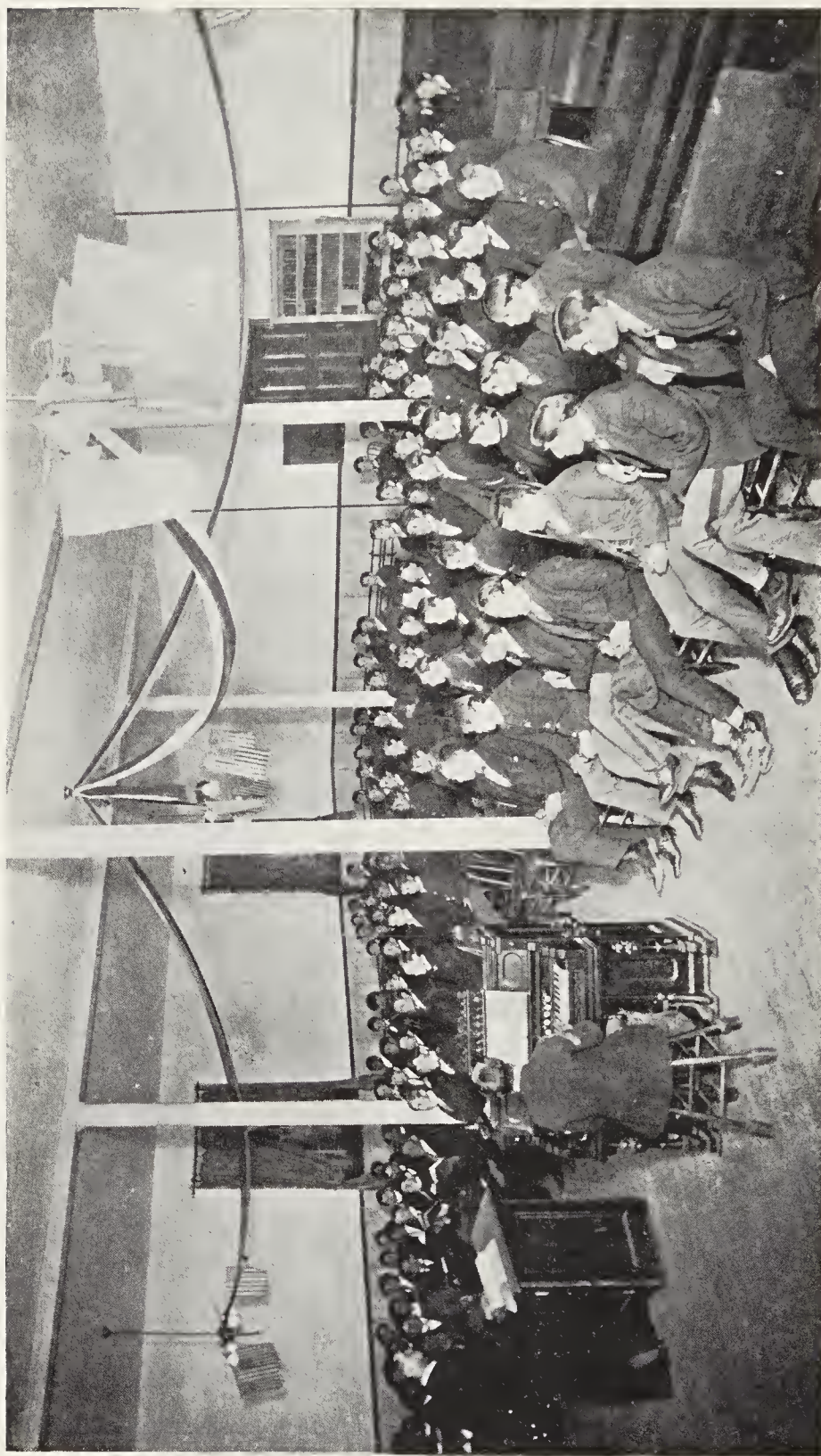


INSTRUCTION IN UPHOLSTERING AND CARRIAGE TRIMMING





A CLASS IN ARITHMETIC



A MEETING OF THE Y. M. C. A. IN THEIR ASSEMBLY HALL



## A MONUMENT TO CHIEF GARRY.

GARRET B. HUNT, of Spokane, Wash., has interested many of the pioneers of the Inland Empire in a plan to erect a monument to the memory of Chief Garry, one of the leaders of the Spokane tribe, who was prominent in the early history of the Spokane country. The shaft will mark his grave in Greenwood cemetery in Spokane, where he died 18 years ago.

Chief Garry, a veteran, was a familiar figure around Spokane for many years and most of the pioneers of this city recall the old leader's sturdy figure and haughty air as he stalked along the graded streets which were once the rolling prairies and hunting grounds of his people. There are some who recall how the tears fell from the sightless eyes of the faithful wife of the chieftain when the fever had exacted its toll and life was extinct. The death of Garry in his tepee on Hangman creek marked the close of the chapter in the life of a famous family of Indian chiefs.

Mr. Hunt has made a study of the history of the Spokane country and of the entire northwest for years, and his research has brought out some valuable facts. Garry was taken as a young man by Sir George Simpson of the Hudson's Bay Company, and sent to school in middle western Canada, where he remained six years. On his return to his tribe he was made a chief and led the Spokanes for years through the stormy period of the middle of the 19th century.

When General George Wright (then colonel) was sent against the Indians, Garry was one of the principal leaders with whom Wright treated. The former played an important part in the conclusion of the treaty, which was signed near Waverly. He did not desire war with the white men, for the reason that his knowledge gained

of the whites while in the eastern school showed him the futility of the Indian pitting his strength in opposition to the advance of the new race. However, Garry was unable to control the fighting spirit of his young men and had to wage war against the invading forces. A. W.

## A REPRESENTATIVE INDUSTRIAL CLASS.

IN this issue of THE RED MAN we publish a halftone cut from a photograph of the class in printing at this school for the present term. These boys do all the work on this publication, that of *The Carlisle Arrow*, execute a great deal of work for the Indian Office at Washington, superintendents in the field, and all that required for use in connection with the maintenance of this institution.

We herewith print the names and tribes of this class:

### FRONT ROW.

(From left to right.)

1. Ira Spring, Seneca; 2. Victor Skye, Seneca; 3. Samuel Wilson, Caddo; 4. Joseph Animikwan, Chippewa; 5. Charles Kennedy, Onondaga; 6. Mr. Miller, Instructor; 7. James Mumblehead, Cherokee; 8. Joseph Jocks, Mohawk; 9. David White, Mohawk; 10. Fred Pappan, Pawnee; 11. Aaron Minthorn, Cayuse.

### SECOND ROW.

1. Frank Dibow, Mohawk; 2. Delancey Davis, Chippewa; 3. Fred Cornelius, Oneida; 4. Wendell Allison, Piegan; 5. Jack Jackson, Cherokee; 6. John Goslin, Chippewa; 7. Harrison Smith, Oneida; 8. Jose Porter, Navaho; 9. James Pawnee Leggins, Sioux; 10. Raymond Hitchcock, Hoopa; 11. Montreville Yuda, Oneida.

### THIRD ROW.

1. Edward Eagle Bear, Sioux; 2. Seneca Cook, Onondaga; 3. Lonnie Hereford, Shoshoni; 4. Charles McDonald, Chippewa; 5. James Lyon, Onondaga; 6. William Ettawageshik, Ottawa; 7. Sylvester Long, Cherokee; 8. Roy Large, Shoshoni; 9. William Bishop, Cayuga.

### BACK ROW.

1. John Doud, Chippewa; 2. John Runs Close, Sioux; 3. Joel Wheelock, Oneida;



4. David Solomon, Mohawk; 5. Jefferson Smith, Gros Ventre; 6. Mike Gordon, Chippewa; 7. Lewis Runnels, San Poil; 8. James Campbell, Sioux; 9. Guy Plenty Horse, Sioux.

NOT IN PHOTOGRAPH.

Edgar Moore, Pawnee; Frank Lone Star, Chippewa; Charles Ross, Wichita.

## THE WATCHERS OF THE PLAINS.

A CAREFUL study of the history of our dealings with the Indian brings to light the sometimes submerged facts that the continued menace of border warfare between the Indians and the whites has been due to the undue inciting of the Indian to fight because of intemperance, contact with designing or renegade whites, or because of supposed or actual injustice on the part of the dominant race toward the native Red Man. Even in the earliest days of Indian warfare in the English, French and Spanish colonies, the European was too often the aggressor. The Indian is a natural fighter, loving the excitement of war, and it was an easy matter to get him started.

Ridgewell Cullum, in the "Watchers of the Plains," has written an engrossing story of life in the bad lands of Dakota which, unlike much fiction with an Indian background, is based on observation and a careful study of both the frontiersman and the Indian. The story is well written, the characters unique and the plot fascinating from beginning to end. How strange the metamorphosis from the days of the Sioux uprisings and the peace and progress of today. By tact, just dealing, education and encouragement, these Indians of the Dakotas are fast taking their place as desirable factors in American life. Mr. Cullum has given us a brilliant story of a recent period and reenacted some of its scenes with real men and women as the actors, and in

a frontier country for a stage.—(George W. Jacobs & Company, Philadelphia.)

## THE INDIAN HAS TASTE AND SKILL.

THE *Courier* is in receipt of a copy of THE INDIAN CRAFTSMAN, edited by Superintendent Friedman, of the Carlisle Indian School, the mechanical work being executed by Indian apprentice-students under the direction of the instructor in printing. The object of THE CRAFTSMAN is to afford its readers a fuller understanding and broader knowledge of the Indian, his capabilities and progress and in regard to the latter the work on the publication, including the borders, initial letters, cover pages, headings, etc., proves that he has both taste and skill that would do credit to the finest master of the art of printing. THE CRAFTSMAN is a most interesting publication and should have a wide circulation. The subscription price is one dollar for a volume of ten numbers.—*Daily Courier*, Camden, N. J.

## THE PINE RIDGE RESERVATION.

A VERY beautifully executed booklet entitled "Pine Ridge Reservation, a Pictorial Description," has been received which, in point of mechanical excellence, would be a credit to some of the printing plants in the larger schools in the Service.

Besides a good selection of views of reservation life, schools, Indian types, and photos of the Indian Service personnel, there is presented a "Brief History of Pine Ridge Reservation" which gives valuable information. The work on this brochure was executed by Sioux Indians in the print shop of the Oglala Boarding School, and indicates both mechanical dexterity and artistic appreciation on the part of these young people.

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## Ex-Students and Graduates

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The following letter was received by the superintendent from Miss Florence Hunter, a Sioux Indian of the class of 1908. She is now making her way through the Philadelphia College of Pharmacy. Recently she won a special scholarship.

1306 N. 22nd St., Philadelphia, Pa.

Dear Friend:-

Greetings and best wishes for the New Year and many more to come.

Enclosed you will find my returns for the midyear exams.

My work is very hard as we near the end of the year. The world is not as considerate as Old Carlisle, and one must work hard when in college with men and women. Every one is so kind to me, I often think how fortunate I am and wonder how I so easily get things with such poor weak efforts.

*The Arrow* has just come; it is my best friend these days as it keeps me in touch with my Alma Mater, and the dear good boys and girls at Carlisle.

I met Clarence Woodbury (a successful student) this evening; he seems to be doing well.

The improvements and changes at Carlisle were a surprise and pleasure to me. I do hope the good work can be extended and the school allowed to remain until it becomes an institution of special training for the Indian. Of course, some of us must be farmers, but an ideal life can be that of an educated and enlightened farmer. You are glad, I am sure, as a friend of the Indian that so many Carlisle students are making good, and are fast wearing out our credit on the lazy sheet.

I noticed the old motto, "Stick", used once in *The Arrow*, but hope that no one back there needs to be reminded of it.

Very truly,

FLORENCE HUNTER.

Robert Hamilton, a Piegan Indian from Browning, Montana, an ex-student, is now engaged in ranching and cattle raising in Montana. He owns his own home, which is built of logs finished inside with dressed lumber. It contains four rooms, and is well furnished. He owns considerable property and is a large depositor in the bank. For a time after leaving Carlisle, he worked as a clerk in a large trading establishment. He writes: "I

have always advocated individual dealing with my race. I have urged my people to attend non-reservation schools, especially public schools, wherever possible. I still advocate a system of finding work for the reservation Indian among the English-speaking people. What interests me more than anything else is the need for declaring all graduates of non-reservation schools, in good standing, citizens upon receipt of their diplomas. I think that this is proper if education constitutes a condition of independence and self-support."

A letter from Miss Josephine Ford, who is in charge of the government work at Laguna which has to do with the development of the pottery industry among the Pueblo Indians, says that Yamie Leeds, a Pueblo Indian who graduated in 1891, is making good use of the training he received at Carlisle. She writes: "He is looked up to by the whole Indian community with respect and is appealed to on most occasions as a man of good education and judgment. He never fails to respond to a call for help if he can do it. He is doing good work in developing the pottery industry, and in most ways shows the fine training that he got at Carlisle."

George Paisano, a Pueblo Indian who spent a term at Carlisle, is organizing the returned students who live around Laguna, New Mexico, into a society not only for their own mutual benefit, but so that they might have a definite influence in improving and developing their community and in influencing the older people as well as the younger children, who have not had the advantage of education, to live cleaner and better lives. After leaving Carlisle, Mr. Paisano completed a term of apprenticeship in the Santa Fe shops in Albuquerque and later on did some de-

velopment work in the Pueblo country. He owns his home, which is an eleven room house, built of stone. He is a successful farmer.

A special dispatch to the San Jose *Mercury* conveys the following news item concerning the meeting of the Santa Clara Women's Club in December when "Indians" was the topic under discussion: "Mrs. Robert Hall of Vallejo, an educated Indian woman, who is a graduate of Carlisle, delivered a very interesting address, telling of her struggle for an education." Mrs. Hall (Mary Kadashon) is an Alaska Indian; she graduated with the class of 1905. She attended the Northfield Training School at Northfield, Massachusetts, after her graduation, working her way through that institution by giving mission talks to various missionary societies in the East.

Juan Antonio Chama, a Pueblo Indian from New Mexico, and ex-student, is successfully conducting a blacksmithshop of his own at Jamez, New Mexico. He learned his trade while at Carlisle. He is married, has a daughter and two sons; his daughter, who is eighteen years old, is housekeeper at the day school in that locality. Both of his boys are in school. He owns his own home, which is built of adobe, and contains four rooms. Besides his work as a blacksmith he has a garden composed of fifteen acres which he plants in corn, wheat and alfalfa.

Jane Petoskey (nee Jane Petoskey) a Chippewa Indian who spent a term at Carlisle, is keeping house for her husband. William Petoskey, a Chippewa Indian, and ex-student of Carlisle. They have their own farm, and a nine-room frame house. Mrs. Petoskey writes that she does her own work, makes her butter, and raises chickens. Mr. Petoskey is particularly engaged in fruit-raising and dairying.

Thomas Flinn, an Assiniboin Indian from Montana and ex-student of Carlisle, is now living at Frazer, Montana, where he is engaged in ranching and stock-raising. He owns his own house, which is built of logs and has modern arrangements. Since leaving Carlisle he has been actively engaged at the same work, and has so lived that he has won the respect of the white people in that community.

Martha Cornsilk, Cherokee Indian of the class '08, is making splendid progress in the nurses training school at the City Hospital in Worcester, Massachusetts. Martha is deft with her hands, and quick to grasp new ideas and will unquestionably make a good nurse.

Frank Jannies, a Sioux Indian from Pine Ridge, S. D., and an ex-student, is now engaged in cultivating his farm. He owns his own home which contains eight rooms, has modern conveniences and is nicely furnished.

Peter Chatfield, a Chippewa Indian and an ex-student of the school, is now farming at Algonac, Michigan, and is doing well. He owns his own home, which is built of timber and contains six rooms and a cellar.

Paul G. Dirks, an Alaskan Indian from Unalaska, Alaska, who completed a term at Carlisle, is now engaged in the real estate business at Tacoma, Washington. Reports indicate that he is successful.

Joseph Baker, a Winnebago Indian of the class of '05, is engaged as a farmer near Winnebago, Nebraska. He owns his own home, which is a brick house of four rooms.

Joseph Miguel, an ex-student, a Yuma Indian from Arizona, is now employed by the Reading Railway as a machinist.



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# Official Indian Service Changes

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## FOR THE MONTH OF OCTOBER.

### APPOINTMENTS.

Mollie M. Miller, matron, Blackfeet, Mt., 540.  
Miriam B. Crosser, teacher, Carlisle, Pa., 600.  
Angelo Belmont, engineer, Carson, Nev., 800.  
Esther A. Gunderson, teacher, Cass Lake, Minn., 540.  
Chester L. Harris, teacher, Cheyenne River, S. D., 60 mo.  
Charles F. Huffman, teacher, Colville, Wash., 720.  
John A. Glenn, blacksmith, Crow Agency, Mont., 720.  
Grace C. Dutton, teacher, Flathead, Mont., 75 mo.  
Cora M. Miller, asst. matron, Ft. Apache, Ariz., 540.  
James F. LaTourrette, add'l farmer, Ft. Hall, Idaho, 780.  
Theresa E. Sullivan, nurse, Ft. Shaw, Mont., 600.  
Louise V. Dunlap, asst. matron, Genoa, Neb., 500.  
H. E. Hunt, disciplinarian, Grand Junction, Colo., 720.  
Julia G. Anderson, cook, Hayward School, Wis., 540.  
Geo. W. L. Russell, general mechanic, Hoopa Valley, Cal., 720.  
Elizabeth A. Dempster, teacher, Kiowa, Okla., 600.  
Ralph R. Barr, teacher, Klamath, Ore., 720.  
Benjamin F. Sloan, additional farmer, Leupp, Ariz., 720.  
James A. Weston, farmer, Leupp, Ariz., 800.  
Bert Persell, disciplinarian, Moqui, Ariz., 840.  
Maud L. Fuller, teacher, Moqui, Ariz., 540.  
William Owen, teacher, Mt. Pleasant, Mich., 660.  
Lizzie M. Donnelly, asst. matron, Mt. Pleasant, 500.  
James P. Ryder, farmer, Navajo Agency, Ariz., 780.  
Lelia M. Leach, field matron, Navajo Agency, Ariz., 720.  
Rosa Coda, asst. matron, Osage, Okla., 400.  
Mable Millirren, teacher, Oto, Okla., 600.  
Lilly E. Malcolm, seamstress, Oto, Okla., 500.  
Crittie E. Thorpe, teacher, Pine Ridge, S. D., 720.  
Iredell H. King, teacher, Pine Ridge, S. D., 720.  
Waine F. Whitlock, teacher, Pine Ridge, S. D., 720.  
Thomas D. Miner, teacher, Puyallup, Wash., 840.  
Herbert H. Fiske, teacher, Round Valley, Cal., 720.  
Martha M. Koester, matron, Round Valley, Cal., 600.  
Oma Phipps, teacher, Round Valley, Cal., 600.  
Flora Cooper, cook, Round Valley, Cal., 540.  
Ethel Bedwell, engineer, Sac & Fox, Okla., 600.  
Charles A. Brown, asst. engineer, Salem, Ore., 720.  
Clara L. Vendegrift, seamstress, San Juan, N. M., 540.  
Norah L. Bocock, teacher, San Juan, N. M., 600.  
Mary M. Boyle, teacher, Sante Fe, N. M., 600.  
Alva O. Vise, baker, Sherman Institute, Cal., 600.  
Walter L. Bolander, teacher, Shoshoni, Wyo., 660.  
Walter Gumm, industrial teacher, Sisseton, S. D., 660.  
S. K. Emerson, industrial teacher, Southern Ute, Col., 720.  
Eva S. Sparklin, teacher, Standing Rock, S. D., 600.  
Clinton A. Sheffield, teacher, Standing Rock, S. D., 60 mo.  
Tabitha E. Gunn, teacher, Tongue River, Mont., 60 mo.  
Mabel Grimme, asst. matron, Tongue River, Mont., 480.  
Nona D. Cushman, cook, Sac & Fox, Iowa, 450.  
Benjamin F. Thompson, additional farmer, Crow Creek, S. D., 60 mo.  
Sara E. Thompson, teacher, Ft. Belknap, Mont., 600.  
Ralph N. Clark, teacher, Jicarilla, N. M., 72 mo.  
David F. Ray, industrial teacher, Uintah & Ouray, 720.  
Walter Isherwood, stenographer, Union Agency, Ok., 900.  
Geo. I. Harvey, clerk, Union Agency, Okla., 900.

Mary Noyes, teacher, Warm Springs, Ore., 660.  
Corrie Hiatt, farmer, Warm Springs, Ore., 720.  
Horace C. Wheeler, blacksmith, Western Navajo, 800.  
Bell W. Darrah, asst. matron, Western Navajo, Ariz., 540.  
Daniel R. Landis, additional farmer, Western Navajo, Ariz., 780.  
Warrington S. Brown, farmer, White Earth, Minn., 600.  
Grace White, cook, Yankton, S. D., 500.  
Ida E. Hutto, laundress, Zuni, N. M., 540.  
Emma F. Smith, asst. matron, Flandreau, S. D., 540.  
Maud Wade, asst. seamstress, San Juan, N. Mex., 400.  
John Otterby, additional farmer, Seger, Okla., 720.  
Alice Peairs, nurse, Yakima, Wash., 600.  
Carlota Cuittierrez, asst. matron, Zuni, N. M., 480.

### APPOINTMENTS—UNCLASSIFIED.

Edward Billedeaux, stableman, Blackfeet, Mont., 600.  
Louis Trombley, laborer, Blackfeet, Mont., 360.  
Mike J. Kittson, laborer, Blackfeet, Mont., 600.  
John Blackbear, laborer, Blackfeet, Mont., 480.  
C. Madbull, laborer, Cheyenne & Arapaho, Okla., 300.  
Joseph Whitedog, laborer, Cheyenne River Agency, S. D., 300.  
Albert P. Garry, laborer, Colville, Wash., 600.  
William F. Heffron, laborer, Flandreau, S. D., 240.  
James White Plume, laborer, Ft. Belknap, Mont., 400.  
Phillip Face, laborer, Ft. Belknap, Mont., 400.  
John Gros Ventre, laborer, Ft. Belknap, Mont., 400.  
Bracelet, laborer, Ft. Belknap, Mont., 400.  
Julian Smith, laborer, Ft. Peck, Mont., 500.  
Jonas Swanandosa, laborer, Genoa, Neb., 600.  
Charles Tracey, laborer, Hoopa Valley, Cal., 360.  
John Bonga, laborer, Leech Lake, Minn., 420.  
Moses Williams, laborer, Morris, Minn., 660.  
Charles Martine, laborer, Oto, Okla., 420.  
Walter McGlaslin, carpenter, Oto, Okla., 300.  
Wm. Redshirt, laborer, Standing Rock, N. D., 240.  
Chas. Y. Wolf, laborer, Standing Rock, N. D., 240.  
Stephen L. Wolf, laborer, Standing Rock, N. D., 240.  
Out Holy Comes, laborer, Standing Rock, N. D., 360.  
Charles Brooks, laborer, Rapid City, S. D., 720.  
F. M. Gochey, laborer, Rosebud, S. D., 540.  
Nethteilbega, teamster, San Juan, N. M., 400.  
Oityat, laborer, San Juan, N. M., 400.  
Irwin Drunkard, laborer, Seger, Okla., 360.  
Andrew Birdchief, laborer, Seger, Okla., 360.  
S. Oliver Jones, laborer, Springfield, S. D., 480.  
Henry A. Stewart, laborer, Standing Rock, N. D., 480.  
Charles H. Schaffner, laborer, Tulalip, Wash., 720.  
Anson Manning, stableman, Uintah & Ouray, Utah, 400.  
Jose Pablo, laborer, Volcan, Cal., 720.  
Charlie Opinkah, stableman, Winnebago, Neb., 360.  
Hugh, laborer, San Carlos, Ariz., 420.  
James Grant, laborer, San Carlos, Ariz., 420.  
Edward Ransom, laborer, San Carlos, Ariz., 420.

### REINSTATEMENTS.

Mrs. Agnes Lovelace, asst. matron, Carson, Nev., 480.  
Elnora B. Buckles, female industrial teacher, Cheyenne River, S. D., 600.

Anna M. Coady, asst. matron, Cheyenne River, S. D., 500.  
 Esther M. Dagenett, clerk, Office, Supervisor Indian Employment, 60 mo.  
 Lucien M. Lewis, teacher, Flathead day school, Montana, 60 mo.  
 C. R. Jefferis, Superintendent, Ft. Lapwai, Ida., 1500.  
 Joseph A. Garber, additional farmer, Ft. Lapwai, Ida., 840.  
 Grattan A. Dennis, farmer, Ft. Mojave, Ariz., 720.  
 Allie B. Carter, seamstress, Ft. Yuma, Cal., 600.  
 Henry N. Crouse, clerk, Grand Junction, Col., 1000.  
 Maud F. Todd, seamstress, Kickapoo, Kans., 420.  
 Violetta V. Nash, asst. matron, Lower Brule, S. D., 480.  
 Elsa A. Mayham, housekeeper, Mt. Pleasant, Mich., 500.  
 Byron P. Adams, asst. clerk, Navajo Agency, Ariz., 900.  
 Wilber R. Gibbons, general mechanic, Nevada Agency, Nev., 900.  
 John L. Walters, teacher, Puyallup day school, Wash., 840.  
 Annie K. Abner, asst. cook, Albuquerque, N. M., 480.  
 Agnes V. Witzleben, teacher, Standing Rock, N. D., 540.  
 John V. Plake, clerk, Tongue River, Mt., 1200.  
 Jos. J. Huse, industrial teacher, Standing Rock, N. D., 600.  
 Fred Rains, chief clerk, Union Agency, Okla., 1620.

#### TRANSFERS.

C. D. Fulkerson, Superintendent, Camp McDowell, 1125, from Physician, Truxton Canon, 1100.  
 Jennie L. Burton, asst. clerk, Carson, Nev., 720, from teacher, Moqui, Ariz., 600.  
 Etta Knickerbacker, matron, Cherokee, 600, from matron, Chamberlain, 600.  
 Mary Fennell, teacher, Colo. River, 720, from Carson, Nev., 660.  
 Esther B. Hoyt, teacher, Colville, 720, from Moqui Day School, 72 mo.  
 Jos. R. Reynolds, gardener, Ft. Shaw, 660, from gardener and shoemaker, Chamberlain, 500.  
 Media C. Tredo, asst. matron, Ft. Yuma, 540, from Standing Rock, 480.  
 Katherine Earlougher, teacher, Grand Junction, 600, from Salem School, 720.  
 Frank W. Millard, teacher, Haskell Institute, 720, from Philippine Service.  
 William Preece, overseer, Supervisor Indian Employment, 1200, from foreman, Uintah Irrigation Works, 80 mo.  
 Mary G. Whitley, cook, Flandreau, 540, from Chamberlain, 500.  
 Thos. J. Jackson, teacher, Ft. Berthold, 72 mo., from superintendent, Nett Lake, 900.  
 Zenna Jackson, housekeeper, Ft. Berthold, 30 mo., from financial clerk, Nett Lake, 600.  
 Samuel J. Saindon, teacher, Ft. Lapwai, 900, from Colville, 720.  
 William E. Montgomery, engineer, Ft. Mojave, 1000, from engineer, Truxton Canon, 1000.  
 J. Geo. Kurtz, asst. clerk, Ft. Peck, 900, from teacher, 72 mo.  
 Lloyd Shively, engineer, Jicarilla, 1000, from engineer, La Pointe, 900.  
 Geo. H. Todd, teacher, Kickapoo, from Grand Portage, 60 mo.  
 Mary A. Craft, laundress, Lower Brule, 480, from cook, 480.  
 A. H. Symons, teacher, Martinez, 72 mo., from additional farmer, Standing Rock, 60 mo.  
 Laura B. Symons, housekeeper, Martinez, 30 mo., from housekeeper, Standing Rock, 300.  
 Mary Kennedy, field matron, Navajo Agency, 720, from seamstress, Zuni, 540.  
 Albert B. Reagan, superintendent, Nett Lake, 900, from teacher, Quileute Day School, 720.  
 Otilia A. Reagan, teacher, Nett Lake, 600, from asst. teacher, Quileute Day School, 600.  
 Allie B. Busby, teacher, Nev., 660, from Santee, 660.  
 Andrew G. Pollock, superintendent, Omaha, 1400, from Special Officer Suppression Liquor Traffic among Indians at large, 1200.  
 Ralph P. Stanion, superintendent, Oto, 1500, from principal, Rosebud, 1200.  
 Theodore J. Klaus, teacher, Pine Ridge, 720, from Philippine Service.  
 Jeannette L. McCrossen, kindergartner, Puyallup, 600, from Colville, 600.  
 Madonna M. Burke, seamstress, Rice Station, 540, from asst. matron, Colorado River, 600.  
 Belle Gillespie, laundress, Sac and Fox, Okla., 420, from Santee, 420.  
 C. W. Buntin, financial clerk, Sac and Fox Agency, Okla., 900, from asst. clerk, Ft. Peck.  
 Charles W. Higham, clerk, San Juan, 1100, from Grand Junction, 1000.  
 Ga. A. Chase, teacher, Sante Fe, 600, from Ft. Totten, 660.  
 Marcus F. McManus, Post Office Dept., from clerk, Santee, 1000.  
 Guy G. Jarvis, industrial teacher, Seger, 600, from Colorado River, 720.  
 Orrington Jewett, outing matron, Sherman Inst., 800, from seamstress, Pima, 600.  
 Jacob H. Camp, asst. clerk, Sisseton, 720, from Leech Lake, 660.  
 Lizzie B. Green, matron, Southern Ute, 600, from seamstress, 480.  
 Margaret E. Clark, seamstress, Southern Ute, 480, from matron, 600.  
 Charles G. Clark, farmer, Southern Ute, 720, from industrial teacher, 720.  
 William Wetenhall, clerk, Southern Ute, 1200, from San Juan, 1100.  
 Madge C. Lawyer, seamstress, Tongue River, 500, from nurse, Chamberlain, 600.  
 Maude E. Flannery, teacher, Standing Rock, 600, from laundress, Lower Brule, 480.  
 Goldia E. Cole, laundress, Truxton Canon, 500, from Zuni, 540.  
 Lizzie Francis, cook, Wahpeton, 500, from Santee, 420.  
 Wm. A. Montgomery, engineer, Wahpeton, 900, from Standing Rock, 800.  
 Carrie E. Wicks, matron, Wittenberg, 600, from White Earth, 540.  
 Julius Henke, principal, Yakima, 1000, from teacher, Pine Ridge, 720.  
 Ursula Padilla, seamstress, Zuni, 540, from asst. matron, 480.

#### PROMOTIONS OR REDUCTIONS.

Lizzie Wright, cook, Albuquerque, 600, from 480.  
 Clarence A. Churchill, superintendent, Albuquerque, 1450, from 1400.

Herman Dusty Bull, line rider, Albuquerque, 480, from herder, 600.  
Wm. Goes, line rider, Albnquerque, 480, from laborer, 360.  
Nellie Swayne, financial clerk, Cabuilla, 600, from house-keeper, 300.  
Alice Guest, nurse, Carlisle, 780, from 720.  
Martin L. Lau, carriagemaker, Carlisle, 800, from 780.  
Isaac A. Rich, carpenter, Cheyenne and Arapaho, 780, from 720.  
Benjamin Miles, additional farmer, Cheyenne and Arapaho, 540, from 300.  
John B. Brown, superintendent, Ft. Shaw, 1725, from 1700.  
Minnie Tillson, teacher, Ft. Shaw, 660, from 600.  
Edna E. Carey, teacher, Ft. Shaw, 600, from 660.  
Blanche M. Lyon, teacher, Grand Junction, 660, from 600.  
Jefferson D. Rice, engineer, Grand Junction, 900, from blacksmith, 720.  
Louie Lumpry, officer, Flathead, 25 mo., from private, 20 mo.  
W. A. Fuller, clerk, Jicarilla, 1200, from 1100.  
M. C. Moore, additional farmer, Jicarilla, 70 mo., from 65 mo.  
De Jesus Campo, teamster, Jicarilla, 600, from 400.  
Fred Schiffbauer, carpenter, Jicarilla, 780, from 600.  
Horace G. Wilson, superintendent, Klamath, 1650, from 1600.  
Eloise A. Carroll, asst. clerk, Klamath, 600, from teacher, 600.  
Amelia B. Thomas, kindergartner, Klamath, 720, from 600.  
Robert A. Cochran, superintendent, Mt. Pleasant, 1725, from 1700.  
Anna C. Potts, matron, Mt. Pleasant, 600, from 500.  
Mabel C. Whitaker, teacher, Navajo, 660, from 600.  
Eliza M. Wetenhall, teacher, Navajo, 600, from cook, 500.  
Peter Paquette, superintendent, Navajo, 1425, from 1400.  
Jacob Duran, gardener and disciplinarian, Osage, 600, from gardener, 540.  
Louella Rhoades, cook, Phoenix, 660, from assistant matron, 600.  
Nora Smith, camp cook, Phoenix, 660, from cook, 660.  
Kate S. Harvey, seamstress, Pine Ridge, 540, from 500.  
Willis E. Dunn, superintendent, Red Moon, 1200, from 1000.  
R. E. Johnson, principal, Rosebud, 1200, from teacher, 720.  
Etta T. Doherty, asst. matron, Salem, 600, from 540.  
Angus G. Crockett, engineer, Shoshoni, 1000, from 900.  
Benj. F. Bennett, farmer, Tongue River, 840, from 720.  
Jno. R. Eddy, superintendent, Tongue River, 1400, from 1200.  
Pinckney V. Tuell, teacher, Tongne River, 72 mo., from 60 mo.  
William Kremer, clerk, Union Agency, 1500, from 1380.  
Ida Mead, laundress, Wahpeton, 480, from cook, 500.  
John S. Rock, officer, White Earth, 25 mo., from private, 20 mo.  
Morton D. Colgrove, clerk, Yankton, 1200, from 1100.  
Myrtle Maddox, cook, Zuni, 600, from 540.  
Katharine VanMoll, teacher, Zuni, 660, from 600.

## SEPARATIONS.

Harriet J. Henry, cook, Albnquerque, N. M., 600.

Wm. H. H. Benefiel, Superintendent, Camp McDowell, Ariz., 1000.  
George Kraus, baker, Carlisle, Pa., 600.  
Clara G. Mehollin, teacher, Cheyenne River, S. D., 660.  
Cora Abbot, seamstress, Cheyenne River, S. D., 500.  
Katharine A. Hoeflin, laundress, Crow, Mont., 500.  
Michael Piper, additional farmer, Crow, Mont., 780.  
Nettle Sheridan, cook, Ft. Hall, Mont., 540.  
H. W. Evans, farmer, Ft. Hall, Mont., 800.  
Fannle A. Quillian, teacher, Ft. Lapwai, Idaho, 660.  
Jeannette M. White, laundress, Ft. Mojave, Arizona, 600.  
Netta Allison, assist. matron, Haskell Institute, Kan., 660.  
Margaret I. Moran, baker, Hayward, Wis., 480.  
T. F. Woodward, additional farmer, Kiowa, Okla., 720.  
Alvena E. Wiemann, seamstress, Kiowa, Okla., 500.  
John F. Miles, additional farmer, LaPointe, Wis., 900.  
Peter Staufer, general mechanic, Moqui, Ariz., 1000.  
Miltone M. Staufer, field matron, Moqui, Ariz., 720.  
C. E. Douthit, carpenter, Navaho Agency, N. M., 720.  
Carrie H. Arnold, teacher, Oneida, Wis., 540.  
Sarah C. Ream, teacher, Oto, Okla., 660.  
Ralph W. Fisher, teacher, Pine Ridge, S. D., 720.  
Maurice Aronson, stenographer, Sac and Fox Agency, Okla., 840.  
Ella M. Newcomb, assistant matron, Salem, Ore., 600.  
Oscar S. Ryan, engineer, San Juan, N. M., 1000.  
Mariette Wood, teacher, Santa Fe, N. M., 1000.  
Lucy I. Balfe, teacher, Santa Fe, N. M., 600.  
Homer J. Bibb, superintendent, Seger, Okla., 1400.  
M. A. Harrington, teacher, Sisseton, S. D., 600.  
C. T. Smythe, clerk, Southern Ute Agency, Colo., 1100.  
Hermine Cournoyer, female industrial teacher, Standing Rock, N. D., 600.  
Agnes A. O'Connor, matron, Standing Rock, N. D., 600.  
Colin McLaughlin, blacksmith, Tongue River, Mont., 840.  
Eleanor Clay, seamstress, Truxton Canon, Ariz., 540.  
Franklin N. Bacon, blacksmith, Uintah and Ouray Agency, Utah, 720.  
G. C. Bullette, stenographer, Union Agency, Okla., 960.  
Maud L. Hunter, stenographer, Union Agency, Okla., 960.  
Elmer E. Merriss, clerk, Union Agency, Okla., 1020.  
David M. Wynkoop, farmer, Western Navajo, Ariz., 900.  
Frank G. Ellis, physician, Winnebago, Neb., 1000.  
Alma E. Westgor, seamstress, Wittenberg, Wis., 500.  
Etta M. Clinton, matron, Zuni, N. M., 600.  
Jennie Kingston, cook, Western Shoshone School, 500.  
Charles F. Martell, farmer, Ft. Mojave, Ariz., 720.  
Agnes S. Campell, teacher, Pipestone, Minn., 600.  
Annie P. Ward, baker, Seneca, Okla., 500.  
Ida E. Rischard, laundress, Wahpeton, N. D., 480.

## MISCELLANEOUS—APPOINTMENTS.

John W. Goodall, Supeirntendent of Live Stock; 1800 a year and actual and necessary traveling expenses when on duty in the field; exclusive of subsistence.  
Francis C. Wilson, Special Attorney for Pueblo Indians of New Mexico; 1500 a year and actual and necessary traveling expenses.  
Chas A. Bates, Surveyor, Allotting Service; 180 a month. Transferred from surveyor and special disbursing agent 180 a month, to Allotting Service.



Harry O. Gunderson, Surveyor, Allotting Service; 180 a month. Transferred from surveyor and special disbursing agent 180 month, to Allotting Service.

Chas. E. Roblin, Special Indian Agent; 2000 a year and traveling expenses. Transferred to position of Special Allotting Agent at large.

Fred C. Campbell, Special Indian Agent; 2000 a year and traveling expenses; Transferred to position of special allotting agent.

Claude C. Early, Supervisor of Indian Schools; 1800 a year and 3 per diem; and traveling expenses. Transferred from Philippine Service.

Oscar H. Lipps, Supervisor of Indian Schools; 1800 a year and 3 per diem; and traveling expenses. Transferred from Superintendent Ft. Lapwai Indian School, Idaho.

H. P. Marble, Special Indian Agent; 2000 a year and traveling expenses.

#### MISCELLANEOUS—SEPARATIONS.

Warren K. Moorehead, Special Indian Agent; 2000 a year; 3 per diem; and traveling expenses.

George Rose, Special Indian Agent; 2000 a year; 3 per diem; and traveling expenses.




## REJOICE

R. M. ALLEN

*"Rejoice in the Lord alway, and again I say, rejoice."—Phil. 4:4.*

In the morning time, rejoice.  
 Hear you not the tuneful rhyming  
 Of all things—the gifts of God?  
 Each shortening shadow, each brightening vision  
 Doth more plainly show the beauty  
 Of the love that He bestows.  
 From the distance comes the cadence  
 Of the zephyrs, faint and low,  
 Singing in their morning freshness  
 Of the long, dark night just past.  
 Within the heart there is reflected  
 Every image from without,—  
 Every love and every beauty,  
 Every joy and every duty,—  
 And methinks that Hope doth whisper,  
 "Tis a foretaste of the morn which comes  
 When time shall be no more."

In the eventide rejoice.  
 Say not now with accents falling,  
 "On cometh night, and all is lost"—  
 As length'ning shadows, darkly hanging,  
 Make each beauty fade away,  
 Or the tempest mighty, roaring,  
 As it nears thy resting place,  
 Doth make thy heart to fail thee, so  
 Thou dost not feel His presence near.  
 Harken to His promised blessings,  
 Given for such a time as this—  
 Given to us, His love confessing—  
 Given to all, His joy possessing—  
 Only listen, thou shalt hear them,  
 Though faint they fall upon the ear,  
 Listen! 'Tis a foretaste of the songs  
 He giveth in the night.

“I cannot abide to see men throw away their tools the minute the clock begins to strike, as if they took no pleasure in their work—and was afraid o’ doing a stroke too much. The very grindstone ’ll go on turning a bit after you loose it.”   

GEORGE ELIOT

# Carlisle Indian Industrial School

**A. Friedman, Superintendent**

**LOCATION.** The Indian School is located in Carlisle, Pa., in beautiful Cumberland County with its magnificent scenery, unexcelled climate and refined and cultured inhabitants.

**HISTORY.** The School was founded in 1879, and first specifically provided for by an Act of the United States Congress July 31, 1883. The War Department donated for the school's work the Carlisle Barracks, composed of 27 acres of land, stables, officers' quarters and commodious barracks buildings. The Guardhouse, one of the school's Historic Buildings, was built by Hessian Prisoners during the Revolutionary War.

**PRESENT PLANT.** The present plant consists of 49 buildings. The school campus, together with two school farms, comprises 311 acres. The buildings are of simple exterior architectural treatment but well arranged, and the equipment is modern and complete.

**ACADEMIC.** The academic courses consist of a carefully graded school including courses in Agriculture, Teaching, Stenography, Business Practice, and Industrial Art.

**TRADES.** Instruction of a practical character is given in farming, dairying, horticulture, dressmaking, cooking, laundering, housekeeping and twenty trades.

**OUTING SYSTEM.** The Outing System affords the students an opportunity for extended residence with the best white families of the East, enabling them to get instruction in public schools, learn practical housekeeping, practice their trade, imbibe the best of civilization and earn wages, which are placed to their credit in the bank at interest.

**PURPOSE.** The aim of the Carlisle School is to train Indians as teachers, homemakers, mechanics, and industrial leaders who find abundant opportunity for service as teachers and employees in the Indian Service leaders among their people, or as industrial competitors in the white communities in various parts of the country.

Faculty .....	75
Number of Students now in attendance (Jan. 31, 1910).....	994
Total Number of Returned Students.....	4498
Total Number of Graduates .....	538
Total Number of Students who did not graduate.....	3960

**RESULTS.** These students are leaders and teachers among their people; 148 occupy positions with the Government as teachers, etc., in Government schools; among the remainder are successful farmers, stockmen, teachers, preachers, mechanics, business men, professional men, and our girls are upright, industrious and influential women.





VOLUME 2, NUMBER 7

MARCH, 1910

ONE DOLLAR A YEAR

*A Monthly Magazine by Indians*

# THE RED MAN

*Formerly The Indian Craftsman*



**THE CARLISLE INDIAN PRESS**

**U. S. INDIAN SCHOOL, CARLISLE, PENNSYLVANIA**

# Navaho Blankets Native & Genuine

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## Indian Crafts Department

of the United States Indian School, Carlisle, Penna



A magazine not only *about*  
Indians, but mainly  
*by* Indians





# The Red Man



Volume Two, Number Seven

Published by U. S. Indian School, Carlisle, Pa.

EDITED BY M. FRIEDMAN, SUPERINTENDENT

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## Table of Contents for March, 1910:

COVER DESIGN— <i>William Deitz, "Lone Star," Sioux</i>	
THE PLACE OF THE INDIAN IN ART— <i>By Howard Freemont Stratton</i>	3
THE CUB REPORTER AND THE NAVAJOS— <i>By J. Hector Worden</i>	8
INDUSTRIAL EDUCATION OF THE INDIANS IN WESTERN CANADA—ILLUSTRATED— <i>By T. H. Lockhart</i>	18
A WYANDOT CRADLE SONG—ORIGINAL POEM— <i>By Hen-toh</i>	25
INDIANS WHO HAVE "MADE GOOD"—ILLUSTRATED— <i>By M. Friedman</i>	26
LEGENDS, STORIES, CUSTOMS— <i>By Carlisle Indian Students</i>	28
IN BEHALF OF THE BETTER INDIAN	36
GENERAL COMMENT AND NEWS NOTES	43
EX-STUDENTS AND GRADUATES	46
OFFICIAL CHANGES OF THE INDIAN SERVICE	48

ILLUSTRATIONS—A Navajo Girl; Carlisle Buildings; Student's Room; Carlisle School Fire Department; Boys of the Red Deer School; Red Deer School Building; Pupils Entering and Leaving the Red Deer School; Senator Charles Curtis; Students Building Fence on Farm; Planting Class Tree on Arbor Day; An Academic Class; Physical Culture Class; Lower-Grade Class Room; A Class in Ironing; Lesson in Agriculture; Harness Shop; Gymnasium and Y. M. C. A. Hall.

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This publication aims to place before its readers authentic reports from experienced men and women in the field, or investigators not connected with the government service, which may aid the reader to a fuller understanding and broader knowledge of the Indian, his Customs, Education, Progress, and relation to the government; consequently, the institution does not hold itself responsible for, and need not necessarily agree with, the opinions expressed in its columns.

All communications regarding subscriptions and other subjects relating to this publication should be addressed directly to THE RED MAN, United States Indian School, Carlisle, Pennsylvania.

Subscriptions will be received with the understanding that one volume will cost One Dollar. Ten numbers will probably constitute a volume. *Usually no back numbers on hand.*

No advertisements will be published in this magazine which are foreign to the immediate interests of the school.



# THE RED MAN



## The Place of The Indian in Art:

*By Howard Fremont Stratton*

*Director Art Department Philadelphia School of Industrial Art of the Pennsylvania Museum*



THE philosophy of art considers the elemental conditions out of which develops whatever takes form as a manifestation of the thought of the people that produces the art; and studies the environment, government, religion, and relations with other peoples, which obtain in their existence. Upon this fundamental and natural sequence the judgment of the critic rests, and the features peculiar to the particular period of art, explained and classified, become historic.

Whatever climatic environment, sterile desert, or fertile prairie, rocky cliff, or saturated everglade; the long reign of the sun over sand and cactus, or the six months night amid the snow and ice; the patriarchal, tribal, or priestly dominion; autocratic or liberal; the rites of superstition and idolatry, or the pure nature worship; the isolated existence on the island, or plain, or mountain; or the activity of trade and commerce with busy ports—all must be noted, and reckoned with, in the study of the art which reflects these influences.

The Indian (so called by Columbus in his ignorance of the new world), the aboriginal inhabitant of America, out of his simple needs, his nomadic life, his local clay and skins, and shells, his juices of berries and barks, the copper and silver of his mines, has indicated his tendency in idea, his wish to express thoughts which came to him amid his surroundings. To create forms and ideals which would give reality to the growth of these ideas. To fulfill his requirements of bodily life as to daily necessities, and at the same time feed the hunger of his mind through the eye.

As his art was evoked in response to a natural need, and ex-

presses natural thought, it is true. Its primitiveness is its stage, not its culmination. It is undeveloped. It is, in fact, just what the Indian has been. And now, he, and as a consequence his art, is in transition to a more advanced state, and both he and his art are in peril.

Two methods have been practised in relation to the Indian's art: (I will not speak of the number of methods practised in relation to the Indian himself; ) one to suppress everything which could by any possibility be interpreted as Indian, and the other to have him reproduce exactly just what his ancestors were making a thousand years ago. Of course neither is right or normal, and either would effectually arrest all rational development. In the first he ceases to be himself, and in the second he ceases to develop himself. Extermination lies one way and imitation the other.

The Greek of antiquity has, by common consent of all educated thinkers, been accepted as the highest type of mentality among the nations of the earth. His literature, his architecture, his sculpture, are classic—that is, standards of art. The attainments of this people in these several great divisions of human thought and expression, are the most perfect of which we have any record. But it was a growth. We know the archaic period; the steps upward can be clearly traced. The chief element contributing to his advancement was the freedom of environment, by law, within his own land; and the freedom of intercourse with other minds of other lands. Whatever of limitation in conception, in execution, in experience, existed, was removed by the enlarging of the horizon of his national life. The Greeks were always “eager to hear and tell some new thing,” not at all an Indian trait, and therefore, as this is so vital a difference, we must not expect the present race to follow classic lines of development. Nor could one desire it. The most precious possession of a people is its character, not restricted character, but growing character. The Greeks were a conquering, colonizing people, restless, alert—a people to found and adorn cities. The Indians are a sedate, slow, and silent people, to whom the tribe is the state; and the camp the result of their efforts at concentration. The one establishes a base from which he directs and acts. The other rather eludes establishment.

With the changed conditions of today the Indian finds himself obliged to reckon upon a settled place of abode, and a certain degree of relation to his more or less white competitor, in the race for sur-



vival; and this has been largely a merely personal survival and the rescue of enough land to insure the means of continued personal existence, the tribe having ceased to be, so far as the new owners of the country will allow. There has been very little chance to do more with his art than with his tepee—set it up here and there and regard it as a curiosity, surviving from a past condition.

Certain advisers have assured the Indian and every Indian's teacher or friend, that to conform to the white man's art ideas was his only chance of holding any place in the scheme of things artistic, and this some have done. Others, less radical, charged the Indian to copy absolutely what had been made by his forefathers for their tent life, their burial mounds, and their cliff dwellings—and this some have done.

It is a striking thing that it should not have appeared practicable for this people to develop from their primitive elements of real vitality, higher types of just as much vitality, and from these still other types, in all of which should be traced the growing sense of the growing people. As this has not seemed feasible, it follows that it must have not seemed feasible the people themselves could grow. The Indian has been regarded as an extinguished race, and absorption into the great new government of his country means he ceases to be, as an independent thinker or creator, more so, if possible, than the immigrant from the farthest Orient. We should remember before this is done utterly—done to the death of the last power—that the art of these aborigines is the only American art there is, and therefore entitled to consideration, (to more consideration than the aborigines themselves have received); to serious study, and to careful preservation and development.

The possibilities in the native art are as great as in the Celtic, the Scandinavian, the Russian, the Roumanian, or Finnish; and I believe the Indian himself is the proper one to demonstrate this. In pottery, in metal, in weaving of stuffs, he has already made a reputation in a limited appeal to curio hunters, rather than to people in general. His productions are reproductions of archaeological originals. His results are for the museum cabinet, not the household. They are historical, reminiscent, instead of being essentially living. To make the Indian's work a commodity, to put it on the plane of every-day purchase, it must be made adaptable to every-day needs; and to do this requires that the Indian shall enter the regular de-

partments of practical general schools, as any other "citizen" would, and learn the ways of making practical products, informed by so much of his traditional fancies and native interests as he can endow them with, but preserved from slipping into the fantastic or antiquated, by knowledge of their function.

Racial traits, long allowed to separate the Indian from the invader of his soil, may prohibit the ready absorption of the modern and work-a-day ideals, but the effort is worth a trial—indeed is imperatively demanded by the rights of the red man to his heritage which is not land only.

The Indian has wonderful skill with his hands, and imaginative power. He has traditions and crafts. He sees and he could render. Tradition has impressed upon him certain restrictions in expressing himself. His interpretation of the eagle is a symbol fixed as was that of ancient Egypt. He is not however required to keep this form now. He may look at the national American bird with the open eye of knowledge and be guided by absolute facts instead of fancies, and in the end produce quite as interesting, and a far more valuable result embodying the essential character of the eagle, the mountain man's idea, or the forests man's idea, of the powerful and soaring king of the air. He should be able to catch and portray better than any heraldist the basic lines which give those qualities their clearest expression: to mount, to fly on tireless wings; to descend like a thunder bolt from the clouds; to watch sleeplessly; to poise majestically; to rise above the storm, or buffet it—whatever phase of life appeals to the delineator, he may express in his own way.

To recapitulate: The American Indian is an artist-artisan and not a mechanic, a farmer, or a trader. His life has been picturesque and his products decorative, and these works of his hands constitute the only original art we can claim—to look back upon, or to look forward to developing. Its impracticability is in the limited usefulness of its purpose and its isolated production.

The question is how to bring the Indian designer and maker into relation with the competitors and markets, on a footing adequate to give him standing room. It is not possible to educate him for successful contest with centralized manufacture, in his tribal school, and therefore the reasonable suggestion is to try him in the more natural relation of general educational establishments. At the special schools where he has been placed every effort has been made

to take the Indian out of everything he does. He is bidden to cast aside all his traditions, all his history, and make new. As he is trained apart from his white competitors, he is put at an enormous disadvantage. His work remains peculiar, ill adapted to trade, and he, unqualified to grapple with commercial conditions.

Such meagre hold as he gets upon carpentry, iron-smithing and agriculture, is soon relinquished, for these do not appeal to his decorative instincts. The system is a failure. We should place him to be trained with the white student in practical directions qualifying him to utilize his native sense of decoration in, not curious, but distinctly useful, and beautiful objects.



INDIAN ART—STUDY FROM THEIR OWN LIFE—BY LONE STAR



# The Cub Reporter and The Navajos:

## *By J. Hector Worden*



YOU'LL bust a lung in a minute, Kid, if you don't cut out that cough!"

"I am sorry, Mr. Edgan, if I annoy you, but I cannot seem to help it."

"Why don't you go down to New Mexico for a spell?"

"Well, you told me only yesterday that I was only a cub reporter, a good photographer and a bumb artist. What could I do down there?"

"Why, I'll send you down on special stuff for the Sunday Magazine Section," said Mr. Edgan, editor in chief of New York's leading newspaper.

So it happened that young Bruce changed his address to Albuquerque, N. M. After making friends with everyone in town he journeyed to Thoreau, a town in the Zuni mountains, sixty miles west (consisting of a trading post and three houses); from there he rode his "Pinto" up the canyon. The pony chose the road along the west wall. Why he did so Bruce did not know, for it proved to be particularly steep and rugged and was a hazardous ride even for a "cowpuncher." But in return for the risk there was revealed to the eyes of the young artist a scene of wondrous beauty comparing favorably with that of the Grand Canyon of the Colorado of which President Roosevelt speaks in such glowing terms.

Let it be remembered that at heart Bruce was a tenderfoot, a reporter and an artist. This is sufficient excuse for the exhilarated yet awe-inspired feeling which took possession of him and made him stop his pony and sit there like a Sphinx, with his elbow on the pommel of his saddle, taking in the beauty of his surroundings. After twenty minutes or more thus, his attention was attracted by the appearance of a horse and rider a long way down the trail on the other side of the canyon. He sat and watched, and as they drew nearer he saw that there were two riders instead of one, a man and a woman.

As they came nearly abreast, though nearly a quarter of a mile away, he could discern that it was a Navajo buck and squaw, the buck riding in front.

They and their surroundings were in every sense of the word picturesque. So Bruce poised his camera and waited the opportune

moment to snap it, when his subjects would be in line with a particularly good background. As he watched in the "finder" of his camera, something happened. He knew not what, but he instinctively snapped the shutter; the Navajos had been laughing and chatting. Of a sudden something seemed to drop from above right down on the pony's neck. Bruce looked up and there met his gaze action such as he had never seen before.

A mountain lion had slipped from an overhanging branch and fallen on the unsuspecting Navajos. He really lit on the horse's neck. In his fall his paw had struck the buck on the head, and his claws, as they dragged down over the Indian's body, lacerated him in a terrible manner.

The sharp claws and sudden impact of the additional weight caused the terrified pony to give one desperate lunge, which took him out from under the two Indians and the lion, just as you have seen the clown juggler in a circus take one block out from under a pile of others; it left the three struggling on the ground in such an animated tangle that for a few seconds Bruce could make out nothing, but that human instinct for one man to help another prompted Bruce to wheel his mount and ride desperately around the ridge of the canyon till he found a place to descend and cross to the other side and then back to the Indians. It was perhaps a ten-minute ride and Bruce watched the struggle as best he could, leaving his pony to pick the trail.

Had "Jolly Bill" Horabin seen that ride he would have said "that ere tenderfoot sure has more nerve than sense, or he would never do no fool ridin' like that," and sure enough the "kid" had done some turns that would make any local "cowpuncher" sit up and take notice.

As he rode and watched, Bruce saw that he dare not use his rifle, for even a crack shot (and he was anything but that) could not distinguish between man and beast in that indescribable tangle. Finally it separated a little, the girl fell in a heap and the man and beast wrestled and fought all around among the rocks. The buck had apparently been left with nothing but his sheath knife with which to defend himself, which gave the animal a big handicap, but the buck was no coward, and with the desperation born of the instinct of self-preservation he fought a battle which would have been a credit to the gladiators of Rome.

As he dashed across the bed of the canyon Bruce saw that the finish was near, for the combatants struggled and rolled around the ground, apparently too weak to rise, the lion now plainly on the defensive. But just as he arrived at the scene of battle the brute lay still and the body of the man partially rose and with the knife hand uplifted gave voice to a yell of triumph (which in his weakened condition, sounded more like a distant echo) and then collapsed.

When the artist knelt down beside the fallen brave the sight made him sick, then dizziness, and— well he fainted, for a few seconds, a perfectly excusable thing to do, for never in all his life had he seen so much blood and such a terribly mangled body. Whole chunks of flesh seemed to be torn away; it was enough to sicken anyone. The artist turned his attention to the squaw. Just then she was showing signs of recovery. In her fall her head had struck a stone, cutting a deep gash and leaving her senseless. She was weak from loss of blood but quickly recovered with the aid of a little brandy. When she came to and saw her lover (for so it proved to be) it was a pitiful scene better left to the imagination than described. But finally she carried water from a nearby spring with which Bruce bathed the wounds of the unconscious man. Bruce's linen under-garments made fairly good bandages. Together they lifted him across the saddle of Bruce's pinto. As Chiquita (the girl) absolutely refused to travel toward the railroad the artist's only alternative was to go where she lead—in the other direction. "Hogan, him good place for Pedro!" she said. Bruce gasped but said nothing. Could this horrible torn piece of a human being be the strong, stalwart Pedro he met in Albuquerque? Certainly he was quite unrecognizable now. The girl looked familiar, but he had paid no attention to the squaw when Pedro was in town. All these things and the rehearsing of what had just passed fully occupied his mind. He trudged on silently in what he thought was the funeral march of Pedro, son of Vicinti, chief of all the Navajos.

They trudged on so, Chiquita, the pinto and his burden, then Bruce, a silent, pathetic pageant: with the slowly setting sun, the breeze in the pines seemed to be whining out the prelude to a requiem; it was a scene to stir every atom of sympathy even in the soul of a man of iron, and Bruce with his artistic temperament was anything but that. Is it any wonder that tears were trickling down his cheeks when after three hours' traveling Chiquita turned and





THE CARLISLE INDIAN SCHOOL FIRE DEPARTMENT





ADMINISTRATION BUILDING

SMALL BOYS' QUARTERS



BUILDINGS

SUPERINTENDENT'S RESIDENCE



TEACHERS' QUARTERS

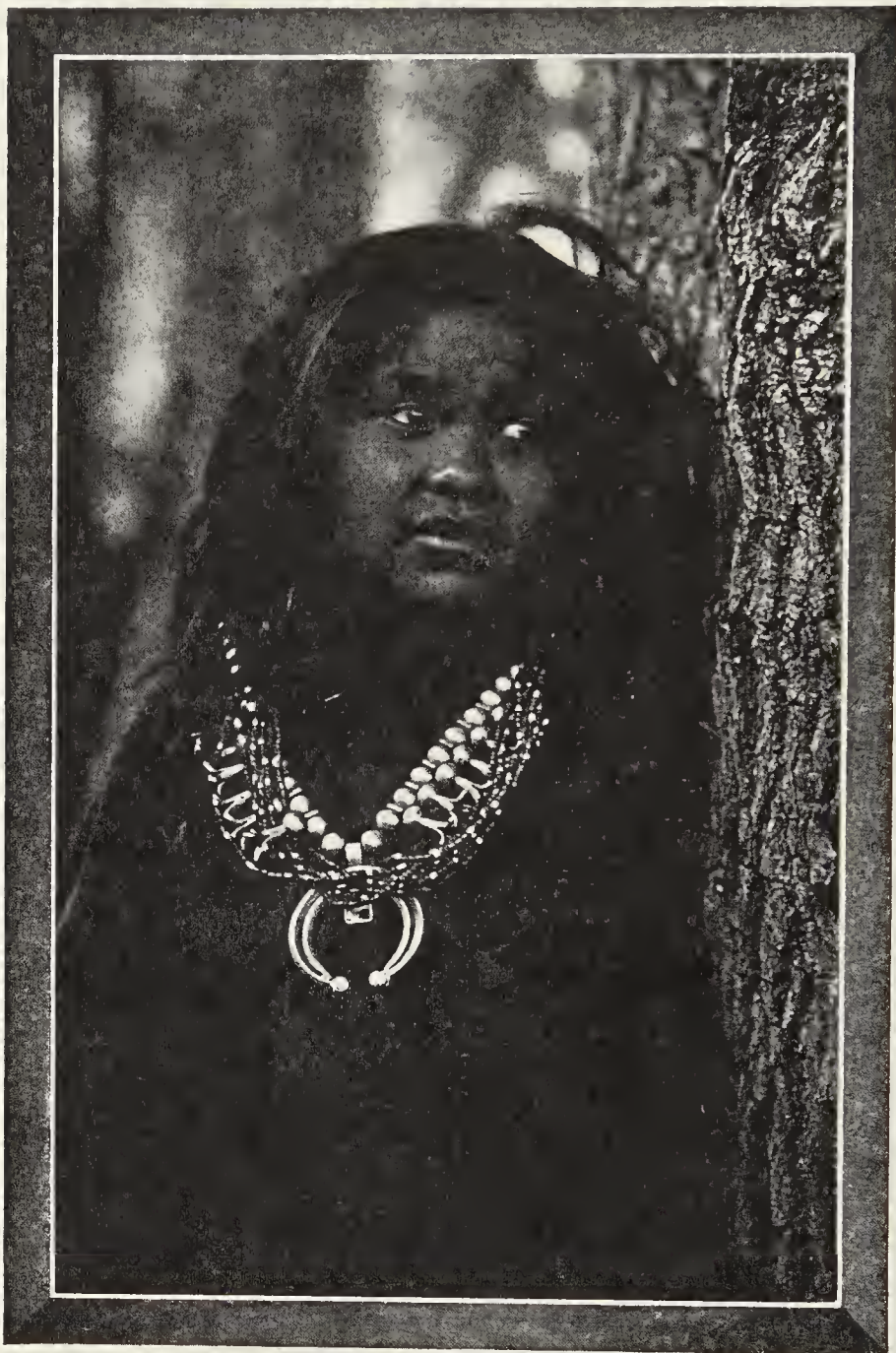


ACADEMIC BUILDING



STUDENTS' ROOM—SMALL BOYS' QUARTERS





INDIAN TYPES—NAVAJO GIRL  
Copyright Photo by Schwembeger, Gallup, N. M.

said, "Hogan soon!" as she pointed to a dark spot like a small hay stack over against the wall of the cliff? No other word was spoken till Pedro had been carefully lifted from the pinto's back and placed on a pile of blankets in the hut or "hogan". Chiquita pointed to another pile of blankets near the opposite wall, on which Bruce placed his saddle, then sat down. She disappeared for only a minute but when she returned four bucks and several squaws followed. They each looked at the figure bandaged like a mummy, then filed out again as silently as though they were only shadows. Not one word was spoken. No one seemed to notice the artist. By this time it had become very dark. As Bruce followed the beckoning finger of the girl and passed out of the tent, he realized by the several fires and the odor of herbs that Pedro was not to be left to die the proverbial fatalistic death of the Indian. These silent sons and daughters of the mountain and desert seemed to have no notion of his dying, so they were making medicine to heal his wounds and restore him to health. Everyone seemed busy. Bruce had time to observe no more for Chiquita lead him to a small hut and made him understand that he was to sleep there. He found its furnishings much the same as the one from which he had just come, so, as her instructions were more in the nature of a command than a request, and as he was footsore and weary, he obeyed. In a few moments he was in a sound sleep such as can be experienced only in the mountains of New Mexico.

Next morning he awakened with a subconscious feeling that he was about to be called. He was mistaken, but straightened his clothing and crept out into the dazzling sunshine, immediately, before his eyes had become accustomed to the light, his nasal organs had informed him that the material was handy with which to fill that dreadful cavity in his stomach. He naturally directed his footsteps in the direction from which the odor came; when near the fire a very young buck (who had evidently just returned from the reservation school motioned Bruce to sit down nearby. He then fished a chunk of meat out of the only pot in sight, placed it in a Zuni pottery bowl, then handed it to him to eat. Much to the delight and interest of the youth Bruce ate every bit of the meat, using his pocket knife to cut it, a corkscrew attachment in lieu of a fork. It surely was hard lines for the artist, but he did not complain. In fact, he liked it. His practical eye took in every detail of the general

color scheme; he was studying the natural ease and grace of a nearby piebald pony when the afore-mentioned young buck made him aware of the fact that his own pony was saddled and ready to start. This was indeed a surprise. It was a case of "Here's your hat, what's your hurry?" It was like a miner who had labored for months and just as he struck gold had been ordered to move on. Here was to Bruce what "pay dirt" is to a miner; here in the undisturbed naturalness of their native element the Indian and his surroundings truly form the highest quality of the picturesque.

Bruce appreciated all this as only an artist can and protested determinedly against being sent away. A council of the bucks was held in which Chiquita was questioned. Bruce, some thirty paces away leaning upon his pony's shoulder, awaited the verdict as a culprit awaits the verdict of the jury. It seemed ages to Bruce before the old buck and the boy approached. The boy, as interpreter to the old man, solemnly thanked Bruce for the assistance he had given, for which, he said, all the Navajos would be grateful, but it was against the principles and traditions of the tribe that they should allow a white man to remain longer among them than common courtesy demanded. Argument was useless, but Bruce, not willing to let his opportunity slip from him so easily, decided to fight fire with fire. He therefore related how he had been attracted to Pedro in Albuquerque and how he tried to make friends; how glad he was to be of service to him in time of need and how sad he would feel to be turned away now like a spy; he asked what could he do to gain their confidence so that he would be allowed to remain till Pedro regained his health that he might make friends with him. The old buck returned to the council; again Chiquita was questioned apparently as to the truth of Bruce's statements. Her answer must have been satisfactory, for in a short time the old man returned with this ultimatum—that if Bruce would destroy, now before them, "that bad medicine bag" (meaning the camera), he could stay with them. The color left Bruce's face. He became nervous, for here was an unlooked for predicament. The picture now on the film was invaluable; to leave camp and lose the confidence of these people was also a calamity. But he realized that moral obligation left but one way open to him. So he unpacked his camera; it was in his saddle bag, and as he pulled it out one of the little catches caught in the leather lacing and opened up the back. As he went to close



it something prompted him to save the film, and quick as a wink, he obeyed the prompting, but quick as he was, he was a "bad second" for the eyes of the old buck were quicker.

He shook with rage and terror as he explained to the others the trickery of Bruce and the ill omen of his "bad medicine." In a minute the camp was in an uproar. Bruce would have been beaten and perhaps killed had Chiquita not begged them not to. She volunteered to guide him back to the railroad, and he was forthwith "drummed" out of camp.

He returned to Albuquerque and made sketches from his vivid recollections and "wrote up" his experiences and sent it to Mr. Edgan. His answer follows:

New York City, N. Y., July —, 1909.

Mr. Harold Bruce,

Albuquerque, N. Mex.

Dear Kid:

Yours received. It's a pippin. We thought we were sending you west on a pension, but your story is a feature; your salary is herewith doubled. We can use all that "Bunco Bill" stuff you can give us, so go to it.

Best wishes for your health from all the boys.

Yours,

B. E.



WHO-A! RIDE! (By Our Lone Star)

# Industrial Education of the Indian in Western Canada: *By T. H. Lockhart*



THE Red Deer Indian Institute has a very fine situation on the north bank of the Red Deer River, about four and one-half miles west of the pretty little town of Red Deer. The surrounding country is very picturesque. The land is rolling, and wood (principally poplar and balm) is abundant. The soil is exceedingly rich, of a dark loam—very deep—and subsoil of clay. The school farm consists of three quarter-sections of land, the best in the district, two hundred fifty acres of which are under cultivation. Fall wheat, barley, and oats are the most productive grains, and vegetables, such as cabbage, potatoes, turnips, carrots, beets, etc., are grown and are a prolific yield; but the more tender kinds, such as tomatoes, corn, squash and cucumbers, etc., are more difficult to ripen by reason of the short seasons and the early frosts that very often strike the garden crops most fiercely about the second week in September of each year. The grain crops are by this time so far advanced that they are beyond the danger point.

Two large buildings provide ample accommodations for seventy-five pupils. The building occupied by the girls is made of stone quarried from the river bank. The boys' home is built of brick, manufactured in Red Deer.

Life at the school may be characterized as "busy." All are around by 6:00 o'clock in the morning and preparing for the day's work. Breakfast is in full swing at 7:00 o'clock. At the close of the morning prayers, immediately after breakfast, the girls go to their housekeeping, the boys to duties on the farm, or in the garden. The half-day system is followed in the class room, so that those who are not on duty in other departments attend classes in the morning, while those taking part in industrial work in the morning attend classes in the afternoon. Ample time and provision is made for various outdoor sports and indoor games, while a circulating library of over one hundred volumes is much in demand.

The moral and spiritual welfare of the pupils is carefully guarded by classes during the week, well-organized Sunday School, and two public services on each Sabbath.

The institution and farm, together with the entire equipment, is the property of the Federal Government of Canada. The school



"STALWART BRAVES" OF THE RED DEER SCHOOL



RED DEER INDIAN SCHOOL, RED DEER, ALBERTA, CANADA—  
(Non-reservation.)

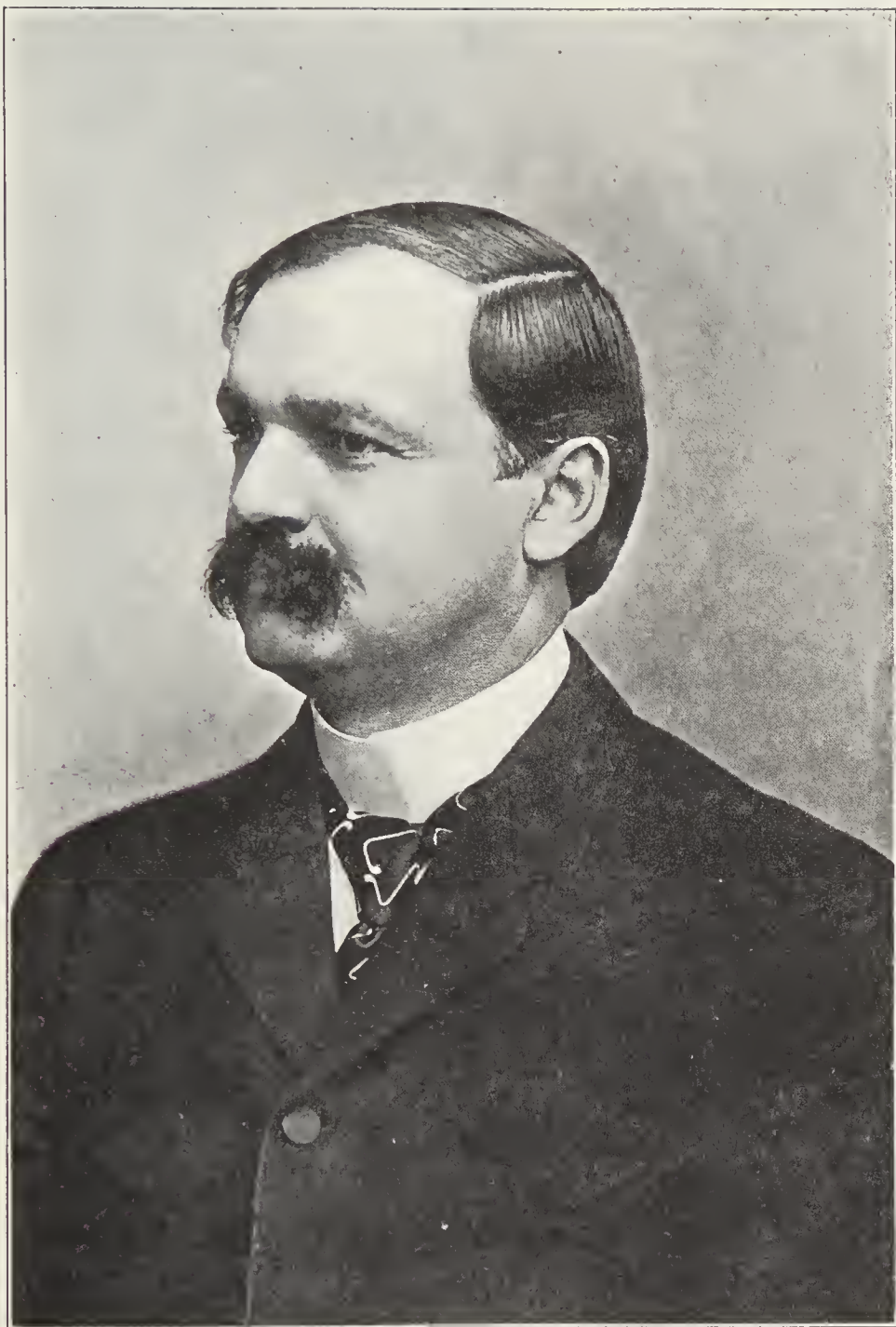




PUPILS (STONEYS) ON THEIR WAY TO RED DEER SCHOOL.



PUPILS (STONEYS) ON THEIR WAY HOME FROM SCHOOL—IN RED DEER SCHOOL THREE MONTHS



HON. CHARLES CURTIS  
UNITED STATES SENATOR FROM KANSAS





STUDENTS BUILDING FENCE COVERING ON SCHOOL FARM



has been built some seventeen years, and during that time one hundred Indian children have left the Institution to take their place in the world, greatly benefited and prepared for the work of life.

All these Indian schools are government Institutions, but governed, to a large extent, by the churches. The Presbyterians, Methodists, English, and Roman Catholic Churches have schools throughout the western country over which they have a fatherly care. The Red Deer School is Methodist. The principal, Rev. Arthur Barner, is an appointee of the Missionary Society of the Methodist Church. His staff is of his own choosing. The Federal Government of Canada sustains the work by giving a per capita grant for each pupil in attendance. For the keeping up of repairs and the performance of other necessary improvements, the Government may give special grants. If these funds are insufficient to sustain the school, the Missionary Society is called upon to make good all deficiencies at the close of each fiscal year.

Our pupils come to us at all ages, from six years up to eighteen, at which time they are supposed to have finished their education, and are honorably discharged, if, by reason of their good conduct, they are so entitled. However, if a pupil is desirous of further pursuing his studies, or feels that he wants to be better equipped in some line of work, in which he has determined to excel, provision is made for him to continue as a pupil until such time as he may feel that he is entitled to his discharge papers.

The Red Deer School is away from all Indian reservations, the nearest being some forty miles to the north. Many of the pupils live two hundred fifty miles away. During the month of July of each year, the boys and girls spend their holiday time with their own people, therefore the school is practically closed while the pupils are away.

Much difficulty has been experienced in keeping the children interested in their studies and their education in general, and by reason of that, occasionally they run away from the school, and probably it may be a week before they are caught and brought back. It is very gratifying to note a change is gradually taking place along this line. For the past twelve months, or more, different tactics have been tested and proven to be most effective. In the place of corporal punishment, other penalties have been inflicted that touch the finer and more sensitive nature, and this, mixed

with kindness, is having the desired effect of keeping these run-aways from engaging in this troublesome behavior.

No Indian children are eligible for admission into this, or any similar place of education, unless they are the offspring of a treaty Indian father. By this is meant that the male Indian is a member of a specific "band" upon one of the Government reservations and is receiving his treaty money (the sum of \$5.00) from the Government each year. This fact entitles all Indian fathers to every privilege these schools are offering to these benighted people. If their eyes were opened to see the great benefit derived from an industrial and literary education, these schools would be crowded to the doors with an eager and thankful membership. The Indian parents are appealed to once every year to permit their children to come and receive an education "without money and without price" as far as the Indian is concerned.

At present there are about sixty boys and girls enrolled in the Red Deer School, the number of boys and girls being nearly equally divided.

The staff consists of Principal, Vice-principal, Farmer, Engineer, Carpenter, Day-school Teacher (male), Matron, Laundress, Sewing Teacher, and Cook.

The pupils are Crees and Stoneys, and a few half-breeds, the latter having entered the school prior to the present stringent prohibitory laws coming into force.

How to secure a more intelligent interest in the largest welfare of their children on the part of this people of our Province seems to be the great question facing both missionaries and educators in the Indian Department. Let not any one question for a moment the love and interest of Indian people for their children—that would be quite a mistake—but the love and interest are of the selfish type. There is not that willingness to sacrifice for the sake of the future of the offspring that comes with civilization, and a larger understanding of the Christian religion; indeed there seems to be altogether absent, in most cases, any vision of the future for the children. To create and stimulate such an outlook is at the heart of the problem.

Then in connection with the success of this educational work among the Indians in Western Canada, it might well be asked, "Has not too much been expected?" Is it reasonable to expect that a barbarous people should in forty or fifty years be entirely

civilized and have an educational system running so smoothly and producing the same results as in the case of civilizations from five hundred to one thousand years old? Is it not reasonable to suppose that of necessity it would take the time covered by one or two generations to bring about anything like an appreciation of the value of education? And if many of the pupils do go back to the reserves and follow the Indian mode of life, is not that the right place for them? There, though they cannot overcome all their environment, they can, and do, shed some rays of light around, and when they have homes and children of their own, they are not satisfied with the method of their parents in keeping the children at home in ignorance, but, having had a taste of the joy and benefits of education themselves, they feel compelled to give their little ones the same opportunity, and, with intelligence and gladness, send them to school. It must take time to work the change which those who are deeply interested desire to see.



## A Wyandot Cradle Song.

*By Hen-toh.*

Hush thee and sleep, little one,  
The feathers on thy board sway to and fro;  
The shadows reach far downward in the water,  
The great old owl is waking, day will go.

Sleep thee and dream, little one,  
The gentle branches swing you high and low;  
Thy father far away among the hunters  
Has loosed his bow, is thinking of us now.

Rest thee and fear not, little one,  
Flitting fireflies come to light you on your way  
To the fairy-land of dreams, while in the grasses  
The merry cricket chirps his happy lay.

Mother watches always o'er her little one,  
The great owl cannot harm you, slumber on  
'Till the pale light comes shooting from the eastward,  
And the twitter of the birds says night has gone.



# Indians Who Have "Made Good"

## Charles Curtis, U. S. Senator:

*By M. Friedman*



ONE of the most distinguished men in the United States Senate is Senator Charles Curtis, the Senior Senator from the State of Kansas. For a long term of years he has been prominent as a legislator in national affairs. His work in both Houses of Congress has been characterized by originality and courage, and some of the best legislation on Indian matters in recent years has been brought about either directly by him as the author, or because of his splendid support.

Senator Curtis is an Indian, being the son of Captain O. A. Curtis and Ellen Pappan Curtis. His mother was a member of the Kaw, or Kansas, tribe. His grandmother, Julia Gonville Pappan, was one of the daughters of Louis Gonville and is mentioned in the treaty between the United States and the Kansas tribe of Indians which was made in 1825. By the terms of this treaty, Julia Gonville was given a section of land upon which the north part of the city of Topeka is now located.

When but a lad of three years, while his father was serving in the Union Army, Mr. Curtis' mother died, leaving him alone. He attended the Quaker Indian Mission School at Council Grove, Kansas, until the spring of 1869, when he went to live with his grandparents on his father's side, and was educated in the common schools of Topeka. He was an industrious lad and spent his spare moments, when he was not in school, actively at work. He studied law and was admitted to the bar in 1881; a few years later, in the year 1884, he was elected prosecuting attorney of his district and was re-elected to the same office in 1886. He attracted the attention of the people of the whole state of Kansas by his vigorous enforcement of the law. He was the first prosecuting attorney to actively enforce the Kansas prohibitory law, which was previously a joke and had brought discredit to the State. His splendid efforts resulted in his election to the United States Congress in 1892, and he was re-elected for eight terms.

He is one of the best known men in the West, a capable lawyer, and a strong legislator. In January, 1907, he was elected to the United States Senate where he is now serving.

During all of his service in Congress, Mr. Curtis has made the Indian question a specialty. He was the author of the Curtis Act of 1898 which adjusted the affairs in Indian Territory. He has been a consistent friend of his people, zealously guarding their interests in Congress and espousing their cause before the American public. He has urged that Indians be assisted in making homestead selections on their reservations, believing this to be the best way to insure their advancement and civilization. This would insure individual dealing with the Indian and bring about the breaking up of tribal relations, customs and national estrangement. He is a strong advocate of education for the American Indian and believes that the surest way to bring them to the goal of citizenship is by an efficient type of industrial education.

Within a few days after taking his seat in the Senate he was called upon to lead the fight against an unanimous report from the committee on Indian Affairs in which he sustained the position taken by the Administration and won in the contest by a vote of 31 to 21.

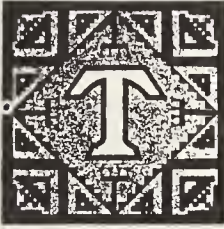
He is a strong type of the American citizen, vigorous and energetic, keen of mind, with strong convictions on public questions and courage and ability in looking after the affairs of his constituents; at the same time, he is a Senator of all the people. He is in the vanguard of a constantly growing number of Indians who "get things done." Unceasing in his labors as a public servant, honest in his practice, clean in his private life, respected and honored by the people of his state and his colleagues, and still in the prime of his manhood, he is a fine type of Red Man and a useful citizen in the Republic.





## Iroquois Burial Customs.

SELINA TWOGUNS, *Seneca.*



THE Iroquois Indians of New York state pay respect to the dead, which is one of the elements of their faith in the Great Spirit. Various burial customs have prevailed in the history of the nation. At one time they buried in a sitting posture; at another time they exposed the body upon a bark scaffolding erected upon poles or secured upon the limbs of trees. Some of the old Indians now living on the Cattaraugus Reservation remember seeing about sixty years ago a few of the bark scaffoldings. It is said that the bodies were thus exposed until there was nothing left but the skeletons. These were left until the settlers were ready to move to another place, when they were gathered together and placed in a small bark house. In this way the Indians believed they were keeping the families together from one generation to the other.

The religious system of the Iroquois taught that it was a journey of many days from earth to heaven. It was supposed to be a year and at the last day the relatives of the deceased held a feast. The period of mourning was also fixed at the same length of time. After that, they believed the departed, having reached the happy world, there was no need for mourning. The time of the journey of a soul to its heavenly rest is now supposed to be only ten days. The Indians believed that the spirit hovered around the body before leaving. It therefore required ten days before the spirit became permanently at rest. There was a beautiful ancient custom of capturing a bird, usually a white one, and freeing it over the grave to bear away the spirit to its heavenly rest. It is believed, too, that on this journey of the soul, the same nourishment and articles were required as during life. So by the side of the dead were deposited tobacco and pipe, his bow and arrows, and food. They dressed the dead in the best apparel and painted the face.

It is a superstition of the Iroquois that when the body has been



placed in the coffin, holes were bored through so as to enable the soul to revisit the body, or to leave it at anytime. A similar opening is made in the grave to let the spirit come out to prepare its food by the fire, which was built on the grave.

After ten days the name of the dead was not mentioned again, owing to the tender feelings of his friends and relatives. It is believed, also, that unless the usual custom of burial was performed the spirit wandered upon the earth for sometime in a state of great unhappiness. So the tribes were very particular in procuring the bodies of the slain in battle.

Heaven was the final home of the faithful people. A road from it is supposed to lead to every man's door by which the spirits can ascend to the heavenly plains. It was believed that the inhabitants of this sinless dwelling place possessed a body and required everything that was necessary while on earth.

The Iroquois pictured heaven to be a view pleasing to the eye. They say that Ha-wen-ne-yu has placed the most beautiful flowers there and that the leaves are evergreen. He had gathered these things from the natural world and had spread them out in vast but harmonious array to delight the senses. In this place of natural beauty, amusement and ever blooming flowers, the faithful spend their unending felicity. No evil could enter this peaceful home of innocence and purity. No sickness was known in this home and all the festivities were re-celebrated in the presence of the great Author of their being.

These Indians did not consider heaven to be their "hunting ground" as some tribes do. If they ate fruit it was for the sake of the taste and not for the make-up of the body.

They do not believe that any white man ever reached the Indian heaven, because he was not created by the Great Spirit and no provisions had been made for him. There is only one exception, which favors Washington. He was good to the Indians when they were in trouble. So when he died he journeyed to the Indians' heaven. It is said that every soul on reaching the heavenly plains recognizes him as he walks to and fro dressed in his uniform. He does not speak at all. There he will remain through eternity, the only white man who ever reached the Indians' heaven prepared for him by the Great Spirit. It is a misfortune to the Iroquois to be misunderstood, especially in his social relations. He

is only known on the war path and not in his home. Therefore his evil traits are always present in the minds of his enemies, by which he is judged. It is a surprise to find how good he is in society, character and in many other ways. Peace, hospitality, charity, friendship, harmony—all these prevail in the Iroquois nation. The most excellent belief is in the only one supreme Being who created and preserved them.



## The Thunder Tradition.

STACEY BECK, *Cherokee*.



HE Ojibways consider the thunder to be a god in the form of an eagle. It lives on a high mountain in the far west. Here it raises its brood of young thunders. An Indian made up his mind to visit the home of the thunders. After fasting and offering devotion to the god he traveled until he came to a mountain. He climbed this mountain whose top reached up into the clouds. To his surprise he saw the place where the old thunders had reared a brood of young thunders. On the ground were many curious bones of serpents the flesh of which the old thunders had fed to their young, for that is the food that the old birds feed their young.

The bark on the cedar trees had been stripped off by the arrows of the young thunders, who were practicing shooting before going out into the world to hunt serpents.

A party of Indians were once traveling over the prairie when they came upon two young thunders. Some of the foolish young men touched the eyes of the thunders with the points of their arrows. The arrows were shattered to pieces. A wiser Indian entreated them to leave the thunders alone, but they continued to tease, and finally they killed the young thunders. Suddenly they saw a black cloud coming toward them with great fury. It was the old thunders who were angry because of the destruction of their young. A flash and the foolish young men were dead. The good Indian escaped unhurt.

Once in an Indian camp the Indians became very much frightened because there was such a raging storm. An old Indian got up and offered the thunders some tobacco, entreating them to stop.

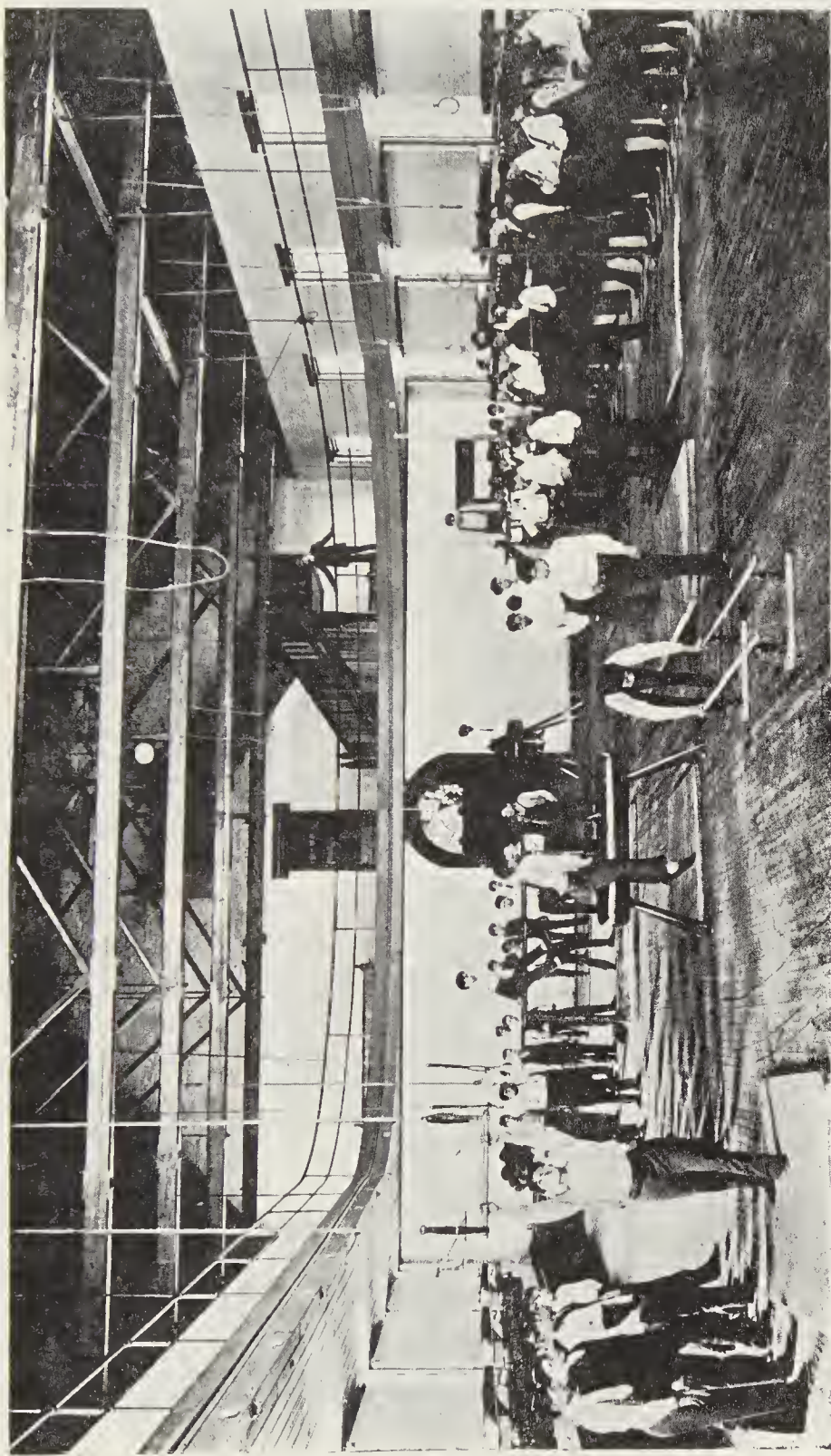


CARLISE CLASS PLANTING A TREE ON ARBOR DAY





ONE OF THE ACADEMIC CLASSES



GYMNASTIC WORK FOR THE BOYS IN THE GYMNASIUM





TEACHING THE INDIAN AT CARLISLE—ONE OF THE LOWER GRADE CLASSROOMS



An elm tree was struck by the lightning during the night. In the morning none of the Indians would go to the tree, which was still burning, to get fire to rebuild their fire, which had been put out by the storm.

Hence the young thunder is something more than a figure of speech to the Red Children.



## The Chinookan Family.

KATHRINE E. WOLFE, *Cherokee*.



CHINOOKAN is the name given to the tribes of Indians living along the Columbia and Willamette Rivers. This name is derived from the principal tribe, the Chinooks. They were first described by Lewis and Clark in 1805, although they had been known to traders twelve years previous to this time. They then numbered about four hundred. Their houses were made of wood and were very large, being occupied by several families. The villages of the Chinooks were permanent. In the summer time they left them to go in search of food supplies, which consisted of salmon, roots, and berries. The falls of the Columbia and Willamette were the chief places of gathering during the salmon season.

The Chinooks differ from other tribes of Indians on the Pacific coast. They are taller, have broader faces, and are characterized by high and narrow noses. In disposition, they are said to be very deceitful and treacherous. They considered it a disgrace for a person to have a natural shaped skull. Therefore they practiced the custom of changing the shape of the head by pressure.

Slavery was a common institution among them. They obtained their slaves by barter from neighboring tribes. Lewis and Clark estimated the number of the whole Chinookan family to be about sixteen thousand. In 1829 an epidemic of ague fever broke out among them. This diminished their number greatly. In 1885 there were from three hundred to four hundred of them.

The Chinookan language is made up of English, Russian, French, and the Chinook languages. This jargon has been of great benefit both to the Indian and the white man. It is the trade language spoken by people from California to Alaska.

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## In Behalf of the Better Indian

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### HEALTHIER AND STRONGER INDIANS.

THE conservation of the health of the Indians is constantly receiving the personal attention of every official in the Indian Service. The campaign against the scourge of tuberculosis not only engages the active thought and efficient effort of those connected with the Indian Service, but the whole American people have been aroused to the terrible death rate which is annually resulting among the white race from this insidious and fatal disease. And yet, we are told by the greatest medical experts that it is a preventable disease, and if all the people would exercise the proper precautions, husbanding their physical strength and living clean lives, there would be no tuberculosis. Plenty of fresh air, nourishing food, and cleanliness are fundamental in any campaign looking toward the eradication of this disease.

Nearly two years ago the Carlisle Indian School took an advance step and initiated a new scheme in this work for Indians. At that time, extensive improvements were made in the hospital, and open air pavilions were built for use as sleeping compartments where delicate students could live. Although the health at this school has been found to be excellent, the death rate being much lower than it is among the people in town, and, according to statistics, lower than most of the States in the Union, it was deemed important to give our students such a comprehensive notion of the causes and prevention of this disease as would enable them to put those ideas into active practice should they return to their people. It is largely through the younger generation that we can hope to reach the older Indians and bring about permanent changes in their mode of life, and their attitude toward this dread disease.

To this end, there was also inaugurated a series of illustrated talks before the entire student body on the subject, by the resident physician. Systematic records of the health of all the students have been kept, and these records have been important in this movement. By pamphlet and through the columns of *THE RED MAN* there were also sent out to the reservations and throughout the Service illustrated articles on every phase of tuberculosis.

The Indian Office took hold of this subject several years ago, and Commissioner Valentine has recently given it a tremendous impetus. A splendid organization is being perfected in Washington whereby a definite crusade will be waged on every reservation, and in every Indian school in the country. Dr. Joseph A. Murphy is the Medical Supervisor in charge of this work, and a number of headquarters will be established in the field. A definite propaganda of education will be inaugurated for the purpose of interesting every employee in the Service in this work, whether on or off the reservation, and to teach all the Indians the simple facts concerning the disease. Our local physician, Dr. Ferdinand Shoemaker, has been appointed a field agent for the Indian Office and it will be his duty to immediately prepare interesting data and contrasting photographs and then travel from school to school and reservation to reservation giving these simple talks, illustrated with stereoptican and moving pictures, and substituting correct information where, for many years, there has been ignorance.

Congress has been more liberal this year in appropriating money for this purpose than ever before, thus giving its hearty approval to what is now being done and backing up the plans for the coming year.

Although statistics which have recently been gathered indicate that the

Indian population has increased in the United States from 270,000 in 1880 to 300,000 in 1910, there can be no question of the gradual decrease in the number of fullbloods.

This whole question of health—not only as it relates to trachoma and tuberculosis, but in the wider field as it comprehends many other deadly diseases—is one of the most important which the government must face in connection with its Indian problem. First of all we must guard the Indians' health.

## THE INDIAN'S PROGRESS TOWARD SELF-SUPPORT.

IT will be generally recognized that until the Indian shall have become self-supporting, the goal of citizenship will still be a dim vision for future realization. Education is of tremendous import. A clean character and a firm and steadfast adherence to the laws of Christianity are primary and important requisites in the great race which the Indian is now making toward the goal of citizenship. But fundamental, and underlying the whole plan of development of the Indian from a primitive being to a real factor in American life, is the necessity of teaching them how to be self-supporting. The old ration system was deplorable, and, although for a time it may have been necessary, its continuation never would have resulted in permanent good either to the race or the individual.

The Indian Office is now pursuing a plan which has for its central thought the definite following up of the education and training in industrial life which is imparted to the Indian boy and girl in school. The whole scheme is to press every able-bodied man into some kind of work which will enable him to care for himself and his family. With this end in view, there has been a tremendous development of agriculture on the reservation and the plan

which is being followed must undoubtedly result in the final solution of the reservation question.

When every Indian in the country, whether on the reservation or off the reservation, shall have been won to persistent, continuous, remunerative employment, there will be very little left for Congress to do except to wind up our government's present guardianship of the Indian.

Reports are already pouring into Washington which indicate the fruitfulness of this plan. The Indians are enthusiastically taking up agriculture on their allotments and are harvesting good crops. Notable headway is being made on many of the reservations, and many Indians are being converted to the gospel of work because they can see with their own eyes the fruitfulness and personal value to them of well-directed and efficient labor.

## INDIAN MEMORIAL.

A BILL has recently been introduced, and has been under consideration by the committee on the Library of the House of Representatives, looking toward the building of a huge memorial to the American Indian which is to be known as the Peace Memorial. The idea is to dedicate it to the school children of the United States. Its estimated cost is \$650,000. There will be a large column of bronze surmounted by a colossal statue of an Indian, and the combined height of the memorial will be 580 feet. Add to this the altitude of the spot on Staten Island, in New York harbor, where it is proposed to erect this memorial, and the top of the figure is 960 feet above sea level—which would make it the highest point on the Atlantic Coast between Maine and Mexico.

It is intended to have a library and museum of Indian records and curios in the base.



The whole matter is having the support of some of the most prominent men in the country, and the thought which has given it birth is a most worthy one.

In these days when smaller monuments are being erected here and there throughout the country to commemorate some special event connected with Indian history, or to symbolize the life of some prominent Indian chief, it is altogether fitting that our thoughts should turn to an enduring monument in bronze and stone at the gateway of the American nation, which shall typify the place in our history, and the character and hospitality, of the American Indian—the first American.

### INTERESTING ATHLETIC PUBLICATION.

THE Journal is in receipt of a handsome brochure from the Carlisle Indian School, Carlisle, Pa., containing the program of the annual celebration of the athletic association of the famous school.

The brochure is as handsome a thing of its sort as ever came to our attention, and it is entirely the work of the students of the Carlisle Indian school and was printed at the Carlisle Indian Press.

In addition to the program of the celebration and a list of the records, holders of "C's", and football and baseball records for 1909, the book is illustrated with magnificent halftone photographs, in sepia tone, of the teams, the stars, the athletic director and the superintendent of the institution.

In view of the interest which the Maori yell of the Barbarians created during last autumn's football furore in

Reno, when the N. of N. team garnered in so many Pacific coast scalps, the Carlisle yell, which is given at the end of the brochure, will possess some interest. Here it is:

Minnewa Ka, Kah Wah Wel  
Minnewa Ka, Kah Wah Wel  
Minnewa Ka, Kah Wah Wel  
Carlisle! Carlisle! Indians.

—*Nevada State Journal*, Reno, Nev.

### THE CARLISLE INDIAN SCHOOL REPORT.

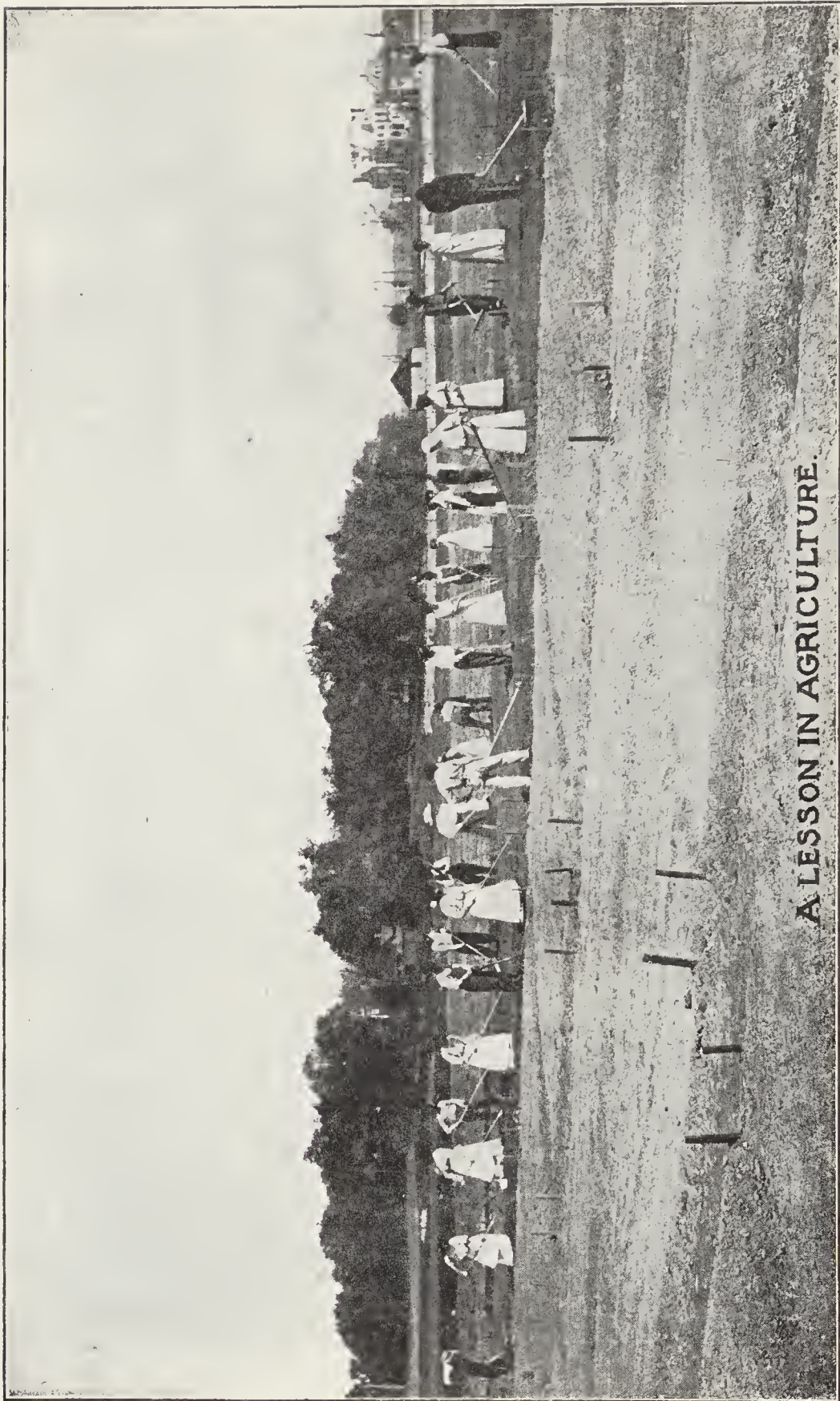
THE thirtieth annual report of the United States Indian School at Carlisle, Pa., affords encouragement to those who are concerned with the problems raised by the presence of the remnant of aborigines in the land. The government has been slow in learning how to make its large expenditures for the benefit of the Indians count; but the school at Carlisle has been leavening the lump of barbarism by instruction in the technical arts and useful accomplishments. The total enrollment last year was 1,132. The product of the year's work in the industrial departments has a value of \$69,867.71. The cost to the government for each pupil was the very moderate sum of \$169.60.

The report gives the occupations of 1,675 returned students, all who have been heard from out of a total of 4,080, and of 564 graduates. These classified results are a vindication of the Indian's right to an equipment for the arts of civilized life. Both sentiment and religion are justified in their appeals for the Indian by the practical results of what has been done for him.  
—*The Epworth Era*.



IRONING CLASS—CARLISLE SCHOOL LAUNDRY





A LESSON IN AGRICULTURE.





HARNESS SHOP AND CLASS OF STUDENTS AT WORK



GYMNASIUM—Y. M. C. A. AND SOCIETY ROOMS



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# General Comment and News Notes

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## ANNUAL ATHLETIC CELEBRATION.

ONE of the most enthusiastic meetings of the year at Carlisle was the athletic celebration in the auditorium on the evening of February 11th. Before the entire student body and faculty, the young men who, by athletic success, have won honors and first places were presented with their "C." These young men, of whom there were 45 (this number being made up of 14 on the football team; 14 on the track team; 11 on the baseball team; and 6 on the cross country team) were seated in a front section on the right side of the auditorium. The school band, seated on the stage, furnished excellent music for the occasion.

Mr. Glenn S. Warner, athletic director of the school, presided, and in opening the meeting, among other things, said: "We meet tonight to honor the boys who have upheld Carlisle's reputation in athletics, and it is well to devote one evening a year to talking over our victories and defeats and prospects, and to drawing wholesome lessons from our experiences.

"While not at the top in everything, we have had good, clean teams, composed of representative Carlisle students. During the past year, students have been taught to realize more than ever before that athletics at Carlisle are here for students, not the students here for athletics. Boys should not feel that they are doing the school and the athletic management a great favor by taking part in athletics; they should feel that they are being granted favors by being allowed to participate in athletics and to receive the encouragement and advantages that other boys have in schools and colleges elsewhere.

"It is a good thing for students to have something outside of regular work in which to be interested. The band and

athletics are side issues to school work, but they are the things which afford pleasure, recreation and diversion from regular duties. New students are backward about taking up these outside activities; but if they would take to these features at once, they would be able to accomplish a great deal along these lines before they left; while if they put it off, they hardly get started before they go away.

"Our greatest asset as athletes is our gentlemanly and sportsmanlike conduct and our clean playing, and that is something which we want to guard always, for if we ever maintain that reputation, there will never be trouble in getting games with the very best teams."

Brief accounts on the prospects by Captain Wauseka of the basketball team, and Captain Moore of the track team were received with tremendous enthusiasm; in the absence of Captain Hauser, the prospects in football were briefly mentioned by Mr. Warner.

In presenting the "C's," Superintendent Friedman availed himself of the opportunity to recount the successes of noted athletes who have attended Carlisle in the past to the end of refuting the claim by many that a man who makes a success as a football player at college or at school rarely amounts to anything after his school days are over.

In the course of his address, Superintendent Friedman said: "Carlisle occupies a peculiar position as an institution here in the East, and unless we can continue to convince the public that we play a clean, hard game, they will not be interested in seeing us play. Furthermore, even more important than this, unless we play that kind of a game, and get into every play, putting sportsmanship into all we do, we ourselves won't get out of athletics that which athletics should really give us.



Athletics are a great educating and developing factor.

"The charge has been made that when a man plays football, or baseball, or engages in track work, he is rarely good for anything else when he leaves school.

"Now I have taken up this question and looked into the records of some of our Carlisle graduates and ex-students, and have found that the men who made the best records in athletics succeeded best when they got out into the busy life of competition on the outside. I thoroughly agree that the main thing is not athletics, but the education which you receive; but I know that athletic training is a good backing for any mental or industrial training."

Here followed the splendid records of a number of Carlisle ex-students and graduates who won honors in athletics at Carlisle and are now winning honors in life's real battles.

As each young man received his "C", a rousing cheer was given by the students under the leadership of a cheer leader.

The address of the evening was delivered by Dr. William Mann Irvine, president of Mercersburg Academy, a Princeton man who has the reputation of conducting one of the best preparatory schools in the country. His address showed that he knows boys well. Among other things, he said:

"Ladies and Gentlemen: There is no other school in America which has a celebration like this one tonight, and I am glad to be here to see these boys rewarded for the work they have done and the sacrifices they have made. Your victories are the envy of all the rest of us, but it would not be good for you yourselves to win every game. One of the greatest educators I ever knew, the former president of Princeton, said, 'I have learned more from my defeats than from my victories, as an athlete and as an educator.' Whole-

some lessons come through defeat. When you get whipped, you wonder what was the matter, and you look at it in a philosophical way.

"Boys, the physical basis of our country depends upon athletics. But if it were only the physical basis, we could not afford to put so much money into athletics; but it is for the qualities that athletics bring out, the qualities of mind and of spirit. Athletics teach you how to work. Why, one of the greatest troubles we headmasters have is to make the boys work. Athletics help there; I find that we can reach boys that are lazy through athletics. They not only inspire them to work, but they give them courage, physical and moral.

"Athletics have something else for you. They teach self-control. Dr. Van Dyke said: 'Every sin in the world is due to lack of self-control on the part of somebody. Whether it is swearing, dishonesty, impurity, or any other sin that may come, that sin is due to lack of self-control.' What is self-control? It is mastery of self. That is a valuable asset in life. Don't lose your head! It may be a bargain in business; you may lose your money, too, if you lose your self-control.

"Another thing that athletics give is purity. Boys, keep pure! And there is democracy—all on the same footing; and this does not apply only to the fellows who play on the team, but to everybody in the school. You cheer your team now, but later it will be the heroes of the nation, instead of the heroes of the team, that you are cheering. Obedience is another fine thing that you learn; you would be beaten in every contest were it not for obedience.

"And there are excesses in athletics. Occasionally I hear of fellows losing their tempers. That is wrong! It is because they forget themselves. Don't slug; while you are hitting a fellow, the play may come through you. You

cannot do two things at one time. Reserve your strength.

"Remember the Sabbath Day to keep it holy.' You cannot change it. I talk to men and boys about that, and they say everybody plays golf on Sunday, everybody goes fishing on Sunday, everybody plays baseball on Sunday—but that does not make it right. Suppose everybody does sanction it; does that make it right? No! you cannot make it right.

"Gambling—some of my best friends bet, but that does not make it right. Gambling is wrong. It is one of the excesses we must avoid.

"Athletics are criticized; they are not understood. What are you doing to uphold them? You ought to be playing in the right way. That manly spirit will be held up to you as moral courage. When you get out into life, it will be translated to you in a higher form. You cannot do anything without team play. You are defeated before you go on the field without it. What is team play? Is it to take the ball? No; it is to help the fellow that has the ball. Let your share of team play out in the world be to help the other fellow that is less fortunate than you.

"Look for the highest qualities in athletics; get all you can out of them. Life is a great field on which every man plays his part; and the prize there is life or death. As you play the game, play it right, and try with your whole heart and soul.

"I congratulate you on the splendid things you have done in play, and I hope that you will do still greater work when you go out into the world. God bless you!"

An added feature of the program was a splendid talk delivered in the Winnebago language by First Chief a full blood Winnebago Indian. He appeared before the students in gorgeous Indian costume, and, through an

interpreter, made some very interesting remarks.

## THE INDIAN UPLIFT.

UNDER the stress of impatience and exasperation it may be that General Sheridan once declared that "the only good Indian is a dead Indian." But the remark was never justified, as many things go to prove. The results of the work at the Indian school at Carlisle, Pa., furnish one of the most convincing proofs. Among the many good things they do there is the issuing of a monthly publication now known as "THE INDIAN CRAFTSMAN," which after this month will be called "THE RED MAN." The January number is remarkably interesting and important. It is entirely the work of Indian students. The mechanical work is executed by apprentice students, the borders, initial letters, sketches and headings are the achievements of the Native Indian Art Department, and the cover design of the January number is exceptionally well done in the matter of conception, design and color. It is the work of William Deitz, a talented Sioux, whose native name is Lone Star. One of the most interesting parts of the monthly comprises a collection of legends, stories and customs of the red man, all written by Carlisle Indian students. Somehow, one is tempted to reach the conviction, after looking over the Indian sketches, that in coming years the red man will produce artists famous all the world over. The Indian stories and legends are charmingly told, and include the "Ghost Bride Pawnee Legend," written by Stella Bear, an Arickaree Indian maiden; a "History of the Kiowas," by Michael Balenti, a Cheyenne; "Why the Ground Mole is Blind," by Phena Anderson, a Concow; and a story, "The Beaver Medicine," by Carlyle Greenbrier, a Menominee Indian.—*Pittsburg Press.*

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## Ex-Students and Graduates

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A very pretty romance was consummated at Carlisle, January 20th, when Mary Cooke, a Mohawk Indian, and George P. Gardner, a Chippewa Indian, were married at St. Patrick's Roman Catholic Church. Mr. Gardner was graduated in the class of '09, and while a student made rapid progress in his studies; he was a good blacksmith, a prominent athlete, and a member of the band. Since his graduation, he has been employed in the capacity of assistant disciplinarian, and disciplinarian, in charge of the Large Boys' Building. Mrs. Gardner was a student at the time of her marriage, and was one of the head nurses in the hospital. Immediately after their marriage, they left for Hayward, Wisconsin, where Mr. Gardner has accepted the position of disciplinarian at the Indian School. Mrs. Gardner will also accept employment under the government.

Kathryn Dyakanoff, an Alaskan, who was graduated with the class of 1906, is now employed in the Federal Service as teacher. Her work is carried on in Sitka, and her students are Alaskan Indians. After graduating from Carlisle, Miss Dyakanoff entered the Bloomsburg Normal School of Pennsylvania, and like many another Carlisle girl, worked her way through; she was graduated with the class of 1909. In a letter she says, "I feel sure that the Alaskan Indian will make his stand in the world before long. These people are eager to learn and with what little education some have, they stand side by side with their white brothers. Carlisle has done a great deal for me, and in order to repay the benefits derived while a student, I must now live so people will see and acknowledge the good which it does for the Indian."

Reports which come to us indicate that, more and more, the graduates

and ex-students of Carlisle are not going back to the reservation but are taking up the matter of earning a livelihood in white communities on the outside. A recent letter from William White, a Digger Indian and ex-student of the school, informs us that he and his wife, also an ex-student, are living in Walworth, Wis. They have permanently settled in that locality. Mr. White owns his own blacksmith shop and seems to be getting along prosperously.

Elizabeth Wolfe, a Cherokee Indian, who was graduated with the class '08, was recently appointed to the position of assistant matron in the large Indian school located at Chemawa, Oregon, and known as the Salem Indian School. She passed the Civil Service examination with a high average, made a good record at Carlisle, and under the Outing, has had excellent preparation for her present work.

Clara Spotted Horse, a Crow Indian who has, for some years, been a student at this school where she became proficient in housekeeping and in several other branches of domestic work, was recently appointed to the position of assistant matron at the Hayward Indian School, Wisconsin. She has already gone to the latter place to take up the duties connected with her position.

John Bonga, a Chippewa Indian from the White Earth Agency, Minnesota, and an ex-student, is employed as assistant government farmer at Leech Lake, Indian Agency. He owns his own home which is of timber construction.

Mrs. Fred Canfield (nee Anna Goyrtuey) a graduate of the class of '01, and sister of Martha Day, is now



living in Zuni, New Mexico. Her husband is employed in the U. S. Forestry Service in that location.

William Yankee Joe, a Chippewa Indian who has been a student at Carlisle for some years, has recently been appointed to a position at the Hayward Indian School, Wisconsin; he has already left to take up his work at that place. He is a steady boy and has been a good student and should make a success.

James Snow, a Sioux Indian and former student of Carlisle, who while at school was one of the best two-mile runners, is now making a success at his chosen trade,—that of carpentry—which he learned while at school. He is now assistant instructor in carpentry at the Crow Creek Agency, in South Dakota.

Many of our students enter into business after leaving Carlisle instead of following one of the professions or trades. Word has been received that Simeon Stabler, an Omaha Indian, and former student of the school, is now engaged in the real estate business at Macy, Nebraska, and is doing well.

Foster Otto, an Ottawa Indian from Pinconning, Mich., who completed a term at this school and learned the tailor's trade, is now employed in St. Catherine's School for Indians at Santa Fe, N. M., in the capacity of instructor in tailoring. He is making a success in his present field.

Robert Friday, a Northern Arapahoe Indian from Shoshone Agency, Wyoming, who completed a term at Carlisle, and learned the baker's trade, is now employed as a baker with a large baking company at Cheyenne, Wyo. He receives \$18 a week.

Frank Mt. Pleasant, a Tuscarora Indian who was graduated with the class of 1904, is now a member of the

Senior class of Dickinson College, Carlisle, Pa. He is making an excellent record and will graduate this coming June.

Alex Yellow Wolf, a Sioux from Kyle, S. D., who completed a term at Carlisle, is now a member of the agency police force of the Pine Ridge Reservation. He also owns a good farm and dairy stock.

Nellie Carey, an Apache Indian, and an ex-student, is employed in the government service as assistant instructor in laundry work at Fort Sill Boarding School. She owns a farm on which is built a good house.

Martha Day, a Pueblo Indian of the class of '09, has recently returned to her home in Seama, New Mexico, where she expects to commence work soon as teacher in a day school for her people.

Michael R. Balenti, a Cheyenne Indian of the class of 1909, is doing good work as a student in the Agricultural and Mechanical College in Texas. He is pursuing a practical course.

Joseph C. Mills, an Osage Indian, and an ex-student, is now living at Pawhuska, Oklahoma; he is putting to good use the education and training which he received at Carlisle.

Levi Willis, a Chippewa Indian and ex-student, is now living at Boyne City, Michigan, where he is working at the trade of tailoring, which he learned at the school.

Savannah Beck, a Cherokee Indian of the class of '09, is making progress at her profession of nursing. At present, she has charge of a case in Wilmington, Delaware.

Frank Doxtator, a Seneca Indian, an ex-student, is now working as fireman on a Pacific Ocean steamer.

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# Official Indian Service Changes

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## For the Month of November.

### APPOINTMENTS.

Andrew M. Philipson, teacher, Albuquerque, N. M., 72.  
Bernice Barr, teacher, Bismarck, N. D., 540.  
Nellie M. Sherwood, teacher, Blackfeet, Mont., 480.  
Fernando G. Tranbarger, teacher, Carlisle, Pa., 720.  
Emma E. Boley, asst. seamstress, Carlisle, Pa., 400.  
Elmer E. Lucas, baker, Carlisle, Pa., 600.  
Mary K. Gill, asst. matron, Carson, Nev., 540.  
Flora E. Courtney, baker, Carson, Nev., 520.  
John F. Daugherty, physician, Coeur d'Alene, Idaho, 1000.  
Herbert V. King, physician, Colorado River, Ariz., 1100.  
Nellie Crawford, cook and laundress, Crow, Mont., 500.  
John F. Chambers, teacher, Ft. Apache, Ariz., 72.  
Lillian M. Parus, asst. clerk, Ft. Hall, Idaho, 840.  
James L. Kennedy, teacher, Ft. Lapwai, Idaho, 660.  
Elizabeth Stratton, kindergartner, Ft. Peck, Mont., 660.  
Freeman J. Adams, add. farmer, Ft. Totten, N. D., 780.  
Lucy Flint, teacher, Ft. Totten, N. D., 660.  
Maud E. Hurley, cook, Grand Junction, Colo., 500.  
Henry W. Hutchinson, painter, Haskell Institute, Kansas, 720.  
Clyde M. Blair, teacher, Haskell Institute, Kans., 600.  
Walter Rendtorff, physician, Hoopa Valley, Calif., 1000.  
Herman E. Wright, teacher, Keshena, Wis., 60 mo.  
Katie Woollen, teacher, Kiowa, Okla., 600.  
Bel G. Emery, kindergartner, Kiowa, Okla., 600.  
John D. Creech, teacher, Klamath, Ore., 720.  
Richard Clarke, asst. clerk, Leech Lake, Minn., 900.  
Ola McElhanon, cook, Moqui, Ariz., 600.  
Mary Pemberton, cook, Nett Lake, Minn., 480.  
Anna M. Levisse, seamstress, Pierre, S. D., 500.  
Miles P. Lutsey, add. farmer, Pierre, S. D., 720.  
James A. Couch, carpenter, Pine Ridge, S. D., 600.  
Nellie B. Mott, cook, Pine Ridge, S. D., 500.  
David H. Dickey, teacher, Rapid City, S. D., 600.  
Mary H. Black, teacher, Red Lake, Minn., 600.  
Lucy Wells, cook, Rice Station, Ariz., 600.  
Lydia A. Hutchens, teacher, Rosebud, S. D., 720.  
Nona D. Cushman, cook, Sac and Fox, Iowa, 450.  
Rosnel Stearns, stenographer, Sac and Fox, Okla., 840.  
Lula M. Payne, laundress, San Juan, N. M., 500.  
Clarence W. Benner, engineer, Santa Fe, N. M., 900.  
May H. Rogers, teacher, Sherman Institute, Calif., 600.  
Michael Mullins, tailor, Sherman Institute, Calif., 660.  
Gertrude Hooton, clerk, Union Agency, Okla., 600.

### APPOINTMENTS—NON-COMPETITIVE EXAMINATIONS.

Mary C. Wright, seamstress, Bena, Minn., 420.  
Mattie Hayes, asst. matron, Ft. Peck, Mont., 500.  
Mary Stephanía Schramme, teacher, Santa Fe, N. M., 600.  
Frank Beaver, asst. clerk and interpreter, Winnebago, Neb., 500.  
Agnes White, teacher, Wittenberg, Wis., 600.

### REINSTATEMENTS.

Harvey V. Schoonover, teacher, Blackfeet, Mont., 60 mo.  
George W. Robins, stenographer and typewriter, Blackfeet, Mont., 720.

Louise B. Shipley, seamstress, Cheyenne River, S. D., 500.  
Joseph Kuck, wheelwright, Ft. Apache, Ariz., 720.  
Sarah A. Myers, teacher, Ft. Peck, Mont., 72 mo.  
Margaret M. Mitchell, seamstress, Ft. Totten, N. D., 540.  
Lou E. Curtis, asst. matron, Haskell Institute, Kans., 500.  
Anna M. Page, cook, Keshena, Wis., 500.  
J. C. Levengood, superintendent, Lower Brule, S. D., 1600.  
Wilbur M. Johnson, farmer, Ponca, Okla., 600.  
James L. Howrey, teacher, Pottawatomie, Kans., 600.  
Percy M. Somers, engineer and disciplinarian, Truxton Canon, Ariz., 1000.  
Edith L. Cushing, kindergartner, Warm Springs, Ore., 600.  
Ellen C. Pierce, seamstress, Yakima, Wash., 500.

### TRANSFERS.

Emma Dawson, teacher, Albuquerque, N. M., 84 mo., from Santa Fe, N. M., 600.  
Belle L. Harber, seamstress, Blackfeet, Mont., 500, from matron, Western Shoshone, Nev., 600.  
Margaret Sweeney, teacher, Carlisle, Pa., 600, from Mt. Pleasant, Mich., 540.  
Mattie J. Boileau, cook, Carson, Nev., 600, from Pine Ridge, S. D., 500.  
Oscar H. Boileau, farmer, Carson, Nev., 720, from Pine Ridge, S. D., 720.  
Charles H. Allender, teacher, Carson, Nev., 72 mo., from industrial teacher, Kiowa, Okla., 720.  
Belle McCue, laundress, Cherokee, N. C., 540, from Greenville, Calif., 480.  
Thomas C. Smith, asst. supt., Chilocco, Okla., 1300, from supt., Morris, Minn., 1225.  
Charles Stoolfire, engineer, Colorado River, Ariz., 1000, from engineer and sawyer, San Carlos, Ariz., 900.  
Edward Lieurance, physician, Crow, Mont., 1200, from Salem, Ore., 1000.  
John W. Morgan, farmer, Fond du Lac, Minn., 840, from La Pointe, Wisc., 840.  
Jacob E. Nyquist, physician, Fond du Lac, Minn., 250, from La Pointe, Wisc., 250.  
Harvey C. Hansen, teacher, Fond du Lac, Minn., 72 mo., from La Pointe, Wisc., 72 mo.  
Catherine B. Von Felden, teacher, Fond du Lac, Minn., 60 mo., from La Pointe, Wisc., 60 mo.  
Bessie M. Hansen, housekeeper, Fond du Lac, Minn., 30 mo., from La Pointe, Wisc., 30 mo.  
Lizzie Houle, housekeeper, Fond du Lac, Minn., 30 mo., from La Pointe, Wisc., 30 mo.  
Frank LeDuc, police, Fond du Lac, Minn., 20 mo., from La Pointe, Wisc., 20 mo.  
Alvin A. Bear, supt., Fond du Lac, Minn., 900, from add., farmer, Camp McDowell, Ariz., 900.  
Nellie D. Saindon, housekeeper, Ft. Lapwai, Idaho, 30 mo., from Colville, Wash., 300.  
Wilfred A. Dion, engineer, Ft. Totten, N. D., 900, from Jicarilla, N. M., 1000.  
Anna O. Miller, matron, Ft. Yuma, Calif., 600, from asst. matron, Mescalero, N. M., 520.  
Julia R. Still, teacher, Haskell Institute, Kans., 600, from Standing Rock, N. D., 600.  
Iva M. Ward, housekeeper, Kaibab, Utah, 30 mo., from Panguitch, Utah, 30 mo.

Frank M. Walden, add. farmer, Kaibab, Utah, 720, from Panguitch, Utah, 720.

Robert Pikyavit, private, Kaibab, Utah, 20 mo. from Panguitch, Utah, 20 mo.

Young William, judge, Kaibab, Utah, 84, from Panguitch, Utah, 84.

Blaine Page, engineer, Keshena, Wisc., 800, from Mt. Pleasant, Mich., 900.

Charles T. Kirkpatrick, industrial teacher, Kickapoo, Kans., 600, from W. Navajo, Ariz., 720.

Harry B. Seddicum, add. farmer, La Pointe, Wis., 900, from Kickapoo, Kans., 720.

Roy V. Howard, engineer, Mt. Pleasant, Mich., 940, from Keshena, Wisc., 800.

Amy G. Ketley, teacher, Mt. Pleasant, Mich., 540, from Lac du Flambeau, Wis., 600.

Allan F. Morrison, asst. clerk, Osage, Okla., 900, from distributing agent, Union Agency, Okla., 1020.

M. Lillian Stanion, financial clerk, Otoo, Okla., 720, from nurse, Rosebud, S. D., 600.

Mary A. Seward, field matron, Pala, Calif., 720, from matron, Ft. Yuma, Calif., 600.

Jos. E. Mountford, principal, Pawnee, Okla., 900, from farmer, Ft. Shaw, Mont., 900.

Harriet A. Harvey, teacher, Phoenix, Ariz., 660, from Sherman Institute, Calif., 600.

William D. Ryder, asst. engineer, Phoenix, Ariz., 900, from engineer, Chamberlain, S. D., 840.

Annie E. Hoffman, cook, Phoenix, Ariz., 660; from seamstress, Kiowa, Okla., 500.

Nelson D. Brayton, physician, Pima, Ariz., 1200 from Isthmian Canal Service.

Byron A. Sharp, teacher, Pima, Ariz., 72 mo., from Round Valley, Calif., 720.

Anna B. O'Bryan, teacher, Pottawatomie, Kans., 60 mo., from matron, Jicarilla, N. M., 600.

John B. Woods, superintendent, Rosebud, S. D., 2350, from Lower Brule, S. D., 1400.

Wm. R. Behout, physician, Rosebud, S. D., 1100. from Lower Brule, S. D., 1000.

Percy W. Meredith, industrial teacher, Salem, Ore., 720, from Yakima, Wash., 720.

David C. Taylor, farmer, San Juan, N. M., 720, from industrial teacher, Seger, Okla., 600.

Floy M. Summet, teacher, Santa Fe, N. M., 600 from Hayward, Wisc., 540.

Joseph G. Howard, teacher, Santa Fe, N. M., 1000, from Jicarilla, N. M., 800.

DeWitt C. Hayes, clerk, Santee, Nehr., 1000, from asst. clerk, Leech Lake, Minn., 900.

Walter F. Dickens, superintendent, Seger, Okla., 1350, from clerk, Shawnee, Okla., 1000.

Maude Peacore, haker, Seneca, Okla., 500, from assistant seamstress, Tomah, Wisc., 300.

Flora G. Harper, teacher, Sherman Institute, Calif., 600, from Navajo, Ariz., 660.

John W. Fletcher, add. farmer, Standing Rock, N. D., 720, from Klamath, Ore., 720.

Mary Myrick Hinman, asst. clerk, Standing Rock, N. D., 720, from clerk, Pierre, S. D., 720.

Claude R. Whitlock, superintendent, Uintah and Ouray, 900, from teacher, Neah Bay, Wash., 720.

Logan Morris, add. farmer, Umatilla, Ore., 720, from Panguitch, Utah, 720.

Sylvia A. Kneeland, teacher, Vermillion, Lake, Minn., 660, from Cherokee, N. C., 660.

Carl A. Anderson, physician, Vulcan, Calif., 1000, from Hoopa Valley, Calif., 1000.

Cora I. Johnson, field matron, Walker River, Nev., 720, from Greenville, Calif., 720.

Elizabeth Barber, seamstress, Wittenberg, Wisc., 500, from cook, White Earth, Minn., 480.

Eva Greenlee, matron, Zuni, N. M., 600, from assistant matron, Chamberlain, S. D., 500.

## PROMOTIONS AND REDUCTIONS.

George M. Barton, carpenter, Albuquerque, N. Mex., 800, from 720.

Lydia E. Kaup, normal teacher, Carlisle, 780, from teacher, 780.

Mary M. Dodge, teacher, Chilocco, Okla., 600, from 540.

Merrill M. Griffith, superintendent & S. D. A., Ft. Bidwell, Cal., 1225, from superintendent, 1200.

John N. Alley, physician, Ft. Lapwai, Ida., 1200, from 1000.

C. B. Lohmiller, superintendent & S. D. A., Ft. Peck, Mont., 1850, from 1800.

Joseph L. Smoot, superintendent industries, Haskell Inst., Kans., 1200, from 1000.

Ida M. Whitney, asst. matron, Haskell Inst., Kans., 660, from 500.

Edith M. Felten, teacher, Hayward, Wis., 600, from 540.

R. A. Ward, superintendent, Kaibab, Utah, 925, from teacher, Panguitch, Utah, 70 mo.

George H. Todd, add'l. farmer, Kickapoo, Kans., 780 from teacher, 600.

Addison Walker, asst. clerk, Kiowa, Okla., 780, from stenographer, 720.

Joseph Prickett, asst. clerk, Kiowa, Okla., 900, from 780.

Virgil D. Guftard, physician, Klamath, Ore., 1200, from 1000.

Peter Graves, asst. clerk, Leech Lake, Minn., 900, from superintendent logging, 900.

Lavantia I. Washburn, matron, Lower Brule, S. D., 600, from matron, Lower Brule, S. D., 500.

Irvil L. Babcock, clerk, Lower Brule, S. D., 1100, from 1000.

Charles F. Butte, laborer, Lower Brule, S. D., 360, from 240.

Agnes A. Morrow, teacher, Moqui, Ariz., 600, from laundress, 540.

Thomas C. Smith, superintendent, Morris, Minn., 1225, from 1200.

Robert E. Daniel, clerk, Pawnee, Okla., 900, from 840.

Daisy Bays, asst. matron, Pawnee, Okla., 500, from cook, 400.

Louella Rhoades, asst. matron, Phoenix, Ariz., 600, from cook, 660.

Mary A. Koser, laundress, Pierre, S. D., 500, from 480.

Carrie A. Gillman, seamstress, Pima, Ariz., 600, from asst. matron, 540.

Wm. H. Bishop, superintendent, Red Lake, Minn., 1250, from 1200.



Maude Thomas, asst. teacher, San Carlos, Ariz., 50 mo., from housekeeper, 40 mo.  
 Naomi Kohten Sippi, housekeeper, San Carlos, Ariz., 40 mo., from asst. housekeeper, 25 mo.  
 W. T. Shelton, Supt., San Juan, N. Mexico, 1825, from 1800.  
 Emma L. Seymour, clerk, Shawnee, Okla., 1000, from stenographer, 900.  
 Knot C. Egbert, Supt., Siletz., Ore., 1450, from, 1200.  
 Charles F. Werner, Supt., Southern Ute, Col., 1350, from 1300.  
 Chauncy Doxtater, dairymen, Tomah, Wis., 500, from asst. framer, 300.  
 Emry H. Garber, asst. clerk, Umatilla, Ore., 840, from Industrial teacher, 660.  
 Ray H. Carner, clerk, Union Agency, Okla., 960, from 900.  
 Edward Short, clerk, Union Agency, Okla., 1020, from 960.  
 Florence Pendergast, teacher, Wahpeton, North Dakota, 660, from 600.  
 George L. Roark, farmer, W. Navajo, Ariz., 900 from additional farmer, 780.

## SEPARATIONS.

Rose A. McEver, attendant, Canton Asylum, S. D., 420.  
 Harold K. Marshall, physician, Colo. River, Ariz., 1,100.  
 Justus W. Bush, additional farmer, Colo. River, Ariz., 780.  
 Lucien M. Lewis, D. S, teacher, Flathead, Mont., 60 mo.  
 John F. Hill, industrial teacher, Ft. Bidwell, Cal., 600.  
 Sarah M. Dickens, matron, Fort Shaw, Mont., 720

Mary Rose Renaud, laundress, Fort Totten, N. D., 480.  
 Thomas W. Mayle, clerk, Greenville, Cal., 600,  
 Nell Gertrude Edgar, teacher, Haskell Inst., Kans., 600,  
 Clarence E. Birch, prin. bus. dept., Haskell Inst., Kans. 1,200.  
 Nora H. Hearst, teacher, Havasupai, Ariz., 780.  
 Alfred M. Dunn, industrial teacher, Kiowa, Okla., 720.  
 Rachel M. Garrison, teacher, Klamath, Oregon, 660.  
 Euphemia O. Barnes, seamstress, Lac du Flambeau, Wis., 540.  
 Agnes A. Morrow, laundress, Moqui, Ariz., 540.  
 Freeman A. Taber, Sr., farmer, Navajo, N. M., 780.  
 Harvey V. Schoonover, teacher, Potawatomi, Kan., 60 mo.  
 Bessie A. Colegrove, teacher, Rapid City, S. D., 600.  
 Bitha H. Goddard, teacher, Red Lake, Minn., 600.  
 Wm. H. Hamilton, farmer, Red Lake, Minn., 720.  
 Jennie Gray, matron, Red Moon, Okla., 500.  
 Arthur M. Hyler, engineer, Sante Fe, N. M., 900.  
 Mamie Crockett, cook, Seneca, Okla., 540.  
 Charles B. Ward, dairyman, Tomah, Wis., 500.  
 M. H. Nickell, additional farmer, Unitah & Ouray, Utah, 720.  
 Joseph A. Patterson, clerk, Union, Okla., 1020.  
 Georgia C. Houck, stenographer, Union, Okla., 1020.  
 Charles W. Moore, clerk, Union, Okla., 960.  
 Hattie M. Miller, teacher, Vermillion Lake, Minn., 600.  
 Agnes Barclay, teacher, Wahpeton, N. D., 660.  
 Isabell Goen, seamstress, White Earth, Minn., 520.  
 Thompson Alford, asst. clerk, Kiowa, Okla., 840.  
 Charles S. Hood, farmer, Klamath, Ore., 660.  
 Carrie Webster, asst. matron, Oneida, Wis., 500.  
 Effie W. Parker, housekeeper, Phoenix, Ariz., 500.



# YOUR REWARD



THE less you require looking after, the more able you are to stand alone and complete your tasks, the greater your reward. Then if you can not only do your work, but direct intelligently and effectively the efforts of others, your reward is in exact ratio, and the more people you direct, and the higher the intelligence you can rightly lend, the more valuable is your life.



FRA ELBERTUS

# Carlisle Indian Industrial School

**M. Friedman, Superintendent**

**LOCATION.** The Indian School is located in Carlisle, Pa., in beautiful Cumberland County with its magnificent scenery, unexcelled climate and refined and cultured inhabitants.

**HISTORY.** The School was founded in 1879, and first specifically provided for by an Act of the United States Congress July 31, 1883. The War Department donated for the school's work the Carlisle Barracks, composed of 27 acres of land, stables, officers' quarters and commodious barracks buildings. The Guardhouse, one of the school's Historic Buildings, was built by Hessian Prisoners during the Revolutionary War.

**PRESENT PLANT.** The present plant consists of 49 buildings. The school campus, together with two school farms, comprises 311 acres. The buildings are of simple exterior architectural treatment but well arranged, and the equipment is modern and complete.

**ACADEMIC.** The academic courses consist of a carefully graded school including courses in Agriculture, Teaching, Stenography, Business Practice, and Industrial Art.

**TRADES.** Instruction of a practical character is given in farming, dairying, horticulture, dressmaking, cooking, laundering, housekeeping and twenty trades.

**OUTING SYSTEM.** The Outing System affords the students an opportunity for extended residence with the best white families of the East, enabling them to get instruction in public schools, learn practical house-keeping, practice their trade, imbibe the best of civilization and earn wages, which are placed to their credit in the bank at interest.

**PURPOSE.** The aim of the Carlisle School is to train Indians as teachers, homemakers, mechanics, and industrial leaders who find abundant opportunity for service as teachers and employees in the Indian Service leaders among their people, or as industrial competitors in the white communities in various parts of the country.

Faculty .....	75
Number of Students now in attendance (March 1, 1910).....	1005
Total Number of Returned Students.....	4498
Total Number of Graduates .....	538
Total Number of Students who did not graduate.....	3960

**RESULTS.** These students are leaders and teachers among their people; 148 occupy positions with the Government as teachers, etc., in Government schools; among the remainder are successful farmers, stockmen, teachers, preachers, mechanics, business men, professional men, and our girls are upright, industrious and influential women.





# HANDICRAFT OF THE AMERICAN INDIAN

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PEOPLE who are interested in the Indian usually have a liking for his Arts and Crafts—desire something which has been made by these people. ¶ There are a great many places to get what you may wish in this line, but the place to buy, if you wish Genuine Indian Handicraft, is where You Absolutely Know you are going to get what you bargain for. ¶ We have a fine line of Pueblo Pottery, Baskets, Bead Work, Navaho Art Squares, Looms, and other things made by Indian Men and Women, which we handle more to help the Old Indians than for any other reason. ¶ Our prices are within the bounds of reason, and we are always willing to guarantee anything we sell. ¶ Communicate with us if we may serve you in any further way

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## INDIAN CRAFTS DEPT

*of the* CARLISLE INDIAN SCHOOL, PA

# *The* NEW CARLISLE RUGS

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CARLISLE is famous in more than one way; we hope to make her famous as the home of the finest Indian Rug ever offered to the public. It is something new; nothing like them elsewhere. They are woven here at the school by students. They are not like a Navaho and are as well made and as durable as an Oriental, which they resemble. Colors and combinations are varied; absolutely fast colors. They must be examined to be appreciated. Price varies according to the size and weave; will cost you a little more than a fine Navaho. ¶ We also make a cheaper Rug, one suitable for the Bath Room, a washable, reversible Rag Rug; colors, blue and white. Nice sizes, at prices from Two Dollars to Six ¶ If you are interested Write Us Your Wishes

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*The* NATIVE INDIAN ART  
DEPT., *Carlisle Indian School*



VOLUME 2, NUMBER 8

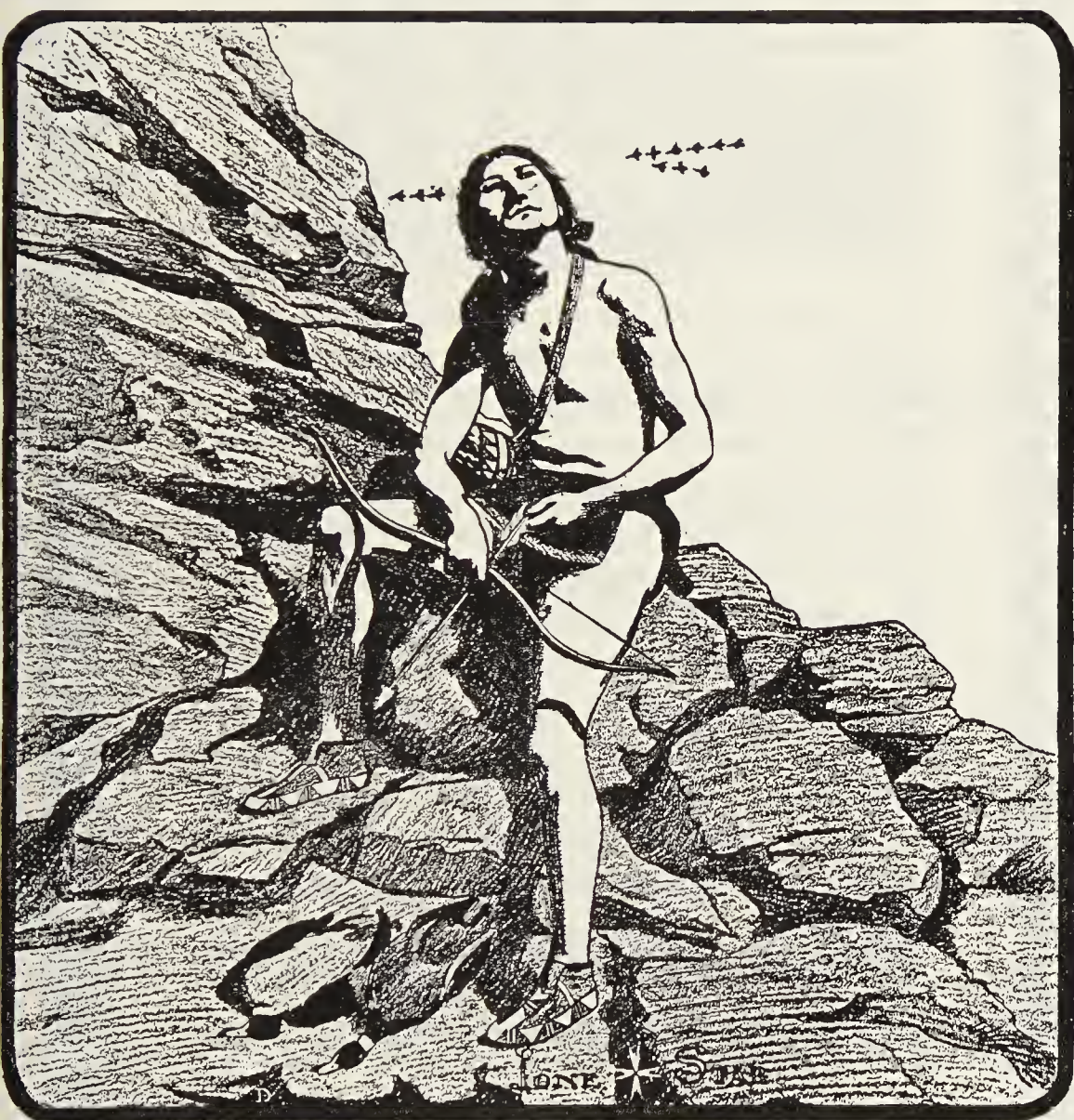
APRIL, 1910

ONE DOLLAR A YEAR

*A Monthly Magazine by Indians*

# THE RED MAN

*Formerly The Indian Craftsman*



THE CARLISLE INDIAN PRESS  
U. S. INDIAN SCHOOL, CARLISLE, PENNSYLVANIA



# Navaho Blankets Native & Genuine

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NOT the kind you will see at most of the so-called "Indian" stores, but the best thing there is in the way of this inimitable production of the Navaho squaw; finest weave, the cleanest wool, the most artistic color combinations, the most symbolic patterns, and never a blanket made up with Cotton Warp. ¶ It takes much special attention and careful inspection to assemble a line of these goods like ours, but we do not care to encourage these Indians to make anything but the best handicraft. ¶ We have these goods in a large variety of patterns and combinations—the grey and black, the white, grey and black, and the more conspicuous colors, bright red and Indian red. ¶ We will be glad to quote prices or to give any other information. ¶ Address

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## Indian Crafts Department

of the United States Indian School, Carlisle, Penna



A magazine not only *about*  
Indians, but mainly  
*by* Indians



# THE RED MAN



Volume Two, Number Eight

Published by U. S. Indian School, Carlisle, Pa.

EDITED BY M. FRIEDMAN, SUPERINTENDENT

EDGAR K. MILLER, SUPT. OF PRINTING

## Table of Contents for April, 1910:

COVER DESIGN— <i>William Deitz, "Lone Star," Sioux</i>	
METHODS IN INDIAN WOODWORK—ILLUSTRATED— By <i>Franz Boas</i>	3
INDIAN LIFE SKETCHES—ILLUSTRATED— By <i>Frank C. Churchill</i>	10
OUR "LO" IS, NO LONGER POOR New York Tribune	17
WHY THE RABBIT IS TIMID—A LEGEND— By <i>Louisa Kenney, Klamath</i>	27
THE BUSINESS OF THE INDIAN OFFICE REORGANIZED By <i>Robert G. Valentine</i>	28
YEARS AGONE—A POEM By <i>Brenda</i>	32
INDIANS WHO HAVE "MADE GOOD"—ILLUSTRATED— By <i>M. Friedman</i>	39
LEGENDS, STORIES, CUSTOMS—By <i>Carlisle Indian Students</i>	46
GENERAL COMMENT AND NEWS NOTES	49
EX-STUDENTS AND GRADUATES	51
OFFICIAL CHANGES OF THE INDIAN SERVICE	52

ILLUSTRATIONS—Ponca Reservation Views; Supervisor Dagenett; Views of the Farm and Industrial Departments of the Carlisle School.

THE RED MAN is a production of the CARLISLE INDIAN PRESS, a department of the United States Indian Industrial School, located at Carlisle, Pennsylvania. The mechanical work is executed by apprentice-students under the direction of the Instructor in Printing. The borders, initial letters, sketches, headings, cover pages, etc., herein shown are the work of our Native Indian Art Department under the supervision of Angel Decora-Deitz.

This publication aims to place before its readers authentic reports from experienced men and women in the field, or investigators not connected with the government service, which may aid the reader to a fuller understanding and broader knowledge of the Indian, his Customs, Education, Progress, and relation to the government. The institution does not hold itself responsible for, and need not necessarily agree with, the opinions expressed in its columns.

All communications regarding subscriptions and other subjects relating to this publication should be addressed directly to THE RED MAN, United States Indian School, Carlisle, Pennsylvania.

Subscriptions will be received with the understanding that one volume will cost One Dollar. Ten numbers will probably constitute a volume. Usually no back numbers on hand.

No advertisements will be published in this magazine which are foreign to the immediate interests of the school.



# Methods in Indian Woodwork:

*By Franz Boas*



THE Indians of different parts of the American Continent excel in various kinds of handicraft. The ancient inhabitants of the Southeastern States excelled in the beauty of form and design of their pottery; the Indians of the Northwest, in the excellence of their embroideries; the ancient inhabitants of the Central States, by their work in copper; those of California and neighboring parts of the continent, by the beauty of their basketry;

while the art of working in wood was, and still is, most highly developed on the North Pacific coast, among the tribes of the State of Washington and from there northward among all the natives of the coast of British Columbia and of Alaska as far north as Mount St. Elias. The many varieties of wood which grow in this country facilitated the development of this art.

We will describe in the following lines the interesting methods applied by the Indian in his wood-work.

On account of the lack of steel tools, the whole mode of treatment of the material was quite different from that used by the modern carpenter and joiner. The felling of the trees from which large planks were to be made was a difficult task, which was generally accomplished by means of fire. The principal tree used for making large objects, such as planks and canoes, is the cedar. When locating a tree that was to be felled, the Indian used a long-handled stone chisel, by means of which he would drive a deep hole into the foot of the tree, in order to make sure that the heart of the tree was sound. If the tree was found to be suitable, a notch was cut into the bark and the outer layers of the wood, and a small fire was started, which was kept smouldering, and which was carefully guarded so as to prevent it from spreading upward. The place where the tree was to fall was cleared, and after much labor the trunk was cut through by the fire, and the tree would fall forthwith. After it had been cleared of branches, a piece of suitable length was cut off by means of fire. In this case, red-hot stones were placed in a fire built on top of the log, and the spread of the fire sideways was prevented by pouring water over the tree and by keeping it covered with wet moss, leaves, or seaweeds. The red-hot stones would gradually eat their way through the trunk,

In order to cut planks from the log, a series of seven wedges made of yew-wood or of elk-antler were driven in at the end of the log, all seven standing on one straight line. Then by striking the seven wedges one after the other with a stone hand-hammer, a crack was opened. When the opening was sufficiently wide, a stout stick of yew-wood was pushed in. Then one workman would stand on each side of the tree, and by means of a stone hammer would drive the stick of yew-wood forward as far as possible. Cedar-wood splits very easily, and in this manner a fairly level surface was obtained. Next the wedges were driven in about one inch below the first line of splitting, and by repeating the same process a plank as wide as the thickness of the tree would permit, and about one inch thick, was split off. A skilled workman could obtain in this way a plank from six to eight feet wide, about one inch thick, and up to twenty feet long. The greatest difficulty in obtaining a plank of this kind lies in the tendency of the wood to split in a direction divergent from the direction of the first crack; and the second crack, which is intended to be parallel to the surface first made, may either dip down into the wood or turn upward, so that the piece split off will be very short only. This tendency is rectified by the workman by ballasting the top of the wood or by supporting the bottom of the tree, thus adjusting the strain in the wood in such a way that the two cracks will run parallel.

In olden times, when the workmen needed planks for house-building or for similar purposes, and when it was not necessary to fell a large tree, planks were sometimes split from standing trees. In this case, a notch was cut into the tree about eight feet above the ground, and another about thirty feet high, a scaffold being erected next to the tree. Then the planks were wedged off from the living tree. Numerous trees of this description may be seen in the woods of northern Vancouver Island.

The rough planks which were thus obtained were always smoothed before they were put to further use. This process of smoothing is still in use, and is done with a small hand-adze, by means of which, first large chips, and finally very small chips, are split off. In the final work the adze is carried down along the wood in straight lines, thus giving the finished plank a finely fluted appearance. By varying the directions of these grooves, various designs are laid out on the surface of the plank.

While we do most of our wood-work with saw, hammer and nails, the Indian used only his adze, bent knife for carving, gritstone for polishing, drill, and cedar-withes for sewing wood. The principal process used for shaping the wood is steaming and bending. This may perhaps be best illustrated by describing the manner of making a box. For this purpose a long board about half an inch thick is smoothed, and then grooved or kerfed at those places where the edges of the sides of the box are to be. Then these grooves are steamed in the following manner: A bed of red-hot stones is placed in the ground and moist seaweed is placed over them. Then the groove is placed on top of this seaweed, and the top is again covered with hot moist seaweed. The board is left there until it becomes quite pliable, and then is bent over at the groove until the adjoining parts of the board form a right angle. As soon as it cools off, it retains this shape. By bending over the board in this way at three places, the ends are made to join and are then sewed together. Then this board, which has been bent over so as to form the sides of the box, is placed on a heavier plank which is cut out in proper form by means of an adze, and then the sides are sewed on to the bottom. This box has a joint only at one edge, where the wood is sewed together and at the joint between the bottom and the sides. These joints are caulked with gum or other material.

In some cases the bending of the sides of the box requires very great skill. This is particularly the case in the boxes with thick concave sides, which are hollowed out of a heavy plank. Whenever this is done, the groove must be cut with very great accuracy, so that the bent sides will form an exact right angle and fit together properly.

Wood-bending is also resorted to for the purpose of making canoes. We have described before the method of felling a tree. After the upper third has been split off by means of wedges, the tree is hollowed out with a hand-adze or with fire, and the general outer shape of the canoe is also made with the adze. After the outer side has been completed, the workman makes a number of drill-holes into the canoe from the outside, and then puts into the drill-holes little twigs of dark color, which have the exact length of the intended thickness of the sides of the canoe—at the bottom two finger-widths, at other places less. Then the work on the inside of the canoe begins, and the workman chips off splints with great care

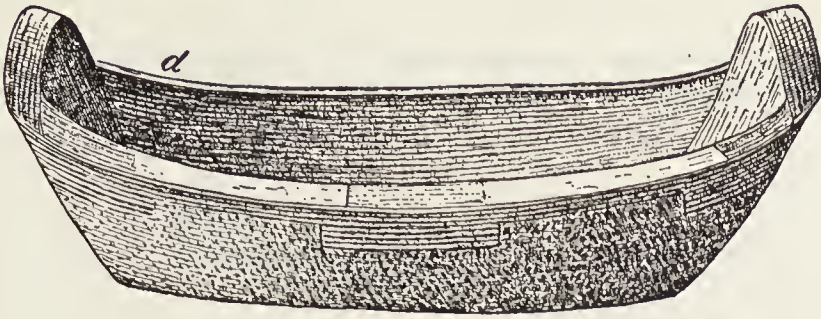


until he reaches the end of a drill-hole, when he knows that the right thickness has been obtained. In this way the walls of the boat are given throughout the proper thickness. The upper part of the canoe which has been chipped out in this way is naturally narrower than the part a little farther down, because of the natural curvature of the sides of the tree. It is then necessary to give to the upper part of the canoe a greater width. This is done by filling the bottom of the canoe with water and then throwing red-hot stones into the water until it begins to boil. Then the whole canoe is covered over with mats and thoroughly steamed. Thus the wood becomes pliable, and the upper part of the tree can be spread out by means of sticks until it attains the proper form. It is allowed to cool off, then the canoe retains its form.

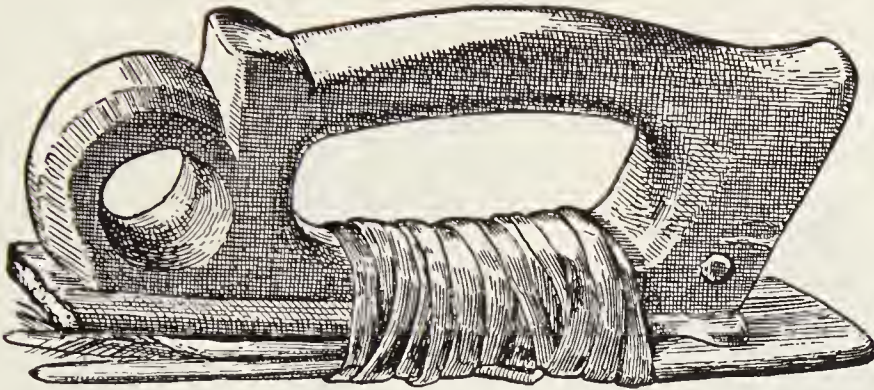
Perhaps the greatest skill in bending wood is exhibited in the making of fish-hooks. These are made of pieces of spruce-branches which are whittled down to a thickness of about one finger. While the branch is being steamed in a bed of wet seaweed, often inserted in a stem of hollow kelp, the wood-worker prepares a board, in which he carves with his knife a pattern of the shape of the curved fish-hook which resembles in form very much a large bent steel hook. As soon as the pattern is finished and the branch of wood is pliable, it is taken out of the fire and squeezed into the pattern. It is allowed to cool in this position, and then retains its form. Afterwards it is carefully polished with gritstone and then with shark-skin, and finally is thoroughly heated and oiled, the oil having the effect of making the wood hard and brittle.

It is also interesting to note what devices the Indians use for making the angles of their boxes true. In bending the sides of a box, as described before, it is easy to bend the board in such a way that it is not exactly rectangular. The method of ascertaining the trueness of the angle is very ingenious. The workman cuts two sticks which are very nearly the size of the diagonal of the box that he is making. By means of a cord he marks the centre of these two sticks and ties them together at this point. Thus they form a cross which can be fitted into the box, each of the two sticks forming one diagonal of the box. When the sides of the box are bent so that they form right angles, this cross will be exactly parallel to the upper edge of the box. If the angles are not true, the cross must be tilted, and is not parallel to the upper edge of the box.

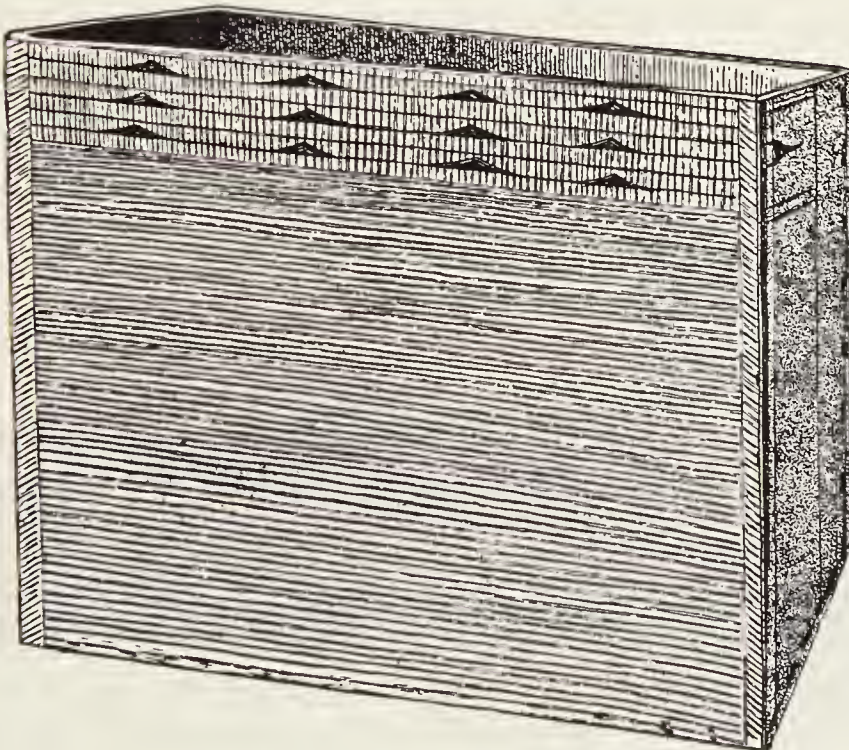
# Woodwork of North-Pacific Coast Tribes



FOOD TRAY—CARVED OUT OF A SINGLE BLOCK



ADZE USED—BLADE OF ELK ANTLER. HANDLE OF WOOD OR WHALEBONE



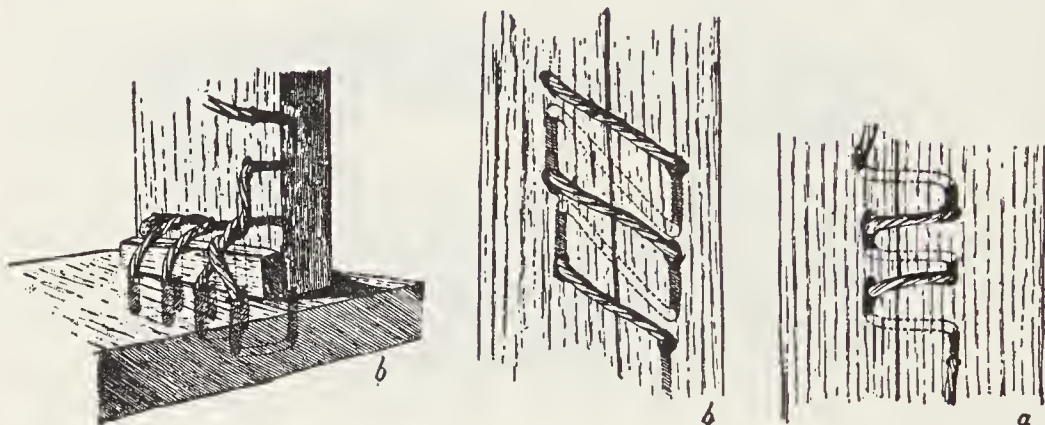
ONE OF THEIR BOXES FOR STORAGE PURPOSES



# Woodwork of North-Pacific Coast Tribes



ONE OF THEIR PRIMITIVE DRILLS—WOODEN HANDLE, BONE POINT



METHODS OF SEWING WOOD



DECORATED WOMAN'S WORK-BOX



Then the workman proceeds to adjust his box until the cross stands exactly parallel to the upper edge. In order to do this it is also necessary that the sides of the box should be exactly true. This is done in the following manner: First of all, a line ( $a b$ , Fig. 1) is drawn as near as possible at right angles to the long edge of the plank which is to form the sides of the box. Then a string is extended from the base ( $b$ ) of this line equal distances to the right and to the left ( $b c$  and  $b d$ ), and the direction of this string is adjusted until the distances  $a c$  and  $a d$ , as measured by another string, are equal. Obviously as soon as this end is attained, the line  $d c$  is at right angles to  $a b$ . Then another line,  $e f$ , is laid out in exactly the same manner at the opposite edge of the box, and the figure  $e d c f$  now forms a true rectangle. The same method is used in laying out the ground plan of the square house, built by these Indians.

The houses of the Indians of Alaska and British Columbia are made of heavy planks. Since the planks cannot be joined by means of nails, other devices are resorted to, to make the walls a sufficient protection against wind and rain. In olden times the wall planks were placed lengthwise on edge between a number of pairs of poles. One of each pair of poles stood inside of the wall, while the other stood on the outside. After the first plank was put down on the ground, each pair of poles was tied together with a stout loop of cedar-withes, and a second plank was put between the poles, being supported by these loops. The loops were made of such length that the upper plank overlapped the lower plank on the outside. In later times the wall planks were made very heavy, and were cut and grooved very accurately, so that the side of the house formed a perfect protection against wind and weather. The roof was also covered with boards, which were cut out so that one side was slightly concave, the other convex. Then these boards were placed on the roof like Chinese tiles; planks with the concave side upward forming gutters, while the joints of these planks were covered with others placed with the convex side upward, which shed the water into these gutters.

The central framework of the houses consisted and consists of very heavy beams, which require ingenious contrivances for lifting and placing. Generally the heavy beams were shored up, all the men of the village co-operating; and the process of shoring up was

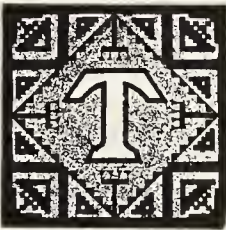
helped along by levers, which were used to raise the ends of the heavy beams.

The houses and the many objects made of wood in the manner here described were elaborately decorated by carving and painting of a peculiar style, the designs always representing animals. These will be described at a later time.



## Indian Life-Sketches—Ponca:

*By Frank C. Churchill*



HOSE who have been intimately associated with Plains Indians have often observed manifestations that disprove the generally accepted notion that the Indian is devoid of humor and incapable of a quick turn of wit. The close friend of the full-blood understands full well that the stern and apparently immovable face of the so-called stoical red man is by no means a correct index to his mind or character. The close observer also finds that the old-time fullblood is exacting when it comes to following the conventionalities on all occasions of ceremony.

I held a council with the Poncas a few years ago, which at the request of Chief White Eagle, lasted two days—the first day for the chief and head men, the next for the young men and all other members who might choose to attend.

The opening day was naturally the most important and formal. The head men especially had dressed for the occasion; their long hair was newly braided and they were embellished with feathers and other fanciful ornaments. Old Chief White Eagle himself was a bit more stately than usual in a new blanket, and the very atmosphere seemed to suggest that an event of extraordinary importance was indeed about to be consummated. The Council room was large and for the most part the Indians were squatted on the floor on three sides, while I occupied a chair at one end, surrounded by interpreters, Indian police and a stenographer.

The day was warm and the windows were open, the heads of

women and young men filled the openings, but none presumed to enter, as they knew full well to do so would have been a breach of tribal etiquette not to be tolerated. At formal meetings, such as this really was, the old men are not always the aged; the term, old men, in official vernacular being synonymous to wise men, or persons chosen to official station.

It was at once apparent that the order of business, as we should call it, was pre-arranged, even the speakers and the order in which they should be heard, had been agreed upon. All being in readiness, a grunt was heard and the interpreter announced the name of the first speaker, who had thus signified his desire to open the proceedings. As the stalwart fullblood arose you could have heard a pin drop. In moccasined feet he gracefully approached the chair, shook hands, then taking his position in the center of the long room, in a manner so dignified and composed as to command admiration, he commenced a twenty-minute speech in which he gave eloquent expression to his views of things past and things present. He was followed by another, equally forceful and fluent, who in the same set manner, first came forward to salute the chair by shaking hands; then another and another, each touching some new phase of the subjects in hand, none ever forgetting or failing to state that "many years ago our fathers owned all the land you see about you."

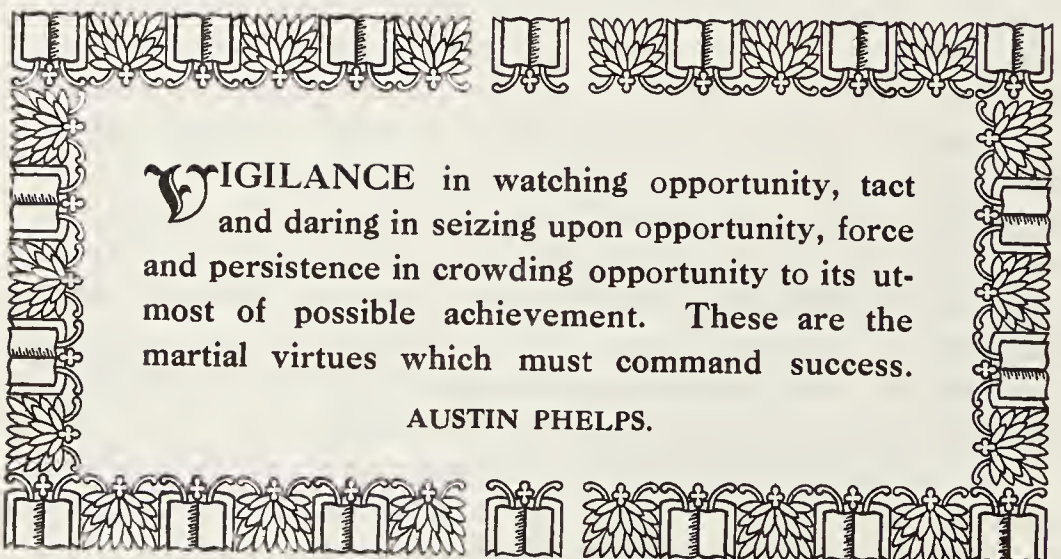
The speeches were all in the Ponca language and interesting, some actually thrilling, while some were pathetic and calculated to excite sympathy and a wish that things were not just as they are. Finally, a stalwart Indian, about fifty, arose and came forward to offer his friendly salute, and when he had slowly taken his place, he opened by saying: "While I am speaking my eyes and my ears will be closed." I was certain that this was a figure of speech, at the same time I was at a loss to grasp his meaning, but it was soon made plain, for he did not endorse all that the others had said, and he had a grievance, and as he grew more and more wrought up and eloquent, he fairly blistered some of his own blood, who were among his listeners. Then it was that I was convinced that he saw no friend or foe among his hearers, nor cared for what he heard, for he had the floor, and then and there he could have his say.

Occasionally, the well known Indian grunt was heard, but aside from this and his own voice, there was absolute silence. Towards the last he came down to the agent, who was not present, to whom



he paid his respects with sarcasm and ridicule. I stopped him for a moment and sent a policeman for the agent that he might face his accuser, and when he arrived I requested the Indian to proceed, and as he went on he referred to many short-comings of the agent, but he was referring to an agent who long years ago had left the reservation. Occasionally, he touched upon current events, on matters that the then agent was acquainted with. The agent at last interrupted to ask if he might ask the Indian a question. I said, "Major, he has the right to go on, I prefer that he continue, and you will be invited to speak when he has finished."

When the fiery speech was ended, I said, "Major, you are entitled to the floor;" whereupon he turned to the Indian and said: "Were you ever arrested?" "No," was the emphatic answer in English. "Did I not find that you had married one of our school girls after the Indian custom?" "Yes" came the answer. "Did I not tell you that you must give her up or go to the missionary and be married?" "Yes." "And you were regularly married?" "Yes." "And that very day you abandoned your wife and ran away to Nebraska with another woman?" "Yes." "And when you came back I locked you up!" "Yes, and that was the only good thing you ever did." The agent laughed and left the Council room, and a grim smile lighted the face of the disgruntled Indian, who was trying to get even for being disciplined.



**V**IGILANCE in watching opportunity, tact and daring in seizing upon opportunity, force and persistence in crowding opportunity to its utmost of possible achievement. These are the martial virtues which must command success.

AUSTIN PHELPS.



CHIEF WHITE EAGLE AND OTHER PONCAS



PONCAS IN A HAND GAME



HAND-GAME DANCE—PONCAS

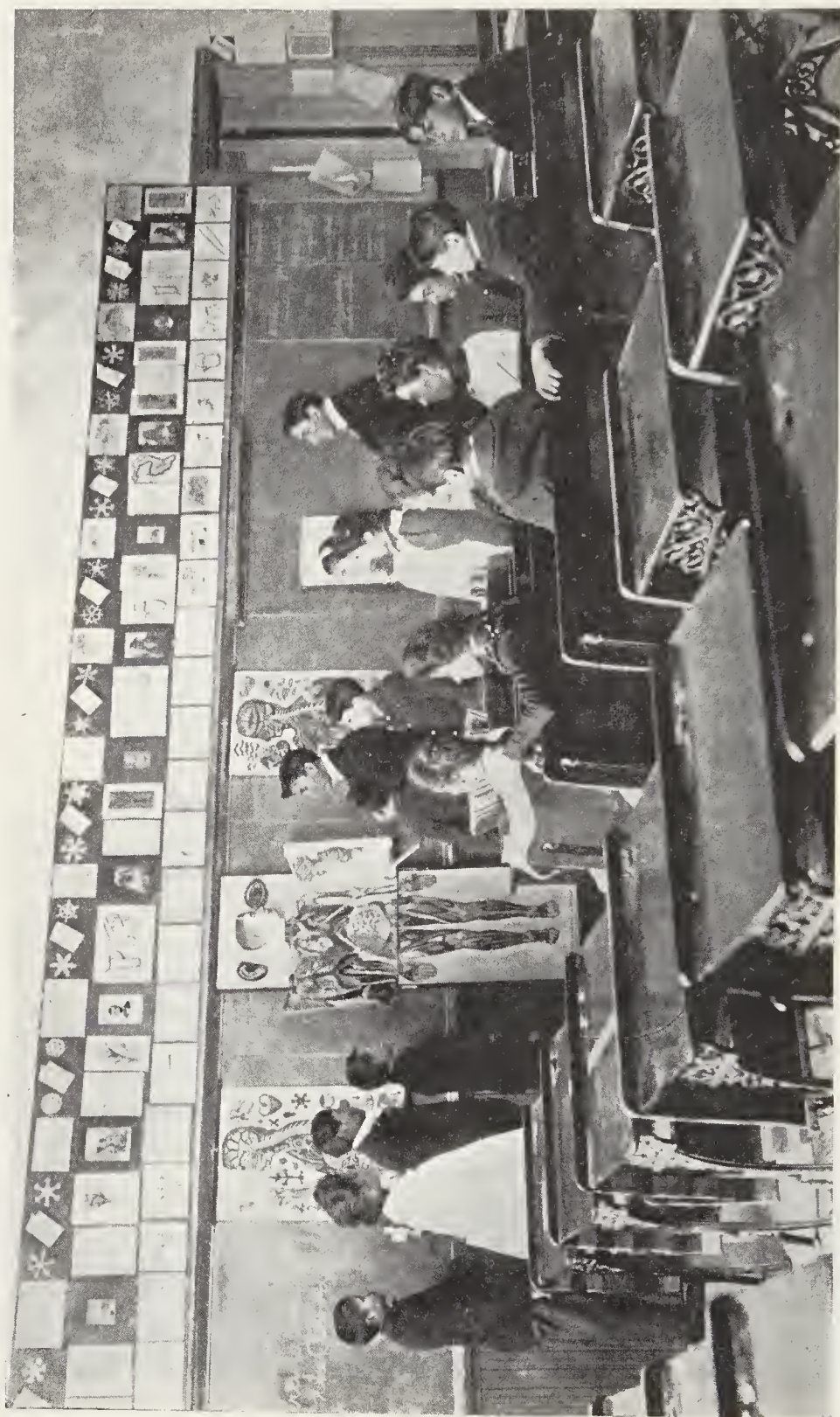


PONCA AGENCY—OKLAHOMA





CHARLES E. DAGENETT  
SUPERVISOR INDIAN EMPLOYMENT, U. S. INDIAN SERVICE

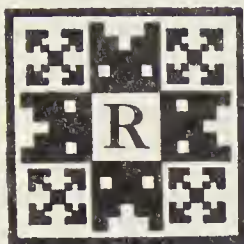


CARLISLE CLASS IN PHYSIOLOGY AND HYGIENE



# Our "Lo" Is No Longer Poor:

## *New York Tribune*



REPORTS from Washington seem to deprive of all its force the byword regarding the only condition of an Indian which would entitle him to the adjective "good." They also indicate that all the jeremiads over "Poor Lo" and the tears over the "vanishing race" of the "true American" have been wasted.

The Indians are becoming so "good" that they are increasing in numbers. To-day there are more than 300,000 red men in the United States, a number greater by 40,000 than that of twenty years ago. This increase is attributed to the government's efforts to raise the Indian to the level of contemporaneous civilization. Annually the Indian Bureau spends more than \$4,000,000 on the education of the young Indian. In the course of the last twenty-three years, since the education policy was adopted, more than \$65,000,000 has been appropriated for Indian Schools. In the various reservation and non-reservation schools are upward of thirty thousand students, with an average attendance of twenty-six thousand. As fast as an individual Indian indicates his competency in managing his own affairs he is given an opportunity to do so free from government control. Thousands have reached this state. Last year more than one thousand Indians had the privilege of handling their own allotments.

This evidence rather contradicts the not infrequently expressed belief, "Oh, the Indian goes back to his tepee and puts on his blanket again after he leaves school."

Recently Moses Friedman, the superintendent of the Carlisle Indian school, undertook to learn what had become of the former students of the school. He found that large numbers had died from the ravages of the white man's plague. He was able to obtain definite data about 1,675 of them. One-quarter of this number were dead. Of the remainder 170 were employed in the United States Indian service as teachers, matrons, instructors in the industries, clerks, etc.; 12 were in the professions, 60 were employed at trades, 364 ranchmen and 581 were merchants, clerks, soldiers, sailors, band musicians, professional ball players, housewives (321), students, laborers, lumberers, cowboys and hotelkeepers. Thirty-four were at home with their parents, and one was a circus performer.



Of the 564 students who have received diplomas from the school for completing its courses nearly every one is engaged in some responsible occupation, either in the service of the government or of some business house. Not a few are professional men, and some of the girls are successful nurses or teachers. Most of them have money in bank and own city real estate or farms. The majority own their homes—not tepees, but well-built brick or frame houses, with such modern conveniences as their surroundings afford. They have horses and cattle and take an interest in religion and politics. The letters written in reply to Mr. Friedman's inquiry in nearly every case told definitely of something done for the benefit and uplifting of the older and younger Indians of the tribe of the writer.

A typical letter from a young Pueblo who was drawing a good salary in Gallup, N. M., was married and "well fixed," impresses one as showing that the education dispensed at Carlisle is far from being futile. The writer was one of the older students of the school. On his arrival in New Mexico in 1889 he found the Pueblos ploughing their land with home-made ploughs, drawn by oxen with yokes strapped to their horns. No wagons were to be seen on the streets of the little Indian villages, and a few hand-made carts with great, clumsy wheels were the only vehicles possessed by the Indians.

"Everything was primitive among my people when I returned to them," he wrote, "from the blankets they wore to the tools which they used in tilling the soil. At Carlisle one of the things that we were continually taught was that we were to make return to the government for giving us an education by doing our best to help our people to profit by the knowledge that we had received. Sick-ness prevented my returning to Carlisle to finish my course, so when I got well some months after my companions had returned to the school I looked about me for a place.

"My father had neglected the farm for the ready cash that was to be got for shoveling coal for a contractor, so, taking a shovel, I joined my father. Soon I was able to handle the work in a way that allowed him to return to the farm, which was better for his health and better for the land that he owned. I took his position and worked hard until one day my employer gave me full charge of the coal station at Laguna. That offered the first opportunity for me to carry out my desire to do something for my people, and taking advantage of it, I discharged the Mexicans and Italians, who

were always dissatisfied, and hired Indians to take their places. They were a great improvement over the others, and this fact worked to my advantage as well as to theirs.

"The agent showed greater confidence in me than before, and not long afterward I was given charge of all the coaling stations from Albuquerque, N. M., to Bagdad, Cal. At all of these coaling stations I put Laguna Indians at work, procured transportation for their wives and children to points away from the reservation and told them I wanted them to do their best to justify my discharging foreigners and putting real Americans in their places.

"I continued to be on the lookout for every opportunity to give an Indian work whenever the chance came, and when later I opened the shops at Winslow, Arizona, I put fifty young Indians in the different departments, where they held positions from wiping engines to firing stationary and switch engines. The shops at Winslow were so successfully manned that I was given charge of the shops at Gallup, N. M., and there, too, I placed young and able-bodied men at work and sent the old men back to work their small farms.

"The change that this brought about in the methods of living among the Indians was little short of wonderful, and shows truly the progress the Indian is capable of if he is given a chance. The crude plough and the ox cart are things of the past, and their places have been taken by farm wagons and fine steel ploughs, while an ox is as much a curiosity as a horse or a mule is a necessity. Modern implements have replaced the clumsy tools of home manufacture and even the blanket has been cast aside for the garments of the white man. The money earned on the railroads has been put to the best use in developing farms and forwarding civilization, and it will not be long before the old Pueblo is a person of the past and the new Pueblo will be among those who are working to turn the territory of New Mexico into one of the first of the United States, the States which gave me all of the education which I have and which I am trying to make the most of."

Nor was this case an exceptional one, as the many letters received by Mr. Friedman demonstrated. Others told of what they were doing with the simple modesty which is characteristic of the Indian, yet with a directness that showed they are working in accordance with the teachings they received at Carlisle. One who learned printing in the school shop began as a practical printer

in Seattle, and later became a reporter and was writing special stories of Indian life for newspapers and magazines. He put to use his knowledge of music gained through his connection with the Indian band at Carlisle and organized a brass band among his fellow tribesmen which was one of the finest in the section of the Northwest where he lived.

Another in Wrangell, Alaska, wrote that he owned a fine house and lot and was a licensed pilot on one of the river boats near his home. "I am using my influence with the parents here to get them to send their children to school," he wrote, "and I am working for the equal distribution of justice to all of my people in this and neighboring towns. I have tried to convince those of my tribe that a man in this country may be what he desires and that if he strives he can get above his level."

From Morris, Minn., an Indian girl wrote that she owned a farm, on which were a comfortable home and considerable stock. She said she was in the employ of the Indian service, and added: "I am trying to do as much for my people as I can, and in speaking of educating the Indian I think it pays just as much to educate him as it does to educate the white people. There are a great many whites who are not what they ought to be, and it is not the Indians alone who prove worthless. All the educated Indians out here are doing very well, many of them being in the government service, and others being in business for themselves. One can always tell the difference between the educated and the uneducated Indians, for the educated know the principles of business, while the uneducated do not know the value of either money or property and are frequently cheated out of both by unscrupulous whites."

Voicing somewhat the same sentiments, though actively instead of passively, a young Indian wrote from the State of Washington: "I cannot claim to own my house or quarter-section of land, as my rights are being contested by some corporation grafters who infest this district. From all reports everything is in my favor, though, and we are trying to get the government to investigate the methods of some of these corporations, which are doing all they can to enrich themselves at the expense of the Indian. Just now I am in Spokane, expecting to go to work on a salary again, but if I was only free to run my farm I could make a few thousand dollars out of it each year."

The explosions against football at Carlisle that occur from time





PLAYING CROQUET ON THE CARLISLE CAMPUS





FIRST GROUP OF GERONIMO'S BAND OF APACHES TO ENTER CARLISLE



INSTRUCTION IN DRAWING, CARLISLE SCHOOL





THE DAIRY HERD, CARLISLE SCHOOL

to time have sometimes echoed suggestions that Indian football players do not even make good cow punchers after their term of service has expired at the school. Yet a letter from "Ed" Rogers, captain of the great '96 eleven, bore his name in neat capitals at its head, with "Attorney-at-law, Walker, Wis.," beneath it. Rogers attended Dickinson College after finishing his course at the Indian school and was later graduated from the law school of the University of Minnesota, where he worked his way through. He has been judge of the Probate Court in Walker, and was at the time of writing successfully practicing law.

Another successful football captain was James E. Johnson, of the '01 eleven. He, too, went to Dickinson after completing his course at the school, and later finished a course in dental surgery at Northwestern University. He is one of the foremost dentists at San Juan, Porto Rico. Frank Mount Pleasant, captain of the '04 team, went abroad and captured a number of prizes at the Olympic games, and on his return entered Dickinson, where he is still pursuing his studies. Other members of the teams of former years are in universities or in business and many of them are among the most promising members of their tribes.

One sincere letter which accompanied a record of his life since he left the school was from Fred Big Horse, who married the daughter of Black Crow and was living in Cutmeat, S. D. He was graduated from the school in 1893, and his letter read:

"When I returned from Carlisle my people had just come back from the warpath. In all things they had been opposing the white man's way, my own brothers and relatives having taken an active part in the ghost dance. They had then been fighting Uncle Sam's soldiers near Wounded Knee in the vicinity of Pine Ridge Agency, and returned wearing the holy shirt next to their bodies, fully expecting that the Great Spirit would return at any minute and destroy all unbelievers who doubted the ghost dance. As I had been an active member of the Young Men's Christian Association at school I felt that it was my duty to teach my own brothers and the rest of the tribe, if I could, what it meant to worship a true God. So I called them together and told them the old story of Jesus and how he died for men, for the red man as well as the white. At first they doubted, but at last, one by one, I won them over to my faith, and then they all wanted a church built right away so that they could worship on every holy day. I told them that we could worship in the open just as well as in the church, and that is the way we began. Now we



have a church of our own, a growing congregation, and the desire to go on the warpath is a thing of the past."

This letter continued at length to tell of the growth of churches among others of the Dakotas, of the progress of the tribes since returned students from Carlisle and other schools had begun to work among them and of the prosperity that had come to the students who were working for the betterment of their people. In a different way it told the same story that most of the other letters told—a story of the Indian's growing regard for the ways of peace, of his many successes and of his cheerfulness in the face of all conditions.

The government supervisor of Indian employment, Charles E. Dagenett, is a quarter-blood Peoria Indian. His wife is a full blooded Miami. He was educated at Carlisle and Hampton. He now has assistants who are located in Arizona, New Mexico, Utah, Montana and Colorado. Difficult as it is to imagine the free spirited warrior of the Western plains and mountains in the role of a section hand, locomotive fireman, blacksmith or coal heaver, he is found in all these occupations.

The Indians of the southwest have demonstrated that they have considerable mechanical ingenuity. They were first employed on the railroads through New Mexico and Arizona on track work, and, experimentally, a few were put into minor places in the division shops. They soon developed sufficient skill to warrant their being given higher grades of employment. They became blacksmith helpers and finally blacksmiths. At the present time there are eighty full-blooded Indians employed in the shops of the Santa Fe system in New Mexico and Arizona, who receive \$3.90 a day as skilled laborers, and a large number, in addition, in the lower grades. This system is now discriminating in favor of the Indians when it is a choice between them and Mexicans.

One Navajo Indian who was employed on an irrigation project for the Indian Office became very skillful in the work, and served as foreman with gratifying success. In the sugar beet fields at Rocky Ford, Col., the white farmers seem to prefer Indian to Mexican labor, and will pay Indians a higher wage. A large number of Indians are at work on the irrigation projects in Montana and Utah. Mr. Dagenett was able to assist in the solution of the problem presented to the government when the Utes forsook their



reservation in Utah and went to South Dakota. The warriors were finally induced to go to work on the railroads in the Black Hills. They proved to be docile, industrious and altogether most satisfactory workers.

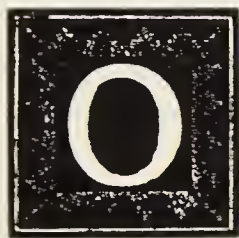
A large saw and planing mill on the Menominee Reservation, in Wisconsin, is almost entirely operated with Indian labor. Even the assistant engineer in charge of the power plant is an Indian.

A number of years ago the government found itself obliged to decide upon a policy regarding the Indian. The decision seemed to lie between extermination and education. Judging from the frequently quoted remark regarding the Indian, extermination seems to have been considered by a good many as the only solution. Apparently education is winning.



## Why The Rabbit is Timid.

LOUISA KENNEY, *Klamath*.



ONCE upon a time all the fowls and beasts were friends. They lived in the woods together and spoke the same language. This friendship continued for many centuries. One bright day, as they were having their annual meeting, the rabbit prophesied that the time was drawing nigh when a great change would take place, and friendship among some would be broken forever.

The food had always been plentiful and they had never conceived the idea of eating each other's flesh.

Shortly after the annual meeting they noticed that the berries and fishes were becoming scarce. Soon many of the animals died of starvation. The stronger ones seized and devoured the helpless. The fowls began killing and eating each other. Since that day the different animals and fowls have not been friends, and the rabbit, who was looked upon as the cause of the famine, was searched throughout the deep forest. He was much frightened and hid in the bushes all day; at night while the animals were asleep, he would come out for food. From that day to this the rabbit has always been timid, and is very seldom seen in broad day light.

# The Business of the Indian Office

## Reorganized: *R. G. Valentine*



FOR the past few years it has been increasingly borne in on the office force at Washington that the administrative machinery of the whole Indian Service was at a period of thorough-going readjustment, if it was to meet competently the rapidly changing conditions confronting it.

The two keys to all Indian work are good business and humanitarianism. The second is the most important—first, last, and all the time; but the first is an indispensable means. The output of the Indian Office is citizens, just as the output of the shoe factory is shoes, and the machinery in one case, as in the other, must be adapted to its purpose and have no value otherwise.

The fundamental reason for the necessity of this administrative readjustment was the breaking up of the tribes into individuals, who henceforth have to be handled as separate persons and human beings, rather than as units in a tribal organization. In a tribe of 2,000 Indians this not only increases the work in a ratio of one to a thousand, but demands a far higher quality of work. Treaties, laws, and regulations all become not by any means the chief work of the Indian Office, but merely the basis of its humanitarian work in individual cases.

The consequence of this need was that the administrative work of the Indian Service had to be changed in three fields. The Office force had to be thoroughly reorganized; the field had to be thoroughly reorganized. and the relations between the two had to be thoroughly reorganized. In the last few years the first has been substantially completed; the second is well under way, and the third is so far done that it is like fitting into place a cantilever bridge, with all its work at the Washington end done and reaching far out over the river. The big work, therefore, of the Office today is completing the reorganization of the field and the cantilever bridge.

The difficulties of this work are enormous. The Indians live in twenty-six different States, surrounded by all kinds of conditions, social, economic, and political. There are 300,000 of them under the jurisdiction of, in round numbers, 200 superintendents. The areas under the control of these superintendents are in some cases as large as some of the small Eastern States. In one place





nothing can be grown without irrigation; in other places there is little rainfall, and river water, or dry farming, is the only outlook. Some Indians have no support from the Government and are prosperous; others have enormous support from the Government and are in spirit paupers. These few facts barely illustrate the heterogeneousness of the problem and its difficulties. It has been hard to find, consequently, a plan of organization that would bring the greatest possible help to each individual Indian without further weakening his character.

The first step taken to meet these difficulties was outlined in a circular called "The Man On The Ground", which speaks for itself.

The second step was to recognize the main activities common to this great field. They were finally outlined as follows: Industrial Work, Indian Employment, Schools, Medical Work, Suppression of the Liquor Traffic, Construction of Buildings and Engineering, Purchase of Supplies, Irrigation, and Forests. These different lines cover substantially all roads along which Indians can travel to self-support, true citizenship, and self-respect. One man has been appointed in each of these lines to be the personal representative of the Commissioner in the field. It is as if the Commissioner broke himself up into nine parts and traveled hard and fast accomplishing work. These nine men are not heads of bureaus or divisions of offices; they are workers. These nine men work through the superintendents; they in no way interfere with the work of the man on the ground; they assist him, advise him, support him, guide him, and back him. They have under them no elaborate machinery. They are there to do work and get results. And not one of them gets any further help in his work until he comes in and says, "I have accomplished this. On the strength of that I need another man; also many more dollars, for such and such a purpose." Then, and only then, he gets it. While the range between these nine different classes of work is apparently great, they are closely allied as a matter of fact, and it will frequently be necessary for several of the nine men to get together at a given point with the superintendent and take a lot of bulls by the horns and accomplish things.

The work of the man in charge of industrial efforts covers work of Indians on their allotments, the cattle industry, mining operations on Indian lands, and in general, all activities on reserva-

tions and allotments. The net results of this work so far is that more Indians are becoming farmers, and otherwise interested in the home, and means of making a livelihood.

The man in charge of employment finds jobs for Indians on railroads, in the sugar beet fields, and in the hop fields, and is rapidly supplying an increasingly larger proportion of Indians with work out in the world.

The school work is having more and more emphasis laid on its industrial features, with a view to bringing the child wherever he may be at school to the work he intends to follow where he intends to follow it when he graduates.

Of all Indians who die about 47 per cent die of tuberculosis. Trachoma is a vicious disease of the eye, and country wide. We are working not only in the way of a cure, but also as to its prevention.

The man in charge of the suppression of the liquor traffic has made a thousand convictions and is rapidly climbing on his second thousand.

The buildings in which the children sleep, eat, study and play, are constantly growing more and more airy, open, and sanitary. The \$4,000,000 worth of supplies purchased during the year have improved in quality.

Irrigation ditches are planned with a thorough understanding of the needs of the Indians, as well as being constantly better related to the white man's protection in the neighborhood, so that the Indian is surer of his water for his own use, and sure of a better price for such part of his allotment as he may sell to the white man.

The 10,000,000 acres of American forests, worth over \$75-000,000, are constantly better and better protected from fire, from theft, from over-grazing, and from wasteful methods of logging, with a view not only to conserving them for the best interests of the Indians who have either ownership or large equities in them, but from the point of view of wise conservation policies.





## Years Agone

*By Brenda*

Years agone, one autumn evening,  
In the golden, mellow sunshine,  
At the doorway of his wigwam  
Standing on the river border;  
Stood a warrior, old and weary,  
For he thought of all his nation  
Driven onward by the white men,  
From their lodges in the forest—  
Even the graves where slept their chieftains,  
Marked with each ancestral totem,  
Were all-abandoned; all forgotten.

And in his heart, he grieved sorely,  
Longing for the long gone ages,  
When the beautiful Nokomis,  
From the moon fell, in the twilight,  
On a meadow strewn with blossoms—  
When her daughter, sweet Wenonah,  
Gave her son, brave Hiawatha,  
To the red men, to advance them,  
And to teach them how to prosper.

And he thought in grateful pity,  
How he fasted in the forest,  
How he wrestled with Mondamin.  
Wrestled with him, overcame him;  
Thus, giving to them for their comfort,  
Fields of maize in green and yellow;  
How he taught them picture writing,  
That their graves might be remembered,  
And their warriors not forgotten.





A LESSON IN PRESSING IN THE TAILOR SHOP, CARLISLE SCHOOL



A CORNER IN THE HOSPITAL DISPENSARY, CARLISLE SCHOOL





A CORNER IN THE HARNESS SHOP, CARLISLE SCHOOL





THE STANDARD LITERARY SOCIETY, CARLISLE

How his friend, the strong man, Kwasind,  
Helped him clear the mighty river,  
Of its sunken logs and sand bars,  
How he made a path of safety  
Through the driftwood in the river,  
For the rowing of his red brothers.

Where was now that mighty nation,  
For whom Hiawatha prayed and fasted,  
Scattered as the leaves in autumn,  
By the greedy hearts of white men,  
All their lodges in the forest,  
Had come to be a memory only—  
They had suffered wrong and sorrow,  
From the pale face once befriended,  
Suffered loss of home and kindred;  
At the hands of their white brothers.

And the warrior, old and lonely,  
Sadly mused on all the hardships,  
That had come to his great nation,  
And in his heart he pondered deeply,  
On all the work of Hiawatha,  
Done in the days almost forgotten,  
Of how his wife, the gentle maiden,  
And the sunshine of her people,  
Minnehaha, Laughing Water,  
Blessed the fields of corn at nightfall,  
To protect them from the thief Wagemin,  
And make them fruitful for the nation.

Of how the noble Hiawatha,  
Planned and labored for the people,  
Taught them to forget the warcry,  
And to bury warlike weapons—  
Made their land a land of plenty  
And scattered peace among the nation,  
Like golden sunrays  
Piercing shadows.

How he welcomed to his wigwam,  
The Black Robe "chief" and his companions,  
Left them in his wigwam sleeping,  
Launched his light canoe of birch bark  
On the silver shining river,  
And rowed away to Islands blessed,  
To the kingdom of Ponemah,  
To the land of the hereafter.

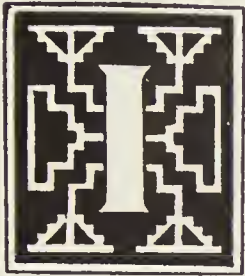
And the warrior pondered deeply,  
On those days so long forgotten,  
Yet in his heart, he trusted wholly,  
And his faith grew ever stronger,  
That the work of Hiawatha  
Would full fruition bring to his red brothers,  
And as he looked away to westward,  
Where the clouds were blue and azure,  
A line of light he saw descending,  
Slanting to the river's border,  
And where it struck the sparkling water,  
Of the clear, and rippling river,  
A birch canoe shot out in silence,  
Floated idly on the water,  
Stopping at his very doorway.

Then from out that canoe of birch bark,  
Shining silver in the twilight,  
Stepped the noble Hiawatha,  
Gathered in his arms the warrior,  
Sad of heart, and old and weary,  
And speaking words of tender comfort,  
Rowed him softly down the river.  
And they floated out to westward,  
In the tender glow of evening,  
Through the pure white, glistening, radiance,  
Of the beauty of the moonlight,  
Of the tender gleam of starlight,  
To the kingdom of Ponemah—  
To the land of the hereafter.



# Indians Who Have "Made Good"—

Charles E. Dagenett, National Supervisor of  
Indian Employment: *By M. Friedman*



IT IS often asked by many who are interested in the ultimate effect of Indian education if the Indian race has produced leaders who are of service to their people in a somewhat similar way to that of leaders of other races.

Because Indians are divided into a large number of different tribes which speak in the aggregate about 250 distinct dialects, and which are separated from each other by different customs and environment, it would be manifestly impossible for an Indian of one tribe to be a recognized leader who would be obediently followed and intelligently obeyed by the members of all tribes. But during her brief history of thirty years, the Carlisle Indian School has graduated many a young man who is now of great service to the Indian people either of some specific tribe, or because of the influence of his work on a number of tribes. For instance, when it is remembered that the Carlisle school is now represented among the government workers in the Indian Service by 230 men and women who are acting as superintendents, teachers, clerks, nurses, matrons, etc., and who gained their education at this school, the scope of its influence may readily be inferred.

A notable instance of an Indian who had the courage and energy to develop an idea which is now of service to the Indian people is Charles E. Dagenett, Supervisor of Indian Employment. In his recent re-organization of the Indian Office, the Commissioner of Indian Affairs has ranked Mr. Dagenett as one of the eight men who will henceforth be responsible for the development of certain phases of Indian work. That which has to do with finding employment for Indians away from the reservation, on railroads, in shops, or farms, and with irrigation works, etc., is one of the most important of the departments of the government work in its relation to the Indian.

Mr. Dagenett is a Peoria Indian and a Carlisle graduate of the class of 1891. He obtained further training at Dickinson College which is located in Carlisle, Pa., and in a business school in New York State. He is married to a Carlisle graduate. While at Carlisle as a student, he partook of the advantages of the Outing System,

and later on, in the year 1901, was employed as Outing Agent for the boys, thus acquiring a thorough knowledge of the system employed in conducting this most valuable department by which Indian students are placed at work in white families, and in competition with white mechanics, where they earn wages, learn what a full day's work means and acquire civilized ways. After employment in various capacities in the Service as teacher, disciplinarian, day school teacher, and agency clerk, he laid before the Indian Office a plan for securing employment for Indians from reservations and Western Indian Schools which was patterned after the Outing System as it is conducted at Carlisle. After having received the inspiration of the work as it is being conducted by his Alma Mater, it was simply taking another step to develop it as a beneficent factor for helping the Indians on the reservation.

Former Commissioner Leupp saw the possibilities of the work, and Mr. Dagenett was given the position of Supervisor of Indian Employment which he has continued to hold to this time, and which is growing in importance with the passing of each year. Mr. Dagenett has now under him a number of overseers of Indian employment, and assistants, who are scattered throughout the entire Indian country, finding remunerative employment for Indians.

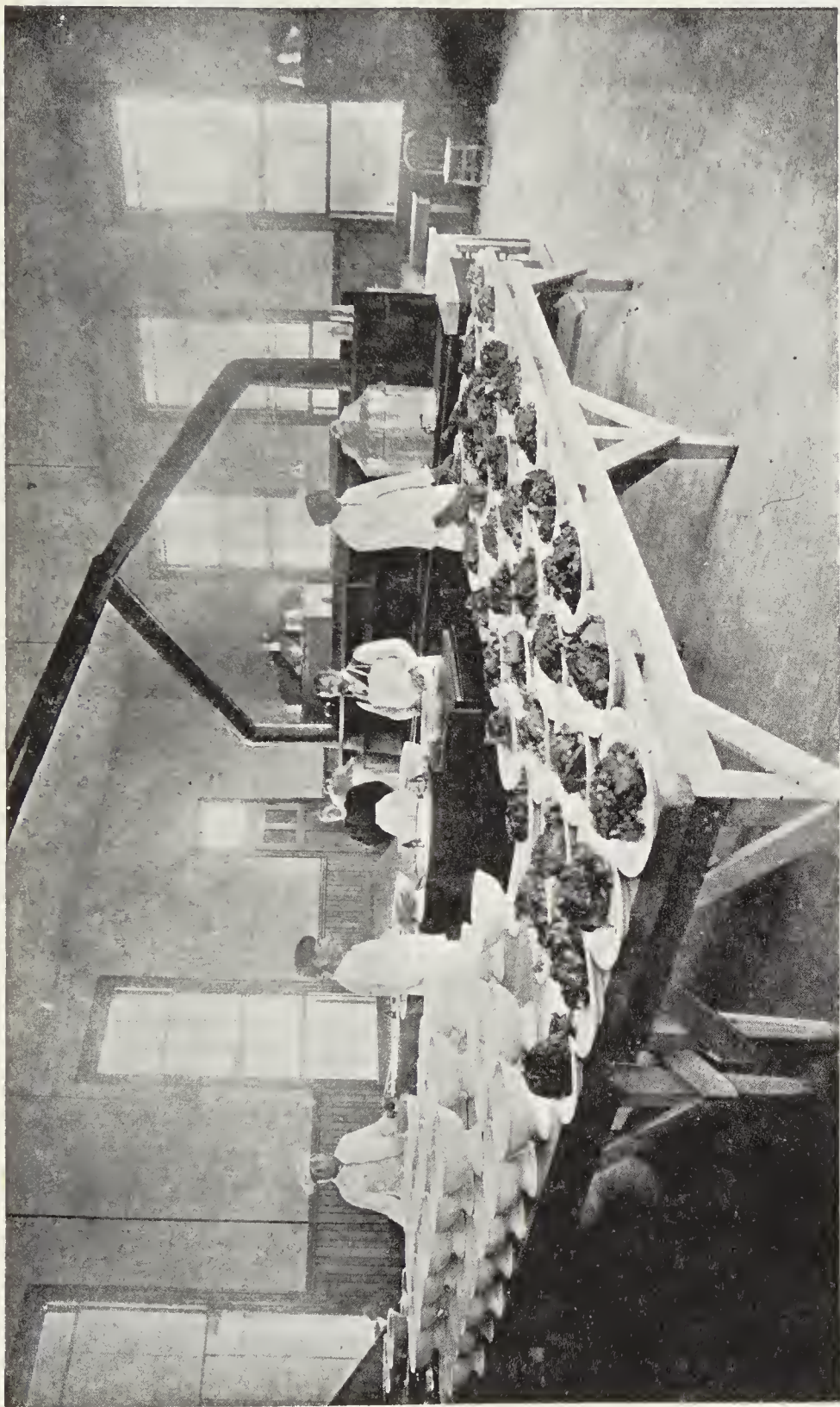
We find this work highly commended in the report of the Commissioner of Indian Affairs for the year 1906, in which Mr. Leupp speaks of the results of the work as follows:

"The results of the first year's experiment have been most encouraging. During the last season some six hundred Indians, including both adults and schoolboys, have found employment in the open labor market as railroad construction laborers, irrigation-ditch diggers, beet farmers, and in other occupations."

The Commissioner's Report for 1907 again emphasizes this work, as does also the Report for 1908. In a recent report issued by Commissioner Valentine, he speaks in enthusiastic terms of the splendid activities of Mr. Dagenett and his department, as follows:

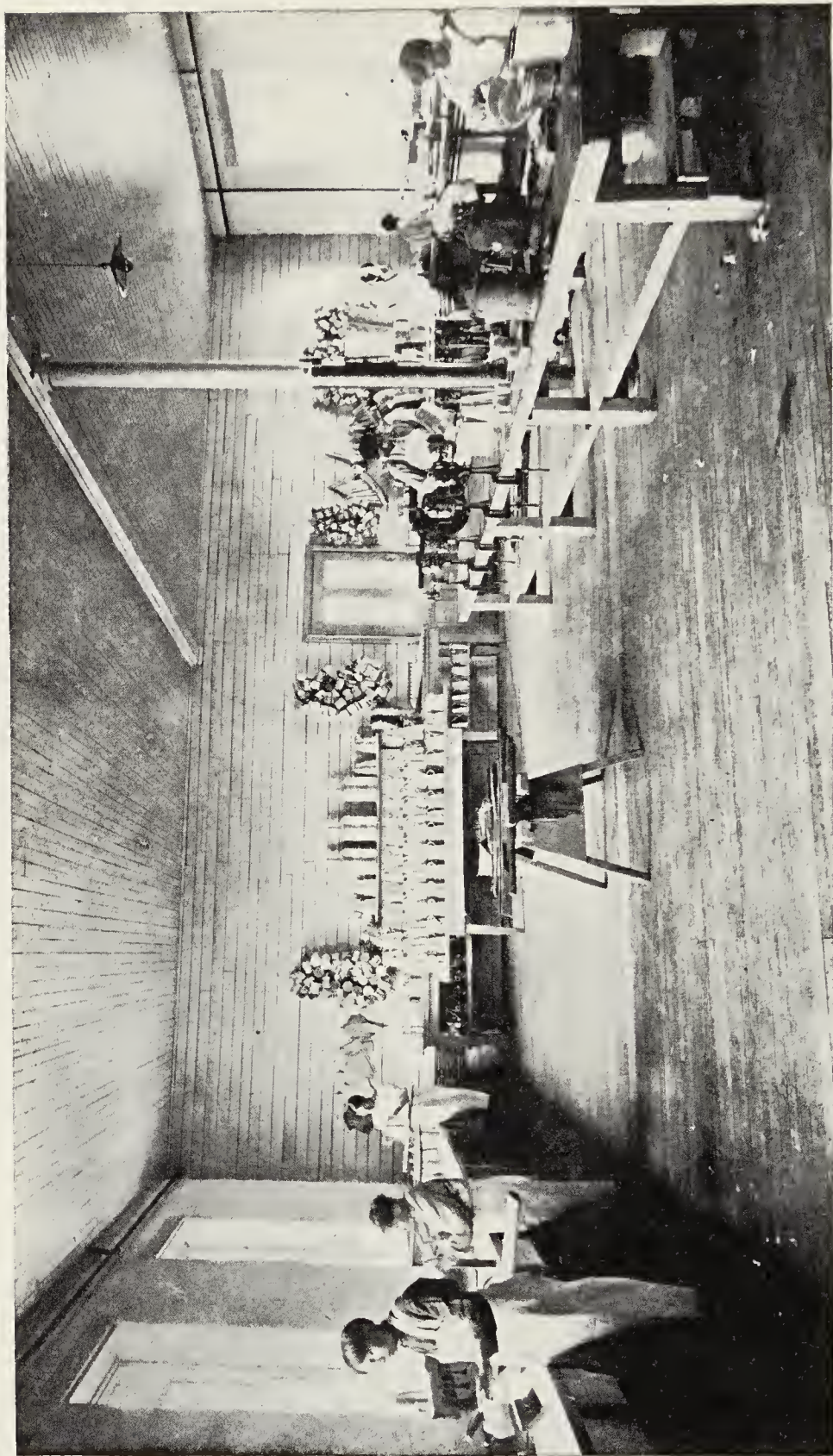
"Mr. Charles E. Dagenett, a Peoria Indian, is a conspicuous example of an Indian who has proven equal to a task usually assigned to white employees. He is a great factor in the development of his own race and of invaluable assistance to the Government as supervisor of Indian employment. His duty requires the finding of work for Indians and the finding of Indians for the work.





READY FOR THE STUDENTS' DINING ROOM, CARLISLE SCHOOL





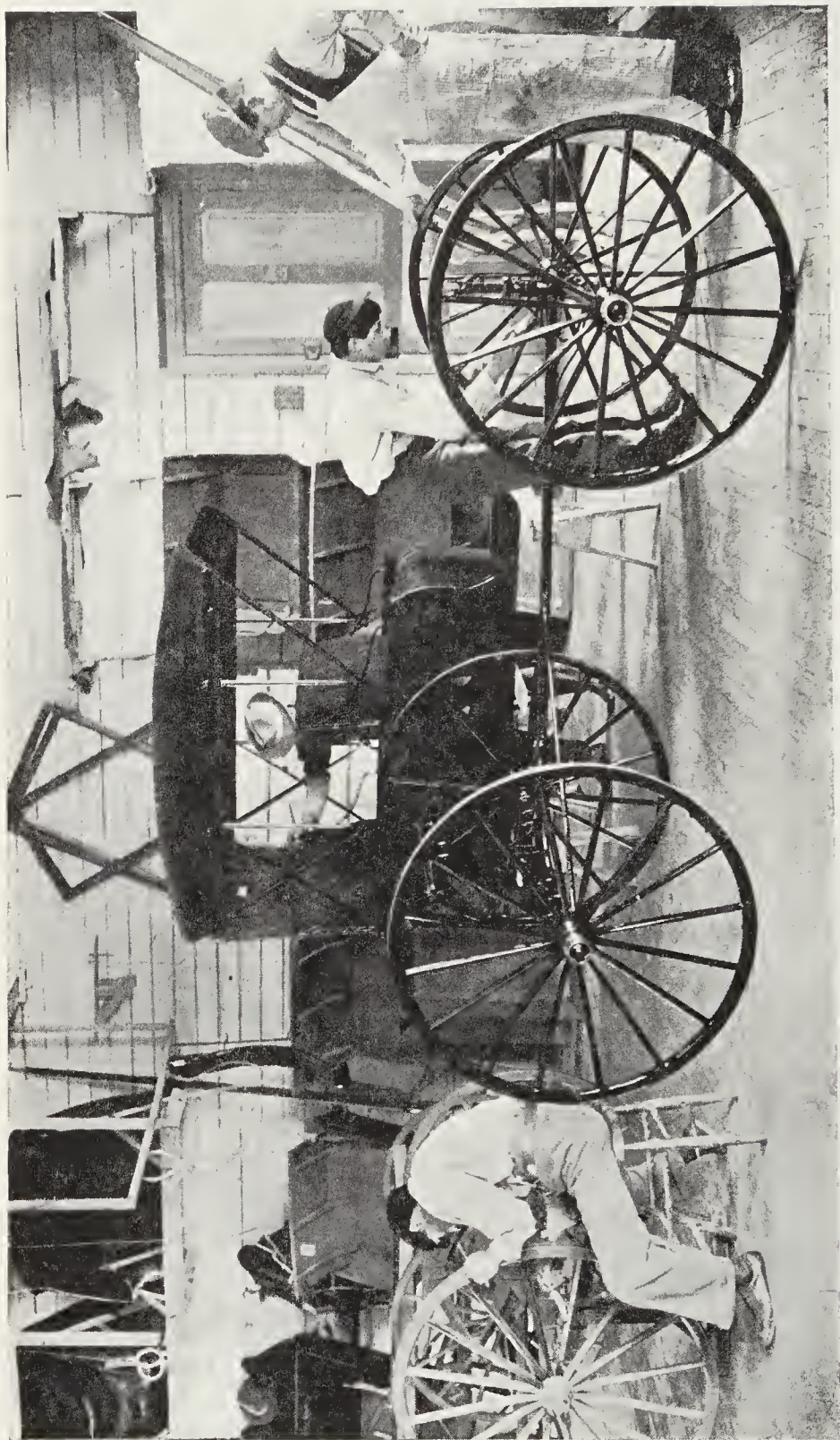
INSTRUCTION IN TINSMITHING, CARLISLE SCHOOL





A CLASS IN THE NORMAL DEPARTMENT, CARLISLE SCHOOL





CARRIAGE-TRIMMING AND PAINTING, CARLISLE SCHOOL



He has been so successful that, beginning alone three years ago, it has been necessary to give him assistants located at different points in the Indian country. Under his intelligent supervision hundreds of Indians have been placed at work on railroads, irrigation ditches, in beet fields, and sundry employments for which their strength and abilities are equal. He is a type of Indian that the office is striving to develop—a self-supporting, self-respecting, useful American citizen. His life is an example to his race, and I am happy to say many others are following it. Some, whose marked abilities have been hitherto employed not to the benefit of their fellows, will, I feel sure, sooner or later grasp the opportunity of rendering them assistance.”

We feel that Mr. Dagenett is a type of the Indian who is not only making good in the popular sense, but who is rendering a distinct service as a leader among his people. In his application of the Carlisle idea, he is finding employment for hundreds of able-bodied Indians who otherwise might spend their time in idleness. Mr. Dagenett is not only a good administrator, but a good business man, and has made a success of his own business ventures.

Recently, we have been pleased to note that the Government has appointed as Mr. Dagenett's assistant, Alfred M. Venne, a Chippewa Indian and graduate of the Carlisle school of the class of 1904. Mr. Venne takes an important position in one of the large districts as overseer of Indian employment. Previous to accepting this position, the latter was for a time employed at the Carlisle school in the capacity of physical director and secretary of the Y. M. C. A., and later on occupied one of the most important positions at one of the largest Indian Schools in Oklahoma.

Thus this splendid department of Indian employment is in the hands of two Indians, the one as supervisor, the other in charge of one of the districts, and both energetic, courageous, and thoroughly trained. It is not too much to expect that in time it will become one of the greatest forces in the Indian Service, in winning Indians away from improvident habits, to a life of industry where they will become self-supporting.





## The Medicine Dance.

FANNIE KEOKUK, *Sac and Fox.*



THE Sac and Fox Indians in Oklahoma give every year what is known as the Medicine Dance. This dance is not given for pleasure, but has rather a religious significance attached to it. It is something similar to a fraternal or secret order and only members of this organization are allowed to participate in it.

The dance is generally held about a mile distant from the Sac and Fox Agency, near a thicket of woods. Dotted here and there among the trees can be seen the Indian camps with a bright fire blazing in the center of them, while on the outside little Indian boys and girls amuse themselves wading in the nearby creek or riding their ponies. This dance generally begins at sunrise, and will last for several days—and oftentimes a week. A large tent is constructed with mats and blankets thrown down by the sides for those who may be tired and wish to rest.

The day before the dance begins the Indians chew what is called the mescal bean. This produces a stupor in which they see "The happy hunting ground" and hear the voice of the Great Spirit guiding them on to do what is right.

The dance starts with the beat of a drum accompanied by loud whoops, which gradually become fainter till only the beat of the drum is heard.

Each dancer is arrayed in his best costume. They all carry with them an otter skin, which contains some kind of medicine. The otters are made to snap, and when a dancer is snapped down he falls to the ground unconscious, and remains there for two or three minutes.

This they keep up for hours without stopping; when one is tired out and can go no longer, they step to the side of the tent and another takes his or her place. They dance also during the night time, and the light from the fire as it casts its flickering shadows,

reveals the painted faces of the dancers, and also their long black hair swinging from side to side in two plaits. This presents a scene never to be forgotten.

Visitors from far and near come to see the Indians dance. The dance generally concludes with a big feast in which all partake of the many good things which have been prepared for this solemn affair.

This dance of course seems queer to the present generation, for many of us have been away to school most of our time and know little of how our people conduct their lives in our far away home.

But the medicine dance is regarded as a religious custom of my tribe.



## Indian Legend—Creation of The World.

STELLA BEAR, *Arickaree*.



HERE are many legends told of how this world was created and this is the story told by my tribe. We all once inhabited a region under the ground and lived in total darkness. One day the ground mole made his way up to the surface and discovered a new world. When he came in contact with the

light he went blind and he returned to the people and told them what he had found, so the people got to work and dug the hole which the mole had made until it was large enough for a good sized person to pass through. After this task was completed the people began to pour out of the earth. They came out of this hole all day long and would have continued to come, but a very corpulent woman stopped up the passage, hindering the rest of the people from coming to the surface. They could not pull the woman out of the hole, so she died there. The people on reaching the surface did not know what to do, so they all started off on a journey and traveled until they came to a river. A bird flapped his wings and the waters parted and a good many of them succeeded in crossing, but the waters came together and the others could not get across. Those who crossed went on, leaving the others behind. Next they came to



some high mountains; again the bird made the way easier for them in crossing the mountains, but some could not cross and they had to stay back. Finally they came to a forest and the bird showed them the way, but only a part of them were able to get through the dense forest. In this journey the people were all scattered and that is the reason why there are so many tribes and languages among the Indians.



## The Legend of Pond Lilies.

ADELINE GREENBRIER, *Menominee*.



**M**ANY years ago there was a very beautiful star in the heavens. One day it came down to earth to visit the red children in their wigwams. While on this visit, it consulted the chiefs of the tribe as to the best place to live on earth.

One told it to go to the high mountain which overlooked the plain; another, to live on the slope of the hill where the beautiful flowers grew, strengthened by the gentle rains and greeted each morning by the rising sun. A third chief told it to dwell in the forest where it would be lulled to sleep by the songs of the pines and the sweet scent of the violets.

Then the star went back to her home in the blue skies discontented with the places suggested by the old chiefs. She thought the kindly mountain and the gentle slopes of the hill too far away from the dear children whom she loved. The forest was too gloomy to live in, so she decided to look around for herself.

At last she found a beautiful little lake which mirrored the sky on its bosom, and where the children played in their birch canoes.

She sent her rays down in the water and they became roots.

In the morning the children rowed out and talked to it, and at last it opened its petals and smiled.

For a long time it was the only one in the lake, then others appeared around it. In time they were found on all the lakes.

They were called star lilies because they came from the star. Now they are called water lilies, or pond lilies.

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## General Comment and News Notes

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### CANADA ALSO HAS AN INDIAN PROBLEM.

THE average person in the United States is totally unfamiliar with the number and condition of the Indians in Canada and other portions of North and South America.

According to a recent census report, there are now 110,205 Indians within the borders of Canada of whom all except 16,854 are within treaty limits. Those who may be described as being still at large are roaming the wilds of the far North. As a rule, former reports have indicated a small yearly increase, but such is not the case with the last report which shows a decrease of 140 from the year following. This is due, not so much to the decrease in the birth rate, but to the heavy death rate among infants and children.

This report indicates that there are 39,253 Indians east of the Great Lakes, or more than one-third of the total red population in Canada. The records show that most progress and civilization has been obtained by the Indians of older Ontario. As an example of this progress, on the reserve of the loyal remnant of the Iroquois Six Nations near Brantford where there is an Indian population of 4,236, most of the people are found to be in comfortable circumstances, industriously engaged as farmers and dairymen, selling their crops and marketing their milk to cheese and butter factories in the vicinity. On the whole, it may be said that the Eastern Indian of Canada is more rapidly adopting the white man's civilization, is tilling the soil, and engaging in mechanical pursuits.

In a lengthy report on the conditions of the Indians in the Great West of Canada, reference is made to the havoc which is made by the white plague. It is pointed out that if tuberculosis is to be checked, the Indians

must be taught to build their winter homes more in accord with the rules of hygiene.

The western Indians do not take as kindly to general farming. It means hard work in their portion of the country, and an optimistic looking into the future for rewards, to which they are not accustomed. It was thought that they would take more interest in cattle raising, but the great drawback has been that they thought their cattle, like buffaloes, "should live without care or trouble on the part of man," and that the animals should be shot whenever a supply of meat was desired. Gradually, however, these false ideas are being dispelled by training and education and by attrition with the whites. In many parts, the cattle are being cared for, and Indian farmers are conducting their farms with marked industry and certain success.

The report tells of the schools and the work carried on in them, and of the progress made in industrial training. There were 315 schools in operation during the year, attended by 10,308 pupils, divided about equally as to sex.

This whole report indicates that Canada has a difficult problem confronting it and that it is not as near solution as is our own so-called "Indian problem" in the United States. Education has only, in recent years, been given a thorough trial and backing by the Canadian government and the results which have been obtained are certainly convincing. In the United States, it has now been more than thirty years since education was first inaugurated and the results which have been obtained in winning the Indian to industry and decency are in no small measure due to this influence.

Another point brought out by the report on Canadian education is the tremendous value to the Indian of attrition with the whites. This has

been one of the greatest secrets of the success of the Carlisle school. Since its inception, it has uniformly advocated the throwing of whites and Indians together so that the former might learn to know of the splendid qualifications and characteristics of the red man, and that the red man might, in turn, become better acquainted with the white man's civilization and with his industrial development.

## THE RIGHT MAN IN THE RIGHT PLACE.

**T**HE temperance wave which has been sweeping over the country from one end to the other has in recent years aroused the government to devote special attention to breaking up the illicit liquor traffic among the Indians. This is one of the greatest enemies which the Indian has to fight, especially because of the fact that the average Indian who does not wish to drink is talked into it by some disreputable white man who is either desirous of charging him an exorbitant price for the whiskey, or is making an effort to get him under the influence of it in order to swindle him in some way.

The authorities in Washington have been greatly assisted in this matter by the existence of State and National laws which forbid the traffic. The first appropriation made for the suppression of the liquor business was in June, 1906, when \$25,000 were appropriated. It was at that time that William E. Johnson was appointed to break up the traffic. Since his appointment, this courageous, faithful, energetic official has surprised the country by the splendid results which have attended his efforts.

Congress appropriated \$40,000 in 1909, and during the fiscal year, 1910, the amount was increased to the sum of \$50,000. The present Congress which has just passed the Indian

Appropriation Bill, has shown its approval by increasing the amount for the next fiscal year, 1911, to \$75,000.

Mr. Johnson has operated largely under the provisions of Section 2140 of the Revised Statutes of the United States, which confers upon Indian Agents and certain others, powers of search and seizure in Indian liquor cases, and also empowers such officers to seize and sell under libel proceedings teams, wagons, boats, etc., which are used by persons transporting liquors into the Indian country. These same powers have been conferred upon Special Agent Johnson. There have also been several State laws enacted for the protection of Indians against liquor.

From August, 1906, to June, 1908, covering the first period of his service, Mr. Johnson seized and destroyed in Indian Territory and Oklahoma 67-491 pints of distilled spirits, 134779 pints of beer, 2223 pints of wine and champagne, 4903 gallons of cider and 4348 bottles of bitters. During this same period, 1142 arrests were made. The value of the liquor seized approximated \$140,000, and gambling paraphernalia to the value of \$25,000 was destroyed.

Since July 1, 1908, when the operations of Mr. Johnson's department were increased to cover a larger range of territory, there have been more than 1,000 convictions, a large number of which were given penitentiary sentences. Hundreds of saloons have been closed, and in Minnesota alone, 100 such establishments have been broken up and the liquor destroyed. Mr. Johnson should be commended by all good men for his vigorous stand against the introduction of liquor on the reservations and his efficient campaign in breaking it up. Wherever liquor was formerly within easy reach of the Indians, and conditions have been changed by Mr. Johnson's vigilance, the whole life of the Indians



has improved. They spend more time at work, have less sickness, and are a help rather than a menace to the surrounding white communities. Mr. Johnson has accomplished these results, not by a campaign of talking, or

words, but by enforcing the law, by breaking up the saloon, by destroying the whiskey, by arresting the bootleggers, and by obtaining their conviction and imprisonment in State or Federal prisons.

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## Ex-Students and Graduates

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Peter Cooper, an Osage Indian, who is now living at Billings, Montana, is managing and working his own farm. He has a nice home and is married. His farm, which has 160 acres, is improved. He is living away from the reservation. In a letter he states that he does not drink liquor or use tobacco. He says, "I own my own home and ranch and have a fine fruit orchard in connection with it which contains about five hundred trees. Last year, I cleared \$1000 from hay alone; in addition, I had forty acres of grain. When I first obtained possession of my place, it contained nothing but timber and brush; this I have cleared without help from anyone. I have three children; when the oldest is old enough, I want to send him to Carlisle. I feel that when my children go there, they will be in good hands. I am sorry that I did not remain in school longer."

John Frost, a Piegan Indian and ex-student, now living at Gray Cliff, Montana, has a very good farm on which he has built his own home which has six rooms and is built of timber. The farm is well stocked with hogs and milch cows. A photograph which we have received shows him to be the proud possessor of a very fine family of five children. He attributes part of his success to the fact that he left the reservation. In a letter he says, "I am the only Indian in

this neighborhood, all the others being whites, and I am pleased to say that I am respected. Several years ago, the people elected me as school trustee for a term of three years; last election a number of my white neighbors came to ask me to run for County Commissioner but I declined."

Mrs. Vista Gray Ring, an Assiniboine Indian and former student of Carlisle who is now married and living in Harlem, Montana, sends a photograph of the home which they own, and of her three children. In a letter she says, "Since returning from Carlisle, I have always tried to do what Carlisle teaches her students to do, that is, to help my people when they need help in the right way, but to keep away from the reservation. I am living in town and have been since my marriage. My husband was a sub-agent at Ft. Belknap agency, but gave up his position in order to put our boys in the public school." This is a happy family, and certainly a successful ex-student,

Thomas Hanbury, an Alaskan, who is now living in Ketchikan, Alaska, and who completed a term at Carlisle but did not graduate, is making a success in competition with the whites in that far-away country. He is a contracting carpenter. He owns two houses, one, a nine-room house at Ketchikan, and the other a four-room

house at Metlakahtla, Alaska, which are modern in every way, and which he built himself. He has two very nice children. In a letter he says, "I am now a citizen of the United States; you see I am not going back to the blanket. I thank Old Carlisle often for what she has done for me."

George Conner, an Osage Indian, and ex-student of Carlisle, is now married and lives at Salt Creek, Oklahoma. He is making a success at farming. He owns his home which has six rooms and is well furnished. His farm is well stocked. In a letter he says, "After reaching home from Carlisle, I did not waste any time, but got right down to work. I have been at work ever since. I feel that the training I received at Carlisle Indian School has been the foundation of my success. It certainly does pay to educate the Indian." Mr. Conner is now holding the office of school clerk in his district.

Mrs. Cordelia Hicks Manpin, a Wyandot Indian and an ex-student who, after she left Carlisle, attended Earlham College at Richmond, Indiana, for several years, is now living at Perry, Oklahoma. Her husband, who is a physician, is doing well and they own their home which is nicely furnished and beautifully kept. Before her marriage, Mrs. Manpin was employed in various capacities in the Indian Service. In a letter concerning her relations with her people, she states she has been a benefit to them by the influence of her own life. She has three children.

In a letter, James Down, a Kickapoo Indian who completed a term at Carlisle and is now living at McCloud, Oklahoma, sends us his business card showing that he owns a tailoring establishment. He owns his home and other property. His tailoring business

is flourishing. He is married and has a little girl. He learned his trade at Carlisle. Speaking of his work, he says, "When I first left school, I tried farming but I found out that a tailor could not farm. I am now making a good living and have a very successful business."

James Dickson, a Nez Perce Indian and an ex-student of Carlisle, who, after leaving the school, completed a course at the Moody Bible Institute in Chicago, is now a missionary among the Bannock and Shoshoni Indians. In 1908, he was ordained a minister of the Gospel. He is a man of much influence, and reports which have come to us at various times, indicate that he is very successful in his chosen work.

Hugh White, a Digger Indian and ex-student, has opened a shop for himself in Illinois in which he does blacksmith work, wagon-repairing and building. Word comes that he has worked up a good business and has recently employed an assistant.

Miss Ella Petoskey, a Chippewa Indian of the class of 1904, recently spoke before the student body of Benton Harbor College, Michigan, from which institution she was graduated after leaving Carlisle.

Mrs. Haney, formerly Zoa Hardin, a Potawatomi Indian and ex-student of Carlisle, writes that she and her husband are getting along nicely on their farm in Oklahoma.

Samuel J. McLean, a Sioux Indian of the class of 1909, is now employed as a blacksmith at Cleveland, Oklahoma. He should make a success as he has had good training.

William White, a brother of Hugh, is making a splendid success in a blacksmith shop of his own which he has opened at Wadsworth, Wisconsin.

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# The Service Changes for December

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## APPOINTMENTS.

Christopher De Lisle, carpenter, Blackfeet, Mont., 720.  
Leo E. Griffin, dairyman, Carlisle, Pa., 600.  
Beatrice E. Scott, teacher, Carlisle, Pa., 600.  
Edward M. Cox, clerk, Cherokee, N. C., 900.  
Alma J. Erb, seamstress, Cheyenne & Arapaho, Okla., 500.  
Oliver B. Kalama, clerk, Colville, Wash., 720.  
Hilda Brann, teacher, Flathead, Mont., 60 mo.  
Fred Eckley, engineer, Ft. Lewis, Colo., 840.  
Alice Fontaine, laundress, Ft. Totten, N. D., 480.  
Bessie Salvesson, housekeeper, Ft. Totten, N. D., 500.  
Gillian A. Collins, seamstress, Kiowa, Okla., 500.  
Maud E. Pickerill, seamstress, Lac du Flambeau, 540.  
Martin Jaberger, teacher, Moqui, Ariz., 72 mo.  
Lou E. Sinnard, laundress, Moqui, Ariz., 540.  
Frank R. Applegate, asst. clerk, Osage, Okla., 900.  
Adelbert J. Tobey, teacher, Otoe, Okla., 660.  
Martha McNeill, matron, Red Moon, Okla., 500.  
V. E. Antwine, blacksmith, Rosebud, S. D., 720.  
Nathaniel E. Stephens, carpenter, Rosebud, S. D., 600.  
Arza B. Collins, constable, Sac & Fox, Okla., 540.  
Lillian M. Sutherland, teacher, Santa Fe, N. M., 60 mo.  
Julia Montleau, laundress, Sisseton, S. D., 420.  
Jane Brewster, laundress, Standing Rock, N. D., 520.  
Carrie L. Jones, matron, Standing Rock, N. D., 600.  
Nora J. Millender, nurse, Tulalip, Wash., 600.  
William B. Lucas, farmer, Uintah & Ouray, Utah, 720.  
John E. Strother, engineer, Warm Springs, Ore., 720.  
Andrew Larsen, teacher, Warm Springs, Ore., 720.  
Pauline Miller, seamstress, Western Shoshone, Nev., 500.  
Kate Jungers, cook, White Earth, Minn., 480.  
Roy W. Nelson, clerk, Winnebago, Neb., 900.

## APPOINTMENTS—NONCOMPETITIVE.

Margaret Lawrence, asst. matron, Osage, Okla., 400.  
Walker L. Boone, asst. clerk, Osage, Okla., 720.

## REINSTATEMENTS.

J. L. Brown, clerk, Cheyenne & Arapaho, Okla., 720.  
Mary E. Norris, cook, Colorado River, Ariz., 600.  
Don R. Rhodes, industrial teacher, Crow Creek, S. D., 600.  
Julia M. Geltz, matron, Ft. Shaw, Mont., 720.  
Florence Fithian, teacher, Lac du Flambeau, Wis., 600.  
John W. Shafer, farmer, Navajo, N. M., 780.  
Bertha P. McElroy, teacher, Phoenix, Ariz., 600.  
Ruthyn Turney, printer, Salem, Ore., 720.  
Lillie Card, cook, Western Shoshone, Nev., 500.  
Peter Shields, Jr., disciplinarian, Zuni, N. M., 800.

## TRANSFERS.

Arvel R. Snyder, clerk, Cheyenne & Arap., Okla., 840, from Cherokee, N. C., 900.  
J. W. Van Zant, asst. farmer, Chilocco, Okla., 720, from laborer, Colville, Wash., 600.  
Elvin M. Henninger, teacher, Colville, Wash., 720, from additional farmer, Truxton Canon, Ariz., 720.  
Walter S. Wright, teacher, Colville, Wash., 720, from Tulalip, Wash., 720.  
Ida D. Martin, laundress, Crow, Mont., 500, from Colville, Wash., 540.

Martin A. Reier, clerk, Ft. Mohave, Ariz., 840, from teacher, Colville, Wash., 720.  
Selden K. Emerson, farmer, Ft. Mohave, Ariz., 720, from industrial teacher, Southern Ute, Colo., 720.  
Harry M. Carter, farmer, Ft. Yuma, Cal., 840, from asst. disciplinarian, Carlisle, Pa., 720.  
Harriet M. Humphreys, matron, Jicarilla, N. M., 600, from matron, Grand Junction, Colo., 540.  
John M. Commons, clerk, Jicarilla, N. M., 1400, from superintendent, Omaha, Neb., 1200.  
James M. Swartz, teacher, Jicarilla, N. M., 800, from Yakima, Wash., 720.  
Frank M. Walden, additional farmer, Kiowa, Okla., 720, from Kaibab, Utah, 720.  
Joseph A. Garher, additional farmer, Klamath, Ore., 900, from Ft. Lapwai, Idaho, 720.  
Charles H. Allender, superintendent, Lovelock, Nev., 840, from teacher, Carson, Nev., 72 mo.  
Ernest J. Alley, physician, Lower Brule, S. D., 1000, from Tongue River, Mont., 1000.  
Austine G. Gray, general mechanic, Moqui, Ariz., 1,000, from carpenter, Leupp, Ariz., 600.  
Mary A. Gigax, asst. cook, Navajo, N. M., 500, from Springfield, S. D., 420.  
Walter W. Small, financial clerk, Omaha, Nebr., 1,200, from Winnebago, Nebr., 900.  
Benjamin F. Thompson, farmer, Pine Ridge, S. D., 720, from add'l. farmer, Crow Creek, S. D., 720.  
J. A. Councilor, chief clerk, Rosebud, S. D., 1,400, from clerk, Indian Office.  
Georgia Smithwick, nurse, Sherman Inst., Cal., 780, from nurse, Isthmian Canal Commission, 75 mo.  
Grace Wasmund, housekeeper, Shivwits, Utah, 30 mo., from Ft. Lewis, Colo.  
Sadie M. Foster, field matron, Shivwits, Utah, 300, from Panguitch, Utah, 300.  
John F. Wasmund, superintendent, Shivwits, Utah, 925, from teacher, Ft. Lewis, Colo., 780.  
W. H. Brown, engineer, Standing Rock, N. D., 800, from Ft. Lapwai, Idaho, 840.  
Pauline Roessler, industrial teacher, Standing Rock, N. D., 600, from asst. matron, Shoshone, Wyo., 540.  
Gertrude M. Whitlock, seamstress, Uintah & Ouray, Utah, 500, from asst. teacher, Neah Bay, Wash., 540.  
C. D. Wagner, industrial teacher, Umatilla, Ore., 660, from Colville, Wash.

## PROMOTIONS AND REDUCTIONS.

Wallace Denny, asst. disciplinarian, Carlisle, Pa., 720, from 700.  
Jennie L. Burton, teacher, Carson, Nev., 600, from clerk and stenographer, Carson, Nev., 720.  
Benjamin Caswell, superintendent, Cass Lake, Minn., 875 from 860.  
John McA. Wehster, Supt., Colville, Wash., 1,800, from 1,700.  
Ethel M. Cunningham, head nurse, Colville, Wash., 840, from 720.  
John W. Van Zant, laborer, Colville, Wash., 600, from farmer, 600.  
Laura H. Ratliff, lease clerk, Coeur d'Alene, Idaho, 900, from financial clerk, 900.



Esther Sprague, seamstress, Crow Creek, S. D., 540, from 500.

Fred C. Morgan, Supt., Flathead, Mont., 1,825, from 1,800.

Robert Watson, miller and sawyer, Flathead, Mont., 780, from additional farmer, 780.

Charles W. Hoffman, Supt., Ft. Berthold, N. D., 1,800, from 1,400.

Mollie S. Baker, matron, Ft. Mojave, Ariz., 720, from seamstress, 600.

Arthur B. Dingle, carpenter, Ft. Totten, N. D., 900, from 720.

Jefferson D. Rice, engineer and blacksmith, Grand Junction, Colo., 900, from engineer, 900.

Jesse B. Mortzolf, Supt., Hoopa Valley, Cal., 1,425, from 1400.

Arthur Johnson, farmer, Kiowa, Okla., 660, from 600.

Wilber Miller, additional farmer, Klamath, Ore., 900, from 720.

Frank L. Scott, financial clerk, La Pointe, Wis., 1,400, from 1,200.

John T. Frater, Supt., Leech Lake, Minn., 2,000, from 1,800.

Estelle Armstrong, assistant clerk, Leupp, Ariz., 720, from 600.

James A. Carrol, Supt., Mescalero, N. M., 2,000, from 1,700.

Lizzie A. Kelly, cook, Leupp, Ariz., 600, from landress, Leupp, Ariz., 500.

Silas R. Leech, additional farmer, Navajo, N. M., 840, from 780.

Harriet M. Chapman, matron, Nevada, Nev., 600, from 520.

Phillip T. Loneragan, Supt., Pala, Cal., 1,200, from 1000.

Richard J. Barnes, lease clerk, Pawnee, Okla., 780, from 720.

Emma G. Sky, assistant clerk, Pawnee, Okla., 600 from 500.

C. W. Goodman, Supt., Phoenix, Ariz., 2,550, from 2500.

John R. Brennan, Supt., Pine Ridge, S. D., 2,300, from 2200.

Willard S. Campbell, Supt., Pipestone, Minn., 1,625, 1600.

William D. Smith, clerk, Puyallup, Wash., 800, from 600.

Willis E. Dunn, Supt., Red Moon, Okla., 1,250, from 1200.

Walter A. Talbert, additional farmer, Sac and Fox, Iowa, 540, from 720.

Arthur D. Van Tassel, engineer, Salem, Ore., 1,100, from 1000.

Charles W. Higham, clerk, San Juan, N. M., 1,200, from 1100.

Myra L. Shriver, teacher, Santa Fe, N. M., 60 mo., from housekeeper, 30 mo.

H. E. Wadsworth, Supt., Shoshone, Wyo., 1,875, from 1800.

Emma M. Ball, teacher, Tulalip, Wash., 660, from 600.

James F. McClean, clerk, Union, Okla., 1,200, from bookkeeper, 1200.

Alfred J. Kriete, bookkeeper, Union, Okla., 1,200, from clerk, 1200.

Louis W. Meckstroth, physician, Wahpeton, N. D., 600, from 400.

Della Spaulding, matron, Western Shoshone, Nev., 600, from asst. teacher, 540.

Eva L. Carey, asst. teacher, Western Shoshone, 540, from landress, 500.

John R. Howard, superintendent, White Earth, Minn., 1900, from 1800.

Otto W. Dummert, laborer, White Earth, Minn., 720, from 600.

Charles Eggers, principal, White Earth, Minn., 1000, from teacher, 720.

E. J. Bost, superintendent, Wittenberg, Wis. 1350, from 1300.

Frank H. Paquette, Interpreter, Nett Lake, Minn., 240, from 120.

Alpheus Z. Hutto, farmer, Zuni, N. M., 900, from disciplinary, 800.

William J. Oliver, superintendent, Zuni, N. M., 1225, from 1200.

## SEPARATIONS

Norena Hummer, matron, Canton Asylum, S. D., 600.

Evelyn Springer, asst. matron, Cantonment, Okla., 420.

Elmer A. Lucas, baker, Carlisle, Pa., 600.

Sallie Duvall, seamstress, Cherokee, N. C., 540.

Charles E. Shell, superintendent, Cheyenne and Arapaho, Okla., 1600.

Elnora B. Buckles, female industrial teacher, Cheyenne River, S. D., 600.

Sallie Rose, teacher, Cheyenne River, S. D., 600.

Otis Mellon, asst. farmer, Chilocco, Okla., 720.

Joseph W. Evans, teacher, Colville, Wash., 720.

Joseph Kuck, wheelwright, Ft. Apache, Ariz., 720.

Grattan A. Dennis, farmer, Ft. Mojave, Ariz., 720.

Jessie Powell Irwin, matron, Ft. Mojave, Ariz., 720.

Robert A. McIlvaine, teacher, Ft. Mojave, Ariz., 720.

Charles F. Whitmer, physician, Ft. Mojave, Ariz., 1,200.

Robert W. Henry, stenographer, Ft. Peck, Mont., 800.

John P. Thompson, disciplinarian, Ft. Totten, N.D., 720.

Maggie Kishbaugh, teacher, Hoopa Valley, Cal., 600.

Mary E. Arnold, indus. teacher, Hoopa Valley, Cal., 720.

Mabel Reed, indus. teacher, Hoopa Valley, Cal., 720.

Lillian A. Mayhew, field matron, Hoopa Val., Cal., 720.

Martha B. Howard, teacher, Jicarilla, N. M., 600.

Mora M. Holt, seamstress, Jicarilla, N. M., 500.

Robert Liebert, ind'l teacher, Keshena, Wis., 600.

Frank G. Preston, engineer, Kiowa, Okla., 720.

Richard Carmichael, ind'l teacher, Kiowa, Okla. 720.

Chas. Van Kirk, Prin. & Phys'n, Leech Lake, Minn., 1,300.

Gertrude F. Flint, matron, Leupp, Ariz., 600.

Lillian Maloney, seamstress, Lower Brule, S. D., 480.

Carl A. Gossett, principal teacher, Moqui, Ariz., 900.

Fannie Root, asst. matron, Moris, Minn., 500.

Charles Mayr, engineer, Oneida, Wis., 900.

Mary L. Schertz, nurse, Osage, Okla., 600.

Fannie F. Gates, laundress, Pine Ridge, S. D., 500.

Julius Jerome, clerk, Pueblo Bonito, N. M., 900.

Nellie L. Hamilton, nurse, Rapid City, S. D., 600.

Jessie Knowles, kindergarten, Rosebud, S. D., 600.

Lula M. Payne, laundress, San Juan, N. M., 500.

Marie Richert, cook, Seger, Okla., 500.

Rose Haller, housekeeper, Sherman Institute, Cal., 560.

Grace Aldredge, laundress, Shoshone, Wyo., 480.

Jacob H. Camp, asst. clerk, Sisseton, S. D., 720.

Metta P. Lindsey, seamstress, Springfield, S. D., 420.

James P. Sherman, clerk, Western Shoshone, Nev., 900.

Jos. P. Lynch, add. farmer, Western Shoshone, Nev., 720.

Viola Cook, principal, White Earth, Minn., 1000.

Martha B. Crotzer, asst. matron, Cheyenne and Arapaho, Okla., 500.

Julia C. Corbine, asst. matron, Crow Creek, S. D., 400.

Mary E. Sloan, teacher, Sherman Institute, Cal., 600.



If a man can  
write a better  
book, preach a bet-  
ter sermon, or make  
a better mouse trap  
than his neighbor,  
though he may build  
his house in the  
woods the world will  
make a beaten path  
to his door. ¶ ¶ ¶ ¶

EMERSON

# Carlisle Indian Industrial School

**M. Friedman, Superintendent**

**LOCATION.** The Indian School is located in Carlisle, Pa., in beautiful Cumberland County with its magnificent scenery, unexcelled climate and refined and cultured inhabitants.

**HISTORY.** The School was founded in 1879, and first specifically provided for by an Act of the United States Congress July 31, 1883. The War Department donated for the school's work the Carlisle Barracks, composed of 27 acres of land, stables, officers' quarters and commodious barracks buildings. The Guardhouse, one of the school's Historic Buildings, was built by Hessian Prisoners during the Revolutionary War.

**PRESENT PLANT.** The present plant consists of 49 buildings. The school campus, together with two school farms, comprises 311 acres. The buildings are of simple exterior architectural treatment but well arranged, and the equipment is modern and complete.

**ACADEMIC.** The academic courses consist of a carefully graded school including courses in Agriculture, Teaching, Stenography, Business Practice, Telegraphy and Industrial Art.

**TRADES.** Instruction of a practical character is given in farming, dairying, horticulture, dressmaking, cooking, laundering, housekeeping and twenty trades.

**OUTING SYSTEM.** The Outing System affords the students an opportunity for extended residence with the best white families of the East, enabling them to get instruction in public schools, learn practical house-keeping, practice their trade, imbibe the best of civilization and earn wages, which are placed to their credit in the bank at interest.

**PURPOSE.** The aim of the Carlisle School is to train Indians as teachers, homemakers, mechanics, and industrial leaders who find abundant opportunity for service as teachers and employees in the Indian Service leaders among their people, or as industrial competitors in the white communities in various parts of the country.

Faculty .....	75
Number of Students now in attendance (March 28, 1910).....	1008
Total Number of Returned Students.....	4498
Total Number of Graduates .....	538
Total Number of Students who did not graduate.....	3960

**RESULTS.** These students are leaders and teachers among their people; 148 occupy positions with the Government as teachers, etc., in Government schools; among the remainder are successful farmers, stockmen, teachers, preachers, mechanics, business men, professional men, and our girls are upright, industrious and influential women.





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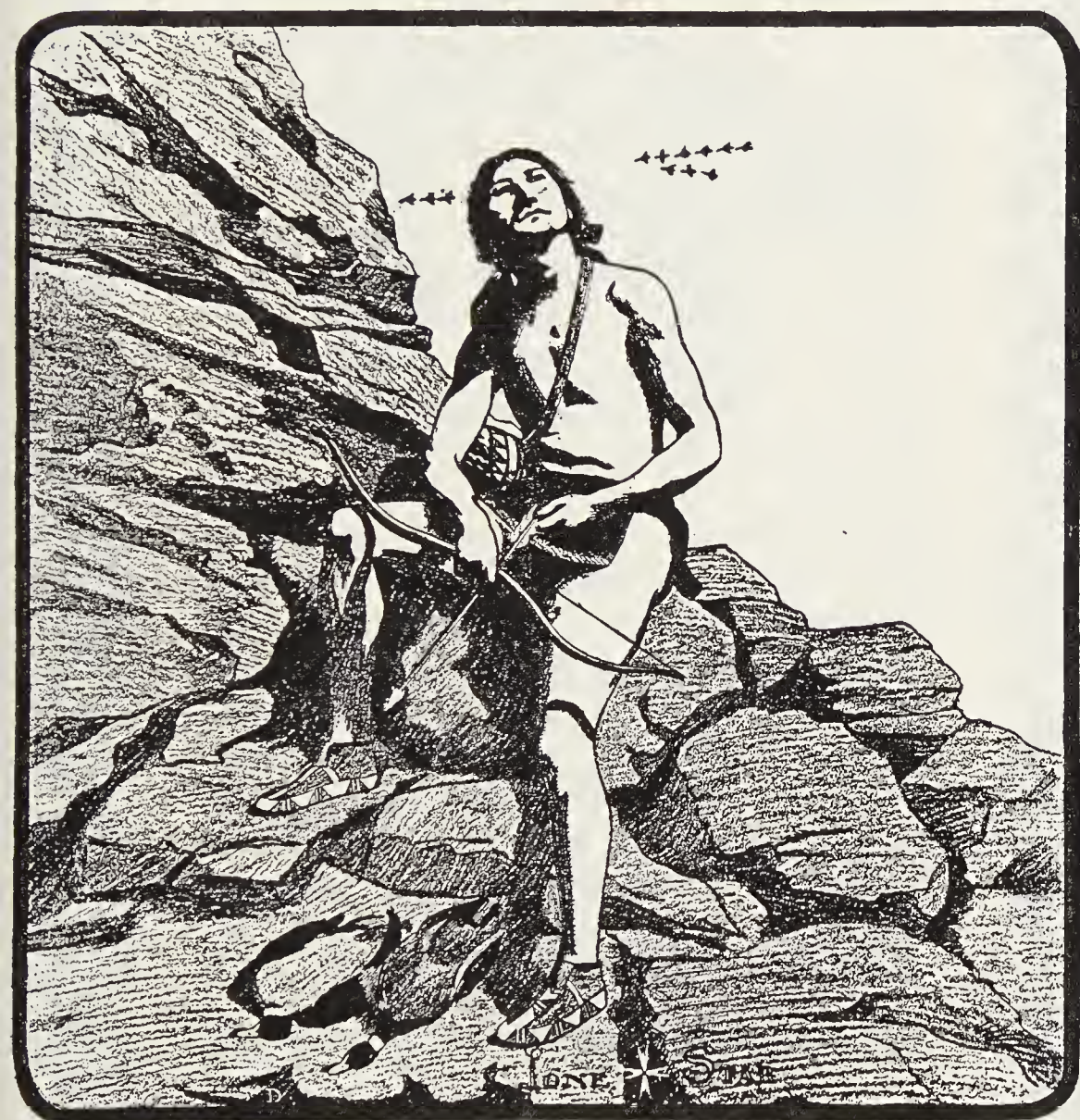
MAY, 1910

ONE DOLLAR A YEAR

*Carlisle Commencement Number*

# THE RED MAN

*Formerly The Indian Craftsman*



THE CARLISLE INDIAN PRESS

U. S. INDIAN SCHOOL, CARLISLE, PENNSYLVANIA



# Navaho Blankets Native & Genuine

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## Indian Crafts Department

of the United States Indian School, Carlisle, Penna



A magazine not only *about*  
Indians, but mainly  
*by* Indians





# The Red Man



Volume Two, Number Nine

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## Table of Contents for May, 1910:

COVER DESIGN— <i>William Deitz, "Lone Star," Sioux</i>	
CARLISLE INDIAN SCHOOL COMMENCEMENT— By <i>M. Friedman</i>	3
THE CONTRIBUTION OF SCHOOLS TO THE LIFE OF THE NATION—AN ADDRESS—By <i>Hon. W. H. P. Faunce</i>	21
THE INDIAN'S CREED—AN ADDRESS—By <i>Robt. G. Valentine,</i> <i>Commissioner of Indian Affairs</i>	32
GOOD CHARACTER—AN ADDRESS—By <i>Hon. Edwin S. Stuart,</i> <i>Governor of Pennsylvania</i>	38
THE VALUE OF CHEERFULNESS—AN ADDRESS—By <i>Hon. C. E.</i> <i>Houck, Secretary of Internal Affairs for Pennsylvania</i>	39
A MESSAGE FROM A SUCCESSFUL CARLISLE GRADUATE— By <i>Howard Gansworth</i>	43
PRESS COMMENTS ON THE CARLISLE SCHOOL	49
GENERAL COMMENT AND NEWS NOTES	56

ILLUSTRATIONS—Gov. Stuart; Carlisle Gymnasium During Commencement; Robt. G. Valentine; Graduating Class; Hon. W. H. P. Faunce; Carlisle Girls in Pennsylvania Homes; Shop Views; Campus View; Home of a Carlisle Student in Alaska; Opera Views; Carlisle Boys on Pennsylvania Farms; Officers of Cadet Battalion; Academic Building Class-Room Views.

THE RED MAN is a production of the CARLISLE INDIAN PRESS, a department of the United States Indian Industrial School, located at Carlisle, Pennsylvania. The mechanical work is executed by apprentice-students under the direction of the Instructor in Printing. The borders, initial letters, sketches, headings, cover pages, etc., herein shown are the work of our Native Indian Art Department under the supervision of Angel Decora-Deitz.

This publication aims to place before its readers authentic reports from experienced men and women in the field, or investigators not connected with the government service, which may aid the reader to a fuller understanding and broader knowledge of the Indian, his Customs, Education, Progress, and relation to the government. The institution does not hold itself responsible for, and need not necessarily agree with, the opinions expressed in its columns.

All communications regarding subscriptions and other subjects relating to this publication should be addressed directly to THE RED MAN, United States Indian School, Carlisle, Pennsylvania.

Subscriptions will be received with the understanding that one volume will cost One Dollar. Ten numbers will probably constitute a volume. Usually no back numbers on hand.

No advertisements will be published in this magazine which are foreign to the immediate interests of the school.



# THE RED MAN



## Carlisle Indian School's Commencement Exercises: *By M. Friedman*



WHY is it that thousands of people each year are sufficiently interested to come from Carlisle and other cities in Pennsylvania and from other States to the commencement exercises of the Carlisle Indian School? The answer to this is found in the comment of a very prominent educator who witnessed most of the events of the week, during this year's commencement season, when he said, "Your exercises typify the every day life of the school. The things done are real; the exercises are varied; above all, the manner in which the students take part evidences real advancement and progress. I am firmly convinced that our public schools are coming around to the reasonableness of your plan and that, with the passing of each year, much of the fictitious in our commencement exercises will be eliminated." These comments by this man seem to indicate the general consensus of opinion of the multitudes who come each year to be entertained and instructed by the constantly varied programs.

From the beginning of the exercises on Sunday, when graduation was made real by the baccalaureate services, until the close of the week, when, on Friday, there was a brilliant reception and banquet by the alumni association, the weather was perfect. If our commencement had been held in June, the weather could not have been any more delightful or propitious. It is often asked why the Carlisle school holds its commencements as early as the latter part of March and the first of April. The reason is found in the tremendous development which has been given to the Outing System in this pioneer institution. A very large number of our young ladies and young men go out into country homes where they imbibe civilization, earn wages, learn industry and economy and master the details of some definite work by attrition with white people. The farmer,

the craftsman, the builder, all find in the coming of spring the commencement of their busy season. A large number of our students go out early in April and stay out all summer and return the first of September for the beginning of work again at Carlisle. And so, even in the setting of the date for the commencement exercises, the school steadfastly adheres to the principle that nothing should be allowed to interfere with what is for the best interests of the students.

There had been a rather severe winter and all during the winter months the ground was covered with snow and ice; about the middle of March the weather began to grow milder, the snow and ice disappeared, and the lawns around the campus became a beautiful green. Without a hitch, all the various programs passed off smoothly and, as is usual with our Indian boys and girls at the supreme moment of test, when most was expected of them, and when, too often, our white boys and girls get stage fright, the exercises surpassed our highest expectations, and each individual did his, or her, part even better than had been expected,

The Carlisle Indian School is indebted to the great State of Pennsylvania, to its formost citizens and to educators and prominent men in various portions of our land for continued inspiration and helpful assistance. And so before taking up the various programs which went to make up one of Carlisle's most successful commencements, the school desires to express its gratitude to all those who have in one way or another assisted by their presence and personal efforts to inspire our students to better deeds and nobler lives.

### Baccalaureate Exercises.

THE baccalaureate services were held in the auditorium of the school Sunday afternoon at 3:15. A large number of invited guests were present from Carlisle, Mechanicsburg, Harrisburg and other places. It was Easter Sunday, and a more beautiful day could not be imagined. It was just the kind of a day to take every one outside, and to make more joyful and profound the Easter thoughts of the people. The upper classes of the school occupied the front rows of seats and the graduates were seated in the first two rows of the center tier. The platform was beautifully decorated by a mass of flowers and evergreens and potted plants.



The choir, with orchestral accompaniment, sang "Praise Ye the Father," after which Rev. J. Harper Black, D. D., pastor of the Methodist Episcopal Church of Carlisle, pronounced the opening sentences of the service, "The Lord is in His Holy Temple, etc." The congregation then sang "Glory Be To The Father," and all joined in repeating the Apostles' Creed. An octette composed of students of the school then sang beautifully, "He Shall Feed His Flock."

President George Edward Reed, STD., LL.D., of Dickinson College, read the scripture lesson from 1. Corinthians, 15 chapter. Dr. Black led in prayer, after which the beautiful hymn, "Coronation," was sung by the congregation.

Probably the most stirring, inspiring and forceful address that has ever been heard at the Carlisle school, or in this vicinity, was then delivered by Hon. W. H. P. Faunce, D.D., LL.D., president of Brown University. Dr. Faunce chose for his subject, "The Contribution of the School to the Life of the Nation." A stenographic report of his address is published in full in another portion of the magazine. He made a most profound impression on his hearers, both the graduates and the student body. What he said gripped the graduates and gave them higher resolves to be better men and women. It is rarely that a man so quickly wins his audience as did Dr. Faunce. From the opening of his address until his beautiful close, when he had a special message to the graduates, the whole congregation was held spellbound. Such a man does good.

The students sang the appropriate hymn, "Send the Light," with new fervor, and the benediction was pronounced by Dr. Black.

### **Union Meeting of the Y. M. C. A. and Y. W. C. A.**

**I**T was decided this year to turn the union meeting of the Young Men's and the Young Women's Christian Associations over to the students entirely and let them conduct it publicly for the school, guests and visitors Sunday evening in the auditorium at 7:30 o'clock. A very interesting program was arranged. All the speaking was done by Indians, and the music was furnished by the school orchestra and student members of the Associations.

James Mumblehead, a Cherokee Indian, who is president of

the Young Men's Christian Association, and a junior, presided in a very able manner. The addresses by the students were interesting and showed that they had grasped the fundamental idea of service for which those two Christian Associations stand. William Bishop, a Cayuga Indian, spoke on "What Should be the Life of a Carlisle Student"; Miss Marjorie Jackson, a Muncie Indian, gave an interesting and instructive account of "Carlisle Y. W. C. A. Work and National Work for Indian Schools". Miss Mary Redthunder, a Sioux Indian, discussed the "Possibilities of Christian Work on the Reservation", and Frank Johnson, a Winnebago Indian, selected as his subject the question which confronts many Indian school students, "What I Should Do When I Return to my People".

The various musical numbers were rendered beautifully, and "The Pilgrims' Chorus", which was sung by the school with orchestral accompaniment, was very impressive.

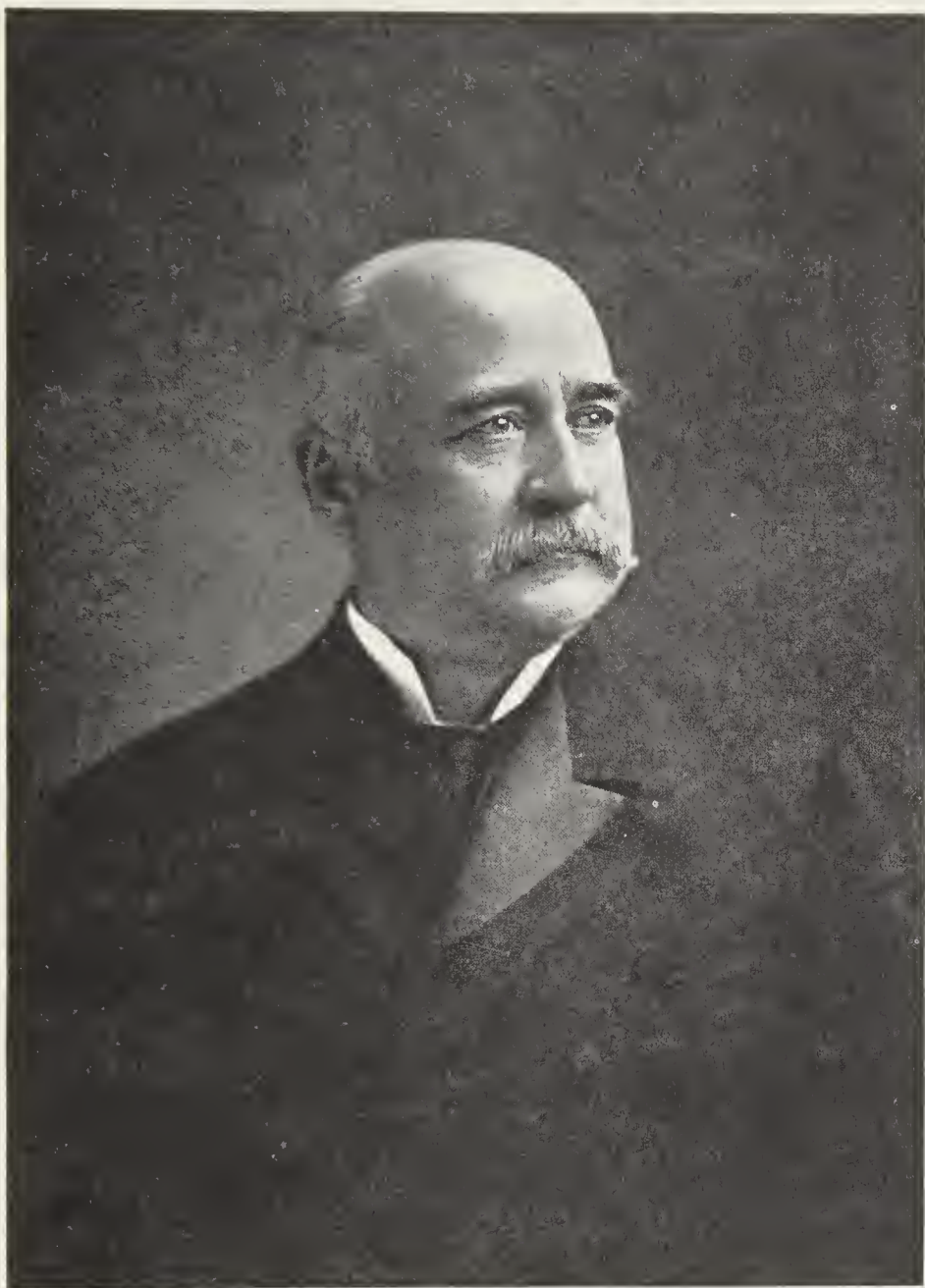
Miss Nora McFarland, a Nez Perce Indian, translated the hymn, "Nearer, My God, To Thee," into the Indian sign language, while the congregation sang it; it was very realistic and touching to every one present.

Several very strong addresses were delivered by alumni, one by Horton Elm, an Oneida Indian and ex-student of the school, who is living near Rochester, N. Y. Howard Gansworth, a Tuscarora Indian, of the class 1894, who received an A. B. degree at Princeton in 1904, delivered a very fine address, full of sound advice, which came from one who has been very successful. Mr. Gansworth's address is found in another portion of the magazine.

The entire evening's service was one of the best features of the commencement exercises because it demonstrated what the students themselves can do under their own leadership. The meeting was a creditable one and impressed every one with the splendid activities of the Young Men's and Young Women's Christian Associations at this school.

### Inspection of the School by the Public.

**T**HE entire school in all of its various departments was thrown open for public inspection Wednesday morning from 8:30 to 11:00 and Thursday morning from 8:00 to 10:30. Hundreds of people interested in the education of the Indian went through the



HON. EDWIN STUART  
GOVERNOR OF THE STATE OF PENNSYLVANIA





VIEW OF CARLISLE GYMNASIUM DURING COMMENCEMENT EXERCISES

academic and industrial departments listening to the recitations in the academic department and carefully observing the work in the various industries. Many of these people were themselves actively engaged in school work, and what they saw was a revelation to them of the government's work in educating the Indian. Continual surprise was expressed on all sides at the improvement which has been made in the past few years, and at the completeness of the work of instruction and equipment.

Besides its work of education for the Indian, the Carlisle school is doing a real missionary work in education. Located as it is in the East, easily accessible from all points, thousands of visitors flock to its doors each year to observe the character of the training given and to gather suggestions in carrying on similar work in the public schools. In its firm belief in industrial training thoroughly correlated with common sense academic training, and with a regular course of training tending toward character building, it is having a real influence on education everywhere. Hundreds of letters of inquiry are received at the school each year asking for literature and data concerning its work. Those who went through at this time had the opportunity of observing a large number of improvements which have been made since last year.

### **Physical Exercises in The Gymnasium.**

**A** LARGE audience made its appearance Tuesday afternoon in the galleries of the gymnasium to witness the execution of military and calisthenic drills by the student body. These took the shape of a military drill by a picked company, an extension and pyramid drill by the small boys, an Indian club drill by both boys and girls, a barbell drill by the girls, and a sabre drill by the large boys. In this way, practically the entire student body took part, demonstrating by the accuracy of their movements and by the way in which they worked together in unison that they had been well drilled. Time and again, as each of the various exercises was given, the audience enthusiastically applauded the work.

The training of the students was done entirely under the direction and personal supervision of Harry Wheeler, a full blood Nez Perce Indian who is now a student at the school.

One of the great purposes of the Carlisle School is to conserve

and develop the health and physical powers of the students. Throughout the entire year regular training is given to every boy and girl in calisthenics. No student is excused, and the work is adapted to the physical needs of the individual.

The exhibition drill which was given was but a repetition of the regular work in physical instruction which is given each school day in the year in the gymnasium.

### “The Captain of Plymouth.”

“THE CAPTAIN OF PLYMOUTH,” a comic opera in three acts, was given in the auditorium three evenings; on Monday for the school and guests, and on Tuesday and Wednesday for guests from Carlisle and other places.

More than two thousand people were refused tickets of admission on account of the limited seating capacity.

The argument of this play runs as follows:

Myles Standish, the doughty “Captain of Plymouth,” is in love with Priscilla, the loveliest maiden of all the colony, but not having the courage to woo her himself, makes the effort by proxy and urges his friend John Alden to break the news to her for him. Alden, endeavoring to carry out the wishes of his friend, and finding that Priscilla loves him, and not the Captain, almost forgets himself. He is then barred from pressing his own suit through a decree by Elder Brewster because of a supposed victory over the Indians, which Standish declares he has won. It later develops that at the time Standish and Erasmus were held in captivity by the Indians, Standish promised to marry the Indian Princess Katonka, daughter of the great Chief Wattawamut, if she would set them free; and because of this breach of promise Standish is prohibited from marrying Priscilla and commanded to wed Katonka, by elder Brewster, who also decrees that John Alden shall have Priscilla.

The whole cast, including principals and chorus, was composed of Indians who are students at this school. The accompaniment was furnished by the students’ orchestra. The entire production was given under the supervision of Mr. Claude M. Stauffer, Director of Music.

Those who saw the opera were astounded to find that the Indians can sing as these Indians did. In every way, it was a creditable performance, and was an object lesson on Indian accomplishment.

Because of an urgent demand, the opera was given in the principal opera house at Harrisburg, Pa., at which place a matinee and evening performance were given on Friday of commencement week.



## Lacrosse Game and Handicap Track Meet.

ON Wednesday afternoon, a very interesting game of lacrosse was played between student teams. It was the first time that a regular game of lacrosse was seen by many of the students, and most of the large number of spectators.

The game of lacrosse is an Indian game, and has been substituted this year for baseball in order to overcome the professional tendency which attends an extensive baseball schedule.

After the lacrosse game, much enthusiasm was created in connection with the handicap track and field sports. These events resulted as follows:

100-yard dash—Won by Burd; second, Twohearts; third, Dupuis and Schenandore, tie. Time,  $10\frac{1}{2}$  seconds.

120-yard hurdle—Won by Schenandore; second, Hinman; third, Wheelock. Time, 15 4-5 seconds.

One-mile run—Won by Blackstar; second, Tewanima; third, Pappan. Time, 4:34 3-5.

$\frac{1}{4}$  mile run—Won by Twohearts; second, Morris; third, Cornelius; fourth, Martin. Time, 52 flat.

Pole Vault—Won by Poodry, 10 ft. 3 in. (9 in. handicap); second, Sundown; third, Goslin.

Hammer Throw—Won by Burd, distance, 131 ft. (7 ft. handicap); second, Thomas; third, Newashe.

2 mile run—Won by Arquette; second, Tewanima; third, Jocks. Time, 9:53  $\frac{1}{2}$ .

Half-mile run—Won by Moore; second, Morris; third, Martin. Time, 2 minutes,  $\frac{1}{2}$  second.

Broad Jump—Won by Hinman; distance, 21 ft. 8  $\frac{1}{2}$  inches, (15 inches handicap); second, Poodry; third, Wheelock.

220-yard hurdle—Won by Burd; second, Tarbell; third, Schenandore. Time, 28 seconds.

220-yard dash—Won by Webster; second, Stevenson; third, Burd. Time, 23  $\frac{1}{2}$  seconds.

Shot put—Won by Hauser; distance, 40 ft. 3 in., (4 ft. handicap); second, Powell; third, Thomas.

High Jump—Won by Thomas; height, 5 ft. 10 inches (scratch); second, Sundown; third, Wheelock and Somers, tie.

## Competitive Military Drill on the Campus.

A NEW feature was introduced this year in the commencement exercises in the form of a competitive military drill among five companies in the boys' battalion. This drill followed immediately after the work in the gymnasium Tuesday afternoon, and was witnessed by a large concourse of people.

The students made a splendid appearance in their natty cavalry uniforms and armed with guns in the usual manner.

For the purpose of judging the drill, Major General Leonard Wood, Chief of Staff of the U. S. Army, sent from Governor's Island, Captain Robert H. Allen, of the Infantry Branch of the United States Army. The appearance of this officer undoubtedly did much to inspire the students to do their best.

After passing in review, headed by the school band, each of the companies was given ten minutes to demonstrate its ability. The first prize, consisting of a regulation army sword, complete with belt, etc., was given to Captain William Owl, because of the excellent work of Troop F. The second prize, a gold medal, was awarded to Captain Peter Hauser for the excellent drilling of Company B, of which he had charge.

On presenting these two prizes, Captain Allen took the opportunity of complimenting the battalion on its splendid drilling, and also highly complimented the work of Harry Wheeler, who also had charge of the drilling of the students in military tactics.

A reception was held for the winning companies, and the boys received hearty congratulations from their friends.

### Graduation Exercises.

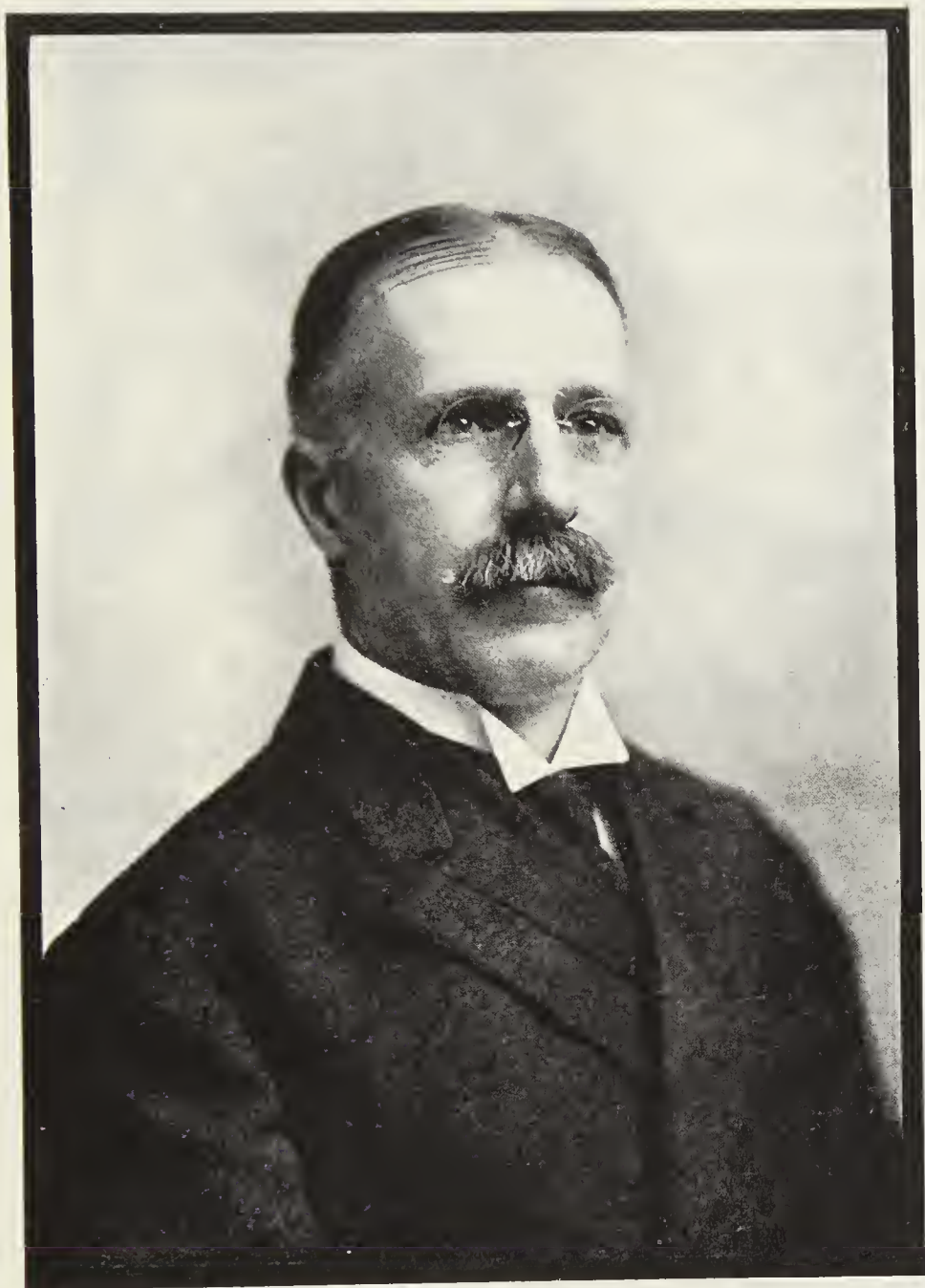
**T**HE crowning feature of commencement week was the graduation exercises which were held in the gymnasium Thursday afternoon. This hall with the seating capacity of about 3500 was crowded.

The students elicited much applause as they came in by their perfect marching. Governor Stuart and Commissioner Valentine were both cheered by the student body and the audience as they came in with other principal guests to the exercises.

The hall was beautifully decorated with the school and national colors which hung in abundance from the ceiling, and were draped around the walls. The platform on which the exercises took place made a beautiful appearance with a profusion of flowers and potted plants from the greenhouse.

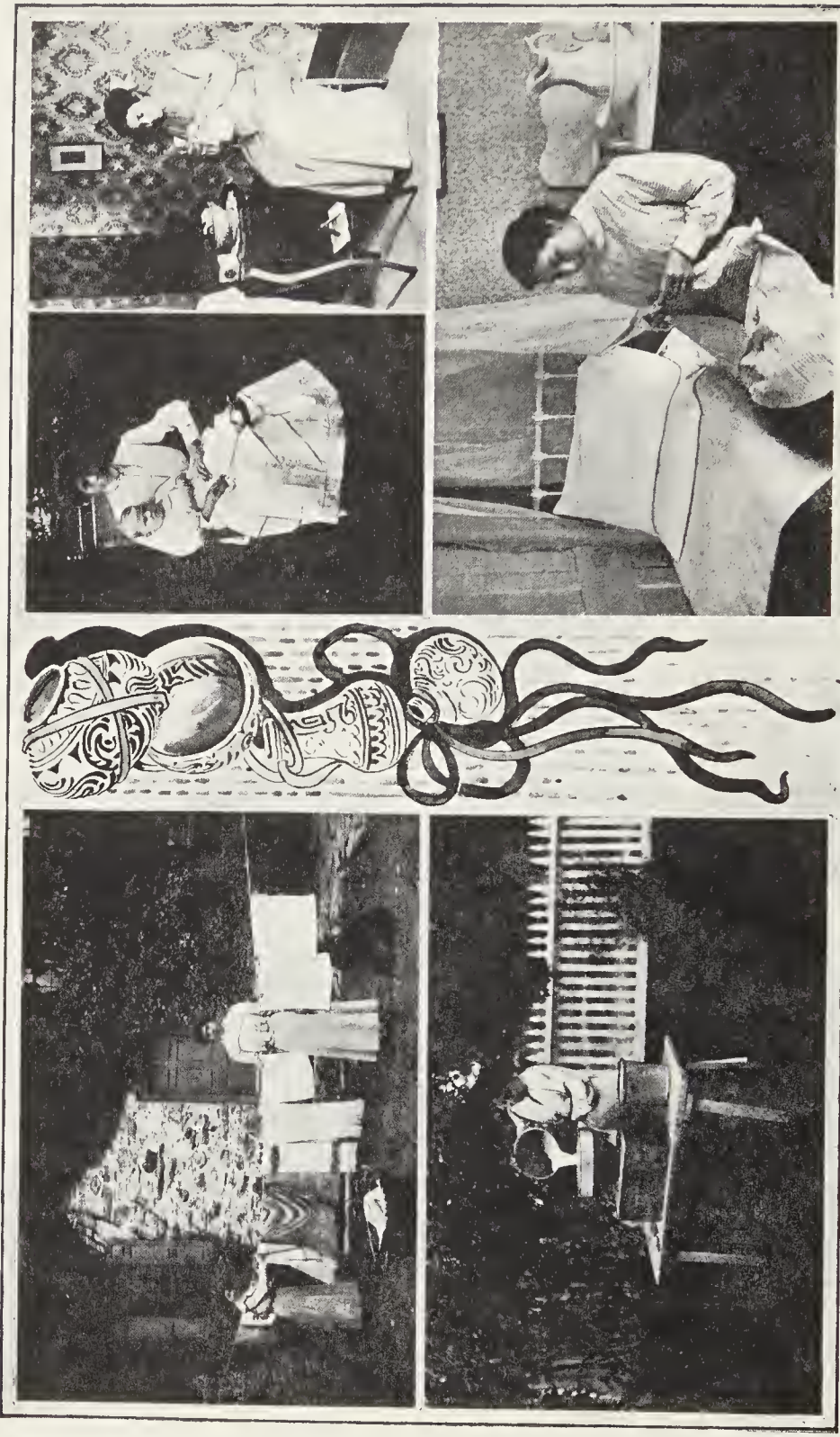
The exercises were opened with prayer by Rev. John Mills Gilbert, Rector of St. Paul's Church, Harrisburg, Pa., after which the school band played "Nabucodonosor."

Alex. Arcasa, a Colville Indian, then delivered an illustrated talk on "Farming My Allotment." This was a vivid demonstration of the value of the co-ordinate training at Carlisle and through



HON. W. H. P. FAUNCE, D.D., LL. D.  
PRESIDENT OF BROWN UNIVERSITY





CARLISLE INDIAN GIRLS UNDER THE OUTING SYSTEM—IN PENNSYLVANIA HOMES

the Outing System. The talk was practical and full of common sense, being illustrated by a large chart showing his work on the farm where he worked in Belevidere, N. J., and charts showing the present condition of his allotment and his plans for its improvement. The students then sang the "Soldiers Chorus" from Faust, accompanied by the band; it was done very creditably.

An instructive talk was given by Joseph Libby, a Chippewa Indian, a student in the business department, on the value of practical business training. This was followed by an actual demonstration by members of the business class showing their proficiency in stenography and typewriting. The mandolin club, which is composed entirely of young lady students of this school, played "La Czarine" so well that the audience demanded another selection. This excellent music was followed by a demonstration which showed the normal department work. After a very interesting statement by Sara Hoxie, a Nomelaki Indian, who has been taking the normal course and expects to take up the work of teaching after leaving Carlisle, Evelyn Pierce, a Seneca Indian, demonstrated in a very able and convincing manner the method of correlating the academic work with the industrial work in that department. A number of Pueblo Indians who had recently come to the school and had previously been unable to speak or write the English language, under the instruction of student teachers of the school, gave evidence of the excellent progress which they had made in their studies, and of the effectiveness of our system of instruction.

A double quartette sang beautifully "Hail, Orpheus, Hail," after which Levi Hillman, an Onondago Indian, gave the final talk on practical teaching of industries. This was full of good reasoning and well delivered. Just previously a number of students, in their work clothing, entered booths which had been erected for the purpose, and gave actual demonstrations in laying brick, plastering, lettering, house and vehicle painting, and cabinet-making. These students actually performed the work before the eyes of those present, thus showing their skill as artisans and the practical nature of the instruction which they receive at Carlisle.

All the exercises by the students were entirely devoid of anything in the nature of flights of oratory, and impressed the audience, not only because they were unique, but because they represented in a tangible way, the every day life and work of the institution. The



talks by the students contained no empty phrases or meaningless descriptions of something concerning which the students had very little knowledge or experience, but were proof of actual accomplishment and real purpose.

A splendid address was delivered by Hon. Robert G. Valentine, Commissioner of Indian Affairs, to the students and those present, and prefaced the presentation by him of the diplomas. In his address, he outlined a creed which was not only a good creed for the Indian, but a good creed for the young people of our white race, or any other race, which chose to practise it. This address by Commissioner Valentine, together with the other addresses of the afternoon, are published in the body of the magazine.

A very excellent and humorous address was made by Hon. Henry Houck, Secretary of Internal Affairs, Harrisburg, Pa.

Carlisle was honored by having, for the first time since he has been in office, the presence of Hon. Edwin S. Stuart, Governor of Pennsylvania, who made a stirring address to the student body which made a deep impression, not only upon them, but upon all present.

The band played "Teddy After Africa," and was encored. The audience joined in singing America, after which the benediction was pronounced by Rev. George Diffenderfer, pastor of the First Lutheran Church of Carlisle, Pa., and the exercises closed.

### Reception for Friends of the School.

**F**RIENDS and patrons of the school gathered together in the reception hall and rooms of the athletic quarters Thursday evening, where a general reception was held with members of the faculty. A very delightful evening was thus spent when the various people who give homes to our students and employment to them under the Outing System met and became better acquainted with the attaches of the school. The reception was informal, but was thoroughly enjoyed by all those present.

### Alumni Banquet.

**O**NE of the most successful alumni banquets in the history of the school was given Friday evening in the gymnasium and reception rooms connected with that building. A large number gathered to listen to the greetings of both the alumni mem-



bers and members of the faculty, and to take part in the delightful reception of the evening. A full account of the alumni reception and banquet is given under General News Notes and Comment.

### Graduates.

THE following students received diplomas from the school: Adeline M. Greenbrier, Menominee; Margaret O. Blackwood, Chippewa; N. Stacy Beck, Cherokee; Katherine E. Wolfe, Cherokee; Mary M. Redthunder, Sioux; S. Carlyle Greenbrier, Menominee; Louise E. Kenny, Klamath; Sara G. Hoxie, Nomelaki; Stella V. Bear, Arickaree; Evelyn A. Pierce, Seneca; Inez M. Brown, Sioux; M. Fannie Keokuk, Sac and Fox; Salina Twoguns, Seneca; Lewis W. George, Klamath; John L. Bastian, Puyallap; Raymond Hitchcock, Hoopa; Levi E. Hillman, Oneida; Johnson Enos, Pima; Joseph Loudbear, Sioux; William Nelson, Pima.

This is a very representative class, and these students are already leaving to accept positions of responsibility as teachers among their people, employees of the Indian Service, mechanics, clerks, etc.

In addition to the twenty who received diplomas thirty-eight boys and girls received certificates of proficiency in their trades. It will be noted this number has been cut down from that of previous years, and this has been done because of a decision which has been made by the faculty not to issue any certificates of proficiency in any trade to students whose term has not expired, and who have not definitely mastered their work. These certificates of proficiency consequently stand for something and represent definite accomplishment in the various trades by the boys and girls who hold them. They signify that the school has given its stamp of approval to the young men and young women as efficient workers, and can vouch for them.

### Conclusion.

THIS whole description is here given, not only to apprise the friends of the school, and others who may be interested with a detailed description of the various exercises incident to commencement week, but more particularly to acquaint schools

throughout the Indian Service, and public schools, with actual facts connected with a typical commencement at Carlisle.

The Indian Office has endeavored, for some years, to make the commencements in the various Indian Schools which are under the jurisdiction of the government more practical and interesting, and inasmuch as many of the details connected with the working out of a good commencement have been perfected at Carlisle, it is felt that this description may be of some service to workers in the field. Although many of the details are local to Carlisle, the principles underlying the whole commencement may be put into practice anywhere.



A PUEBLO WOMAN WITH OLLA—BY LONE STAR



HON. ROBT. G. VALENTINE

COMMISSIONER OF INDIAN AFFAIRS, WASHINGTON, D. C.





THE CARLISLE INDIAN SCHOOL GRADUATING CLASS OF 1910

THE CONTRIBUTION OF THE SCHOOLS TO THE LIFE  
OF THE NATION.

*Baccalaureate Address, in Auditorium, Sunday, March 27th,  
by Hon. W. H. P. Faunce, D.D., L.L.D.*

First of all, let me bring you greeting—greeting from the state founded by the heroic Roger Williams to the state founded by the equally heroic William Penn; greeting from an institution nearly one hundred and fifty years old to another institution that in its brief thirty years of history has left indelible results on the social and educational conditions of this country.

In the next two or three months, all our schools and colleges will be holding their commencements or graduation exercises. Both those two words—commencement and graduation—are significant. Commencement means the time when one having finished a course of study commences to do something with that which has been acquired. Graduation, of course, means the rising to a higher grade and moving out on a higher level.

Have you ever watched a canal boat—the old, lumbering canal boat—on some canal as it entered the lock and passed to a higher level? After the entrance to the lock, the gate is shut, but it is open on the other side, and the water comes rushing in, and the old, homely boat rises inch by inch, and foot by foot, until the gates are opened on the other side, and the boat moves off on a higher level, with a broader horizon, in a brighter light, and nearer the sky.

That is graduation when a young man or young woman passes to the higher level of purpose and character and achievement. And surely it is most appropriate when graduation or commencement week begins on Easter Sunday, for this day all the world around commemorates the rising of our Lord from the dead. Wherever the Easter flowers are blooming today, wherever the Easter bells are ringing, there is told the story of our Lord raising himself to the new and glorious level of the eternal life.

The bells are ringing the Easter message today not only in every church tower in America, not only in the cathedrals of England, Scotland, France, Germany, Italy, Spain, and Russia, but in Turkey, in India, and in the islands of the sea; the whole world around is ringing today of the story of how our Lord passed into newness of life. Surely this is a great day for us to consider what life may mean to those who receive education.

And so I want to speak to you about, "What is the contribution of the schools of America to the life of America? What gifts are the schools of the republic making to further the life of the republic?"

I need not remind you that the last one hundred years have been called by many people the wonderful century. More wonderful facts have been discovered in the last one hundred years than in the previous ten thousand years. It has been estimated that if we count up all the great inventions and discoveries

of human history we shall find that thirteen of the first order were made during the nineteenth century, and only seven were made in all the preceding story of humanity—during the last one hundred years, thirteen great inventions, such as the steamboat, the electric telegraph, the telephone, and now the flying machine, and only seven, like the printing press, the telescope, and the mariner's compass, in all the preceding story of the human race on earth. That means that every one who goes forth from school today to do a man's or woman's work in the world has more tools to work with than any preceding generation.

But the question that is pressing on our teachers today is, "Are we improving our men and women as fast as we are improving our machinery?" The modern power loom is a great advance on the old hand loom before which our grandmothers and grandfathers sat, but is the man or the woman behind the loom improving at the same rate as the mechanism itself?

There is one sentence at the very opening of the Book of Genesis that I should like to write over the walls of every school that I visit: "Let us make man."

The aim of this school is not to make blankets or rugs, however beautiful; it is not to build houses or bridges; it is not to turn out wagons or carriages; it is not to make uniforms or garments; but it is to make men and women. That is the true product of every school and college between the Atlantic and the Pacific. How far are our schools succeeding in that today?

The first gift of the schools that I wish to point out is that they are ministering to our national unity; they are making one nation out of all kindreds and tribes and peoples and tongues. The great army of eighteen million children in the public schools of America constitutes our best possible army of defense; better than any regiments that Germany can muster, and more efficient than any dreadnaughts the British Empire can launch, is this army of eighteen million children in our common schools. These children contribute the digestive apparatus of the body politic—and what can keep this one nation back?

You come from many different tribes, speaking many different languages, and you will meet as you go out into the world Englishmen, Germans, Frenchmen, Spaniards, and now Hungarians and Poles, and representatives of all the inhabitants of southern Europe. What can bind us together? No steel network of railways can make us one; no federal judiciary, however powerful, can bind together states dissevered, discordant, and belligerent; nor can any interstate commerce law or commission make this country truly one. It is a common love of law and liberty, a common understanding of the principles on which this nation was founded, a common attachment to the institutions that the fathers here established, that makes what we significantly call the common school. And so in the schools of this country our people are being brought together as nowhere else. If in some of these schools was being taught English; in some, German; and in some, French; if in some of them, Calvinism, and in



some, agnosticism; if in some the ideals of the Latin races were taught, and in others the ideals of the Teutonic races, then these schools would be the organs of disorganization. But they are the stimulating power in the life of America.

In our higher schools, such as I represent here today, we reach a smaller number, but do still more effective work.

I saw in some of your schoolrooms this morning just the same textbooks that we are using in Providence. Our teachers go back and forth from one school to another, and they find the textbooks, methods, and ideals essentially the same in Carlisle, in the state of Maine, in the state of Louisiana, and in the state of Oregon. Our summer schools minister to the circulation of the blood in the body politic. Visit some of our schools and you will find there students from all parts of the country, reading and studying the same books, and sitting at the feet of the same great teacher. If any man is inclined to be discouraged about the future of America; if any man falls into melancholy or despair, I would prescribe for him an unfailing remedy—visit a succession of school or college commencements and listen to the young army of graduates as they reverse the cry of the old Roman gladiators and say, "We who are about to live salute you!" That is the first great gift of the schools of America to the lives of our people.

Another thing that the schools are giving us today: they are telling us both how to make a living and how to make a life. Which would you prefer to make—the living or the life? Of course, you would answer that you want to make both, and that is right. An ability to make a living is something that every one should seek to develop in himself.

About three-fourths of all the people in this country, I suppose, are supported by the other one-fourth. There are, first of all, the little children who are quite unable to support themselves—millions, and perhaps ten millions, of them; there are the very aged whose hands are folded and whose eyes are looking toward the setting sun; there are the sick in our hospitals, the prisoners in our prisons and jails, the insane in the asylums, the inmates of the poor-houses—I suppose about seventy-five per cent of our people have to be taken care of by the other twenty-five per cent. But every healthy young man or young woman ought to say, I will never ask any one to support me; when my study is over, I will never ask my parents, my community, my tribe, my city, my state, my government, to care for me; I will stand upon my own feet and take care of my own life. Surely if any one earns a living, it is the mother who presides over the home; the woman who makes the home and cares for the children in that home is surely earning a living if any one in the country is making a living.

Your ability to earn your living will depend upon your power to do something better than others around you can do it. If you cannot do that thing better than others, nobody wants you; if you can do it just as well as others, you

may get a chance or you may not; if you can do it better than others, you will always be in demand.

I entered recently a school of stenography, and there I met a young man, and I said to him, "What can you do?" He answered, "I can report a speaker who is talking at the rate of fifty words a minute." I said, "You can't earn very much yet, my boy; there is a very small demand for your class of writers." The next boy said to me, "I can report a speaker who is talking at the rate of one hundred words a minute," and I knew that he could earn eight, or perhaps ten, dollars a week. Then I found another student in that school, one who could report a speech delivered at the rate of one hundred and forty words a minute, and I knew that wherever that young man may go in our modern civilization, he will always command a handsome salary and get plenty of employment, because he can do what very few others around him can do.

Whatever you take hold of, do it well; whether it be the reporting of a speech, the teaching of a school, or the making of a shoe, if you can do it better than those around you, your services will be in demand.

But the making of bread and butter is only a part of the problem. The making of a living is only the first step; the other part of it is the making of a rich, happy, and worthy life—and the enjoyment of music and art and nature and friendships and religion, for we live in two worlds—the world of fact and the world of appreciation; and while your success in life depends on your mastery of fact, your happiness, your enjoyment, depends on the world of appreciation, the world of feeling.

Some of you know about Samuel Johnson, the gruff, old Englishman who made the first English dictionary—and a wonderful production it was. That man, admirable as he was, was closed on certain sides of his nature. He had no love for music; and when one day he was asked, "Sir, what do you think of music?" gruff old Samuel Johnson answered, "Madam, music does not convey to me the ideas of other people, and it prevents me from enjoying my own." And so the world of music was hermetically sealed to Samuel Johnson; he never entered it as long as he lived.

A few years ago there was a leather merchant in New York who was much of the same mind. A young man from college came to him one day and asked him to subscribe for the purchase of a beautiful painting to be hung in the Metropolitan Museum of Art. The rich, old merchant looked quizzically at the young student, and then pointed to a side of leather hanging on the wall and said, "Do you see that side of leather?" I would rather look on a good side of leather like that than to look at the finest picture that ever was painted." And he had his desire; he looked on leather until he died, and he saw little else in the modern world.

I remember not very long ago in one of the club houses of the same city I was talking with one of the richest young men in this country, whom I had

never seen before that time, and have seen only once or twice since; and after we had transacted the little business for which we came together, he said to me, "My life has been a failure;" and I said, "Your life a failure! Why, all the newspapers in this country are holding you up as a shining example of American success. All our young men mention your name as the name of a man who has succeeded in getting what he wanted." "Yes, I have made my fortune; I have worked fifteen hours a day for the last fifteen years; but I have sacrificed everything for the sake of my business success. I have not read a book for the last fifteen years; I can't read a book now. If I open a book after I go home now, I fall asleep; I can't keep up my interest in reading. I can't listen to music now. When my wife takes me out to a concert in the evening, it only bores me, and I beg to be taken home, or I go to sleep. I have tried traveling in the old world; their landscapes, their palaces, their colossal museums, their art galleries—I have no taste for them any longer. I do not know how many friends I have; I have thousands of acquaintances, but if I should lose my fortune I do not know how many of them would prove to be real friends. I have given up everything for the sake of business success; and when I die, and my will is opened, it will be found that I have left some millions of dollars for the education of young people in this country, that other young Americans may not fail in their lives as I have failed in mine."

Do you know, my fellow-students, there are hundreds of men that we call successful in this country today that in their hearts are saying just the same thing? They toiled to get what they wanted, and after they got it they found that it was not worth having; they are rich in their pockets, but poor in their hearts and heads. First of all, be rich inside, and then, whether you make money or not outside, you will live a strong, achieving, and noble life.

I read of one of the millionaires of America the other day who said that all he got out of his fortune was his food and his clothing, and he said that his clothing did not fit him and his food did not agree with him. Many men feel just that way about all the success they have gotten; in the winter of their lives, they find that in the interior they have failed. One of our comic papers some-time ago asserted in jest—and many a truth is spoken in jest—"The best educated man is the one that can get the most out of a five-dollar bill;" and if you will let me define the word "most," I think I shall agree with that. The man who can get the most out of sunrise and starlight, out of the voices of little children and the handgrasp of a friend, the most out of school and church and college, who gets the most out of life and puts the most into life—that is the best educated man. And precisely that ability to make a strong, rich, deep, full, and splendid life is the gift of the true school to the American republic.

And now the third thing, which I have time just to mention, is that the school ought to give to every one of us the open mind, the willingness to receive new truths, and to keep on learning just as long as we live. If a man



closes his hand into a fist, he can strike with it, but he cannot receive with it. And there are men who have closed their minds—you and I know them. They can object, they can hinder, but they cannot take from their fellow-men. The world is held back today, not by bad men, but by good men who have closed their intellects and their hearts, by good men who have stopped growing. The profession of law is held back today by lawyers who have stopped studying law; religion, by ministers who have stopped studying religion; industry, business, commerce, is held back today by men who follow the business methods of twenty years ago, and who are unwilling to learn.

The first thing about an educated man is that he does not stop, but he keeps on growing as long as he lives. President Eliot, who has just finished his forty years at Harvard University, showed me once what he called the most optimistic book in his library. It was a photograph album. On each of the lefthand pages there was a photograph of some member of Dr. Eliot's graduating class on the day of graduation; and on the righthand page was the photograph of the same man forty years later; and there you could see the contrast between the young man on the day of graduation and the same man forty years later, and see the education which came, not from going to school, but after school days were over, through forty years of wrestling with life, bearing burdens, fulfilling duties, and filling places of responsibility in the world. Dr. Eliot may rightly call it the most optimistic book in his library, because it proves that an educated man does not stop, but keeps on growing. Doubtless you will have a photograph of the graduating class of this school this year. What shall the originals of those pictures be forty years from now, if they live that long? What shall the world owe to this class in the forty years that are to come? Let it be at least this: the determination not to stop, the determination to keep on, to carry the open mind, ready for light from any quarter, from any horizon, reading, studying, thinking, toiling, working, while God shall give us light—that is one of the truest and finest products of American education.

And the fourth thing that I have today to enumerate is the gift of the school to the national life, the achievement of personal character as the very highest goal at which we can aim. I do not know how far you have been able to read the history of American colleges in these Eastern and Middle States, but if you should read the history of our colleges, you would find that all of them were founded by people who were more interested in character building than even in research or in the extension of the field of human knowledge. We hold our commencement at Brown University on the third Wednesday in every June in the Old Meeting House that was built in the year 1775, a wooden structure every timber of which is just as sound today as when placed in position before the beginning of the American Revolution. On the walls of that Old Meeting House is painted the quaint old inscription, "This Meeting House was built for the worship of God, and to hold Commencements in." That

is the way our fathers built schools and colleges—meeting house, church, and school and college all together. They never dreamed of a college being far from a church, and never dreamed of religion that could be very far from education. The mottoes of our early colleges show how very closely connected they were. The motto of Harvard University, "Christo et Ecclesiae," (For Christ and the Church;) the motto of Yale, "Lux et Veritas" (Light and Truth), with the symbol of the open Bible; and the motto of my own Brown University, "In Deo Speramus" (In God is our Hope). All the early schools of this country were founded by men who believed in the building of character as the primary purpose. Dartmouth College had her Daniel Webster before she had a library. When Bowdoin College, in the state of Maine, had no library nor libraries, she had Longfellow and Hawthorne in the same college class; when Williams College had no library to speak of, she had the "Hay Stack Prayer Meeting;" and Thomas Jefferson laid the foundations of the University of Virginia on the same principles.

Colgate University, in New York State, began with thirteen ministers meeting in a little, dingy parlor in a hotel in central New York; and after they had prayed and deliberated, each man took out one dollar and laid it on the poor little hotel table—a total endowment of thirteen dollars. Since that time, one man with the stroke of his pen gave them a million dollars; but I know not in the sight of God whether the million dollars or the thirteen dollars be the greater, measured by the devotion that went with the gift.

Our early schools and colleges were founded by an army of martyrs. Our academies and colleges were infused with high moral purpose; and I was glad when I came here last night that the first sound I heard when I stepped onto the campus was the beginning of the evening meal; as the song of music was heard floating out of the window, and they said to me, "It is the evening grace before the meal", and I found that the spirit of reverence, the spirit of regard for the unseen, the spirit of belief in the Eternal, the spirit of devotion to personal character, reigns here as it reigned in the earlier colleges of the country, I was glad.

In our play and in our study, there is something better than victory, and that is honor and duty. Next Thanksgiving Day, if I am rightly informed, the football team of this school is to meet our Brown University team in the city of Providence; and I am sure we shall be glad to have you come, glad to give you the welcome that we always give to the representatives of this school; but I will say to you what I shall say soon to my own students, I should rather see any team representing my University defeated thrice over than to see it victorious by underhanded means that will not bear the light; and I believe every scholar in this school will say, "I had rather see any athletic team that goes out from this school defeated three times over than to see it win by subteranean methods, by cheating, by evasion, that could not be published in the paper the next morning," for there is something which we value more than vic-

tory, and that is personal character. Better defeat with honor than any possible victory without it. If that lies at the foundation of your athletic supremacy, then your athletics will be a training in citizenship; but if athletic life is based on dishonesty and evasion, that dishonesty and evasion will be carried straight over into our markets, into our higher institutions, into our politics, industries, commerce, and transportation.

The Duke of Wellington said that the battle of Waterloo was won upon the playground of the English school at Eaton. And I am sure that the same is true of many of our American battles. I know it is true about study. When examination time comes, there are some students that go into an examination and say, "I am willing to be rated for what I am worth; I am not trying to make myself out wiser than I am; I want to stand upon my own merits." And there are other students who go into an examination trying if possible, by hook or crook, to get a reputation that is false and a standing they do not deserve and to acquire marks of which they are totally unworthy. When you have that spirit in a school, you are training men and women in dishonesty and in subterfuge. When integrity is the basis of what we do, our schools become the finest possible contribution to American citizenship. And so when you go forth from these halls, every one of you will be summoned to be of some genuine service to the life of your generation.

I have just been reading what is called the "Oath of the Ephebi," the solemn oath that every Athenian young man had to take when he became eighteen years of age, before he was pronounced worthy to enter on full manhood. In ancient Athens every Greek eighteen or nineteen years of age came to the public square and stood in the presence of the magistrates of the city and took this oath: "I will not desert my sacred honor; I will not forsake my fellow-soldier by whose side I may be placed in battle; I will reverently obey the laws which have been enacted in the past and which shall be enacted in time to come, and the judges who shall enforce them; I will leave my country greater, and not less, than when she was committed to my keeping; I will not forsake the temples where my fathers worshiped. Of these things, the gods are my witness." That was the oath of every Greek four hundred years before Christ was born. Do you call that paganism? I find it a very high union of patriotism and religion.

I would that same vow might be taken by every young man in America, "I will leave my country greater, and not less, than when she was committed to my keeping." And if you go forth from this school with some such vow in your heart, and on your lips, this school will then be one of the best investments that this country ever made, and wherever you go the light will be brighter, goodness will be easier, and citizenship will be nobler because you have come.

Years ago Theodore Roosevelt was Civil Service Commissioner in New



York City. When Jacob A. Riis, who since has become Mr. Roosevelt's warm, personal friend, published his book, which some of you possibly have read, called, "How the Other Half Live," Mr. Roosevelt read it and was much impressed with it. He wanted to meet the writer; he went down to the lower part of Manhattan Island in New York; he climbed the old stairs and knocked at the door; there was no answer; Mr. Riis was not there. Mr. Roosevelt drew out his visiting card and wrote upon it, "Have read your book and have come to help you. Theodore Roosevelt." That was all, but it was enough. I wish that every one of you that leaves this school this month of March might be able to say, "We have read the Book, and we go forth to help; we have read the history; we have read the science; we have read the English; and we go forth to help our tribes, our communities, our states, and our country." And if you do that, the whole nation will bless this school and be glad of its founding.

And now let me just say one word in conclusion to the men and women in the graduating class of this school. You today, my fellow-students and my fellow-citizens, are the center of these exercises. Here you came perhaps by the suggestion of father or mother; perhaps by the call within your own mind and heart you came here that you might achieve knowledge and character. I hope you have found something of both. You know far more than when you first entered these grounds. I hope you also have a clearer purpose, a finer devotion to truth, a sincerer reverence for God, a greater sense for fellowship with your fellow-man.

And now as you go forth I trust that every one of you will go as a missionary to your own home, to your own fathers and mothers and brothers and sisters, to your own village, to your own tribe, or to your own state, wherever that may be. Has this school given you knowledge? Give it to your friends. Has this school given you a high and noble purpose? Give that to others. Has this school given you the power of co-operation, of keen work? Give that power of co-operation, as do all true and noble men and women, to all that you meet. "Freely ye have received, freely give."

Some of you will teach, it may be, in other schools; all of you will teach whether you mean to teach or not; whether you know it not, you will teach those younger than yourself, those who work beside you; you will be teachers of ideas that here have been set before you and the life that has here been lived around you.

May you come back to this school in future years, some other Sunday years from now; may you all return here to renew your friendships, here to take again the vows of fealty to the ideal, here again come in touch with the highest and the best. And so I leave with you words that I have left with many young people in the past:

"I live for those who love me,  
For those who know me true,  
For the heaven that smiles above me  
And awaits my coming, too;  
For the cause that needs assistance,  
For the wrongs that need resistance,  
For the future in the distance,  
And for the good that I can do."



### THE INDIAN'S CREED.

*Address and presentation of Diplomas at the Graduation Exercises by  
Hon. Robert G. Valentine, Commissioner of Indian Affairs.*

We are all of one mind on one thing—Antonio will get there; and so ought all the rest of the Indian young men and young women you have here today. The last one who spoke brought out a point which is almost nearer to my heart than anything else. There has never been a doubt in Indian education that Indians could be taught *how*, that they could be made to *know*; there has never been any doubt about that—but *to know* is one thing, and *to do* is another. This boy said to you that those things that are taught he not only knows, but that he can go out and do them—do a full day's work. I know of a case where a boy in one school learned carpentry. He was a great success at it; he could do almost anything with tools. He went out into the world and looked for a job as carpenter. He got it and started to work. At the end of the first day of nine hours, he said to himself, "This is not what I was taught at school; I never worked as long as this at carpentry in my life before; this cannot be carpentry." I am glad that our boy today does not feel that way.

The Outing System, which has been mentioned here today several times, is one of the greatest factors I know of to do away with that "merely knowing;" it will teach you graduates of Carlisle to do.

One of the things that pleased me most last night in listening to the Opera was the fact that "John Alden" is a painter. You saw him here today. I enjoyed that play a great deal more—as I always enjoy all the top things that the Indians are learning to do when I know they can do the bottom things—when that fact became known to me—that John Alden could paint a wagon.

Indian education, in so far as it has been wisely directed, has been concerned with putting before the Indians an opportunity, largely withheld from them since the Civil War, of starting at the bottom. That is where the Indian, like every one else, must start if he would arrive at man's estate with true manhood.

I am frequently asked, "What is the future of Carlisle?" There has been a great deal of talk in the last few years about the Indian schools, and particu-

larly about the non-reservation schools. I have only one answer to make to that question—"You must ask the graduates." The future of Carlisle (and of all other Indian schools) depends absolutely on the graduates. If they go out and do things—make good men and good women—Carlisle will last as long as there are Indians in the country that need it. If they go out and do not "make good," the quicker we close the doors of Carlisle, the better—unless we can find a better way of running the school.

The Carlisle spirit is one that I know these graduates will take out with them into the world. We have all been thrilled at one time or another with the man that carries the flag at the front of the battle and leads the charge. I want each one of you to think it just as thrilling to take advantage of your opportunities and exert your greatest efforts always to plant the flag of Carlisle on the right side, in the shop or on your allotment, and live true to it always.

One point that I want to speak of briefly to you here today is the subject of religion in Indian schools. I frequently feel something lacking in the talks that I give to Indians and Indian teachers throughout the country, because of the fact that I very seldom feel like speaking on that subject. The Government in itself cannot deal with religion directly. It can only assume the broadest hospitality toward all religions; and yet I do not want that limitation on the Government to lead any one to feel, at any time or at any place, that the Government does not believe in some kind of thorough religious training and teaching for every Indian child. The need of it is absolute; and there must be nothing in the Government's actions that could be construed to be hostile to religion—not only not hostile, but we must make religion broadly welcomed; and because the government officials may not talk to you on religious subjects directly, you must not think that they do not know that religion is one of the most important things in your life.

The Greeks, and most other races, have had in each epoch of their existence something corresponding to a creed. I name the Greeks because the Indians have been called "Homeric Children," and I believe that there is much truth in the analogy. Such creeds find expression in spoken or written words after there has been enough of a past to give birth to the varied elements which make for progress. By means of a creed, these elements are grasped clearly, and insure the accomplishment of all that organization and full self-consciousness may bring to pass. It supplies from the past the conscious voice that tells of the right road into the future.

For some years I have felt that Indian affairs have reached the period in this epoch of their development where such a creed must be formulated. It is far from my mind to do this today; but I think I shall try to put into the minds of all of you here a tentative outline of what the capacity in some one for more perfect expression may develop into the statement of that true creed. A creed must reach from the very roots of things; must be based on first principles; must be



simply and practically philosophical, because its thought must be true; it must be short, because it is like the seed of some beautiful tree which we plant in the ground; it must contain much in little; it must have within itself the possibility of all the beautiful flowers which year after year shall be born by the tree into which the seed grows. It must be short for another reason also: It exists for the purpose of creating and inspiring action; it is to be used in battle and in peace; it must be well hung and well balanced, like a sword or a plough.

This is my idea of the material from which each Indian should build his own creed: I am an Indian; I am one of some three hundred thousand Indians who either are citizens or have the opportunity to become citizens of the United States; I am to some degree a ward of the United States, but where formerly the Government dealt with me merely as one of a tribe, today it deals with me as an individual; myself and my interests as a person are considered by the Government as of first importance. The Government recognizes that the tribal bond is inevitably passing away. In place of the lands held by the tribe in common, I have my allotment; in place of the tribal funds, I have, or shall soon have, my own share set apart for me; and the instruction given me in the schools is more and more developing me along just the lines which will make me a self-supporting and happy citizen.

The Government is teaching me every day more and more that my moral education must keep pace with the education of my mind. For every new thing I learn, I must acquire extra stiffness of backbone, to enable me not only to know right but to do right.

The Government as my guardian cares more for my *character* than for my property. I, as an individual, either own or have as a share more property than most persons in the United States. If this property keeps me from working as hard as every man and woman ought to work, it will do me more harm than good.

The Government is slowly but steadily taking away the artificial conditions which have surrounded my life and restoring me into the stream of real life itself, to sink or swim, as most other people in America, dependent only on themselves, have to do. For example: I have been to this school without contributing to its support; all the more because of the powers the Government has given me here, I shall want my children, through taxes or tuition, to contribute toward the proper schooling of all American children.

The three big things I think about when I think of the administration of Indian affairs are: That I must help the Government to make me free as an individual; that I must help the Government to use my property to strengthen my character; that I must not only know what is right, but I must have the courage to do what is right.

In all these matters of administration, the Government needs help from the Indians themselves. To give this help best, I must know my own charac-

teristics. Like everybody else, I am part good and part bad. On the side of good, all my training for generations past has given me an intense individuality; I have a fine sense of humor; I believe in myself; I have inherited many qualities that give me naturally a strong body; I have a mind that thinks clearly. For my bad points: My strong individuality has made me think too much of myself; I do not think enough of others; I lack foresight; I do not prepare as I should for tomorrow and next month and next year; I find difficulty in sticking to one thing until, in spite of no matter how much discouragement, I make a success of it. But, taken all in all, my good qualities exceed the bad, and I know that I have in me the qualities on which to build worldly independence, self-respect, and moral progress.

Wherever I am, I must study my environment. I must do the thing that lies nearest to my hand; and in order to do that best, I must know what is around me. I must study this for the purpose of mastering these conditions—not letting them master me. The best environment will not make a strong man unless he works hard in it. The worst environment, where one has to be in it, may be made only an added opportunity to gain strength in struggling with it. While I work among these conditions, I must be sure every day to use my powers to their fullest capacity, or else my mind and my moral sense will grow flabby, as the muscles of my arm would if I did not use them.

It is the elements of my nature, struggling among whatever conditions surround me that will, in the end, give me character. Good character is the thing most worth while in men and women. It means my independence, my self-respect; it means that I can look every man straight in the face and speak to him clearly; it means that I live a clean life, and pay cash for what I get.

But if I stop here, I shall not be happy. All that I have will not satisfy me. I must do my duty as a citizen; I must vote for the men and the things I believe to be right; I must develop my land or follow a trade; I must not be above day labor; I must teach my children to be good citizens too. I must make myself strong, not only for my own sake, but for the sake of my children and my friends. I shall not really live unless I live in kindness and helpfulness with all around me. If my neighbor is in trouble, I must do what I can to help him, and refuse all pay but his thanks.

It is something of this sort which I wish each one of you to write out and learn by heart, and teach your children in the years to come.

And then, personally, as I give you these diplomas today, I should like to ask each one of you graduates to write to me after you have been out about a year and tell me how you are getting along and what you are doing. The Indian Office at Washington, which is thought of by many of you as an abstract machine chiefly concerned with your property and affairs, has a heart and wants to know you better.

And, now, as I hand you these diplomas, I want to say to you graduates,

in behalf of the Government, that you mean a lot to the Government, you young men and young women going out into the world. We have done what we can, possibly very imperfectly; it is up to you to do the rest. *Dig and stick to it!*



### GOOD CHARACTER.

*Address at the Graduation Exercises, by Hon. Edwin S. Stuart, Governor of Pennsylvania.*

*Ladies and Gentlemen, and particularly the Graduating Class here today:* As a Pennsylvanian, and as Governor of Pennsylvania, I am very proud and gratified at what I have seen here today taking place within the boundaries of this commonwealth. It is, without exception, the most interesting commencement that I have ever seen anywhere, because it forebodes of something good, of something lasting, toward the prosperity of this great republic.

That young man who went to Belvidere, N. J., and then into Bucks County, Pa., to spend some time and to learn something about farming—when I saw what he had learned, and what impression it had made upon him, and how practical he was, I felt that that man's future was secure, because in the whole confines of this republic there is no better opportunity today for any young man than that of farming; but to be a successful farmer, he must act and carry into his work just those things which he was taught to do, and which he explained so fully and so well to you and to me here today. And if he forms a partnership with that other young man who talked on business methods, we will have to do something to keep them from going into a trust—they will grow so rapidly. Both are certain of success. The work they have been taught at Carlisle during this term should be of incalculable benefit to them not only as men, but for the future success of their lives as business men.

The very best speech delivered here today, and the one that made the greatest impression upon me, although we have heard two very magnificent addresses, were those simple words put upon the board here and written by the typewriters: "*Good Character*—Integrity and good character are often of as much value in a position as technical knowledge." All the technical knowledge, all the learning, all the ability, all the eloquence, that any man can possess, is of no use to him or to anybody else if he does not have behind it all integrity and good character. A man may get along; he may be able to deceive nearly everybody else, but he never can deceive himself; and if he does not have honesty and integrity, if nobody else knows it, he will know it, and that man is bound to be a failure; it may be in one year, it may be in two years, or it may be in forty years, but it is bound to cripple him and to make his life unsuccessful. That is why I want to impress on this class today the value of integrity



and of character. At the same time, be an optimist; do not be a pessimist.

As that last speaker of the class here today said, he felt that he wanted to do a day's work the same as the white man—and he can do it; it does not make any difference what your color is, an employer is going to employ the man who will do an honest day's work, and pay him a day's wages.

I want also to say to you, do not pay any attention to the man who is going around and saying that there is not the same opportunity today that there was twenty-five years ago. That same fellow was around twenty-five years ago, he is around now, and he will be around fifty years from now; he never accomplished anything himself, and he is trying to keep everybody else from doing anything by his pessimism. Go to work, and work, and I am satisfied that you will make a success. This is a great republic; its resources are wonderful; we hear it talked of and written about all the time—but the greatest asset of this republic, and that on which it depends more than anything else, is its good men and good women. No matter whether you are an Indian or a white person, you have your influence, and the man who is seeking after good and doing good is a good influence everywhere.

The Commissioner of Indian Affairs talked about citizenship. That is the one thing that every man should strive to attain. That flag there represents the freest republic and the freest government on the face of the earth; it stands for you and it stands for me; it guarantees you liberty, but liberty regulated by law. Always stand up for the law; and teach your children, too, that the law of the country to be successful must be supreme. The best definition of liberty I think I ever heard was given me by a friend, who prepared it after much care: "Liberty enables us to do whatever we choose, provided whatever we choose to do is right." That is the great thing.

When you go out from this school, remember what the school has done for you. You cannot capitalize a school of this kind in dollars and cents. I do not know what the government contributes, or appropriates toward the maintenance of this school, but no matter what the amount, it is a good investment; it is a good thing for you, a good thing for me, a good thing for the Indians who are entitled to all we can do for them, and a good thing for the perpetuity of this republic.



## THE VALUE OF CHEERFULNESS.

*Address at the Graduation Exercises, by Hon. C. E. Houck, State Secretary of Internal Affairs for Pennsylvania.*

This is one of the grandest entertainments I have ever had the pleasure of attending. The Indian School at Carlisle in this Commencement Exercise stands A-1, and I do not believe that there is any school anywhere that is better. I

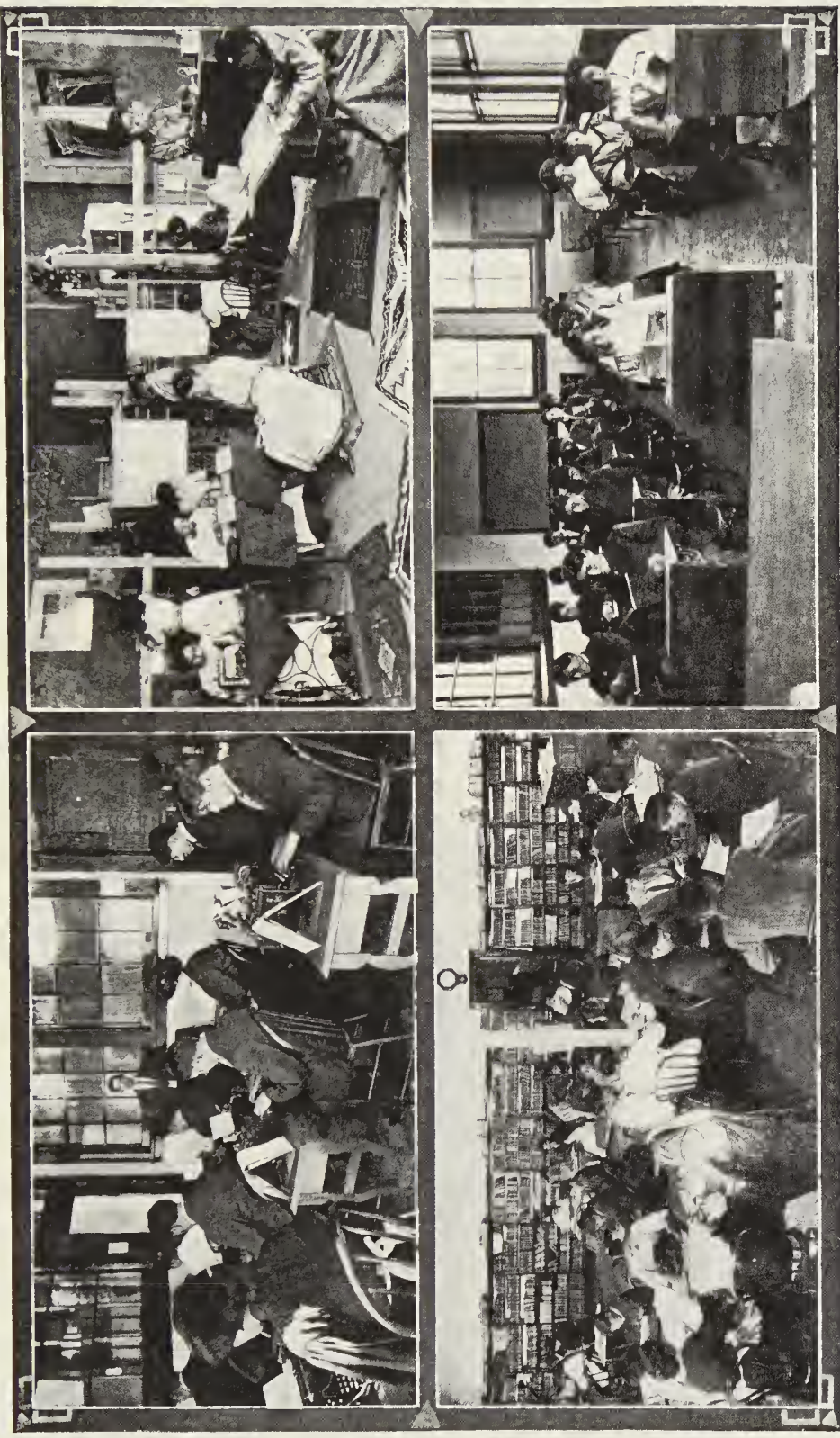
have not much use for these people who are always criticising everything; the school has been criticised, I have been criticised, the Governor has been criticised—but I think it rather helps us than hurts us.

But I shall tell you about a man that found fault with everything that he saw—and he lived with our good, old German people, too. He never had a kind word for anybody; never a smile; no word that would lighten the burdens of another; he was always finding fault; he was a very tall man, with a sharp, rasping voice that well became him. The story goes that he was walking along one day when he came to where a boy was working, just over the fence, in a cornfield. He went up to the fence, hung his chin over the top rail, and said to the boy, "Son, that corn looks kind o' yaller." "Yes," said the boy, "that's the kind we planted—yaller corn." The old pessimist was not satisfied; "I don't believe you will get half a crop there," he said. "Well, that's all we expect; we're farmin' on the halves", answered the boy. By this time, the old man had gotten kind o' cross, so he said, "I don't see much difference between you and a fool, do you?" and the boy said, "Only the fence." (Applause.)

Much has been said about the teachers. The question has been asked, "What is the highest qualification a teacher can have?" Some have answered it by saying, "Scholarship"—and one cannot teach that has not scholarship; some have answered it by saying, "To be a good teacher is to be a good disciplinarian"—and that is good; but I think I can give a better answer; I say it is love for the work, love for the children. Tell me of a teacher that loves her work, whose heart is in her work, and she has ninety per cent of all that goes to make up the qualifications of a good teacher. Among all other qualifications what a great thing is cheerfulness—a cheerful teacher who goes to her work with a smile on her face.

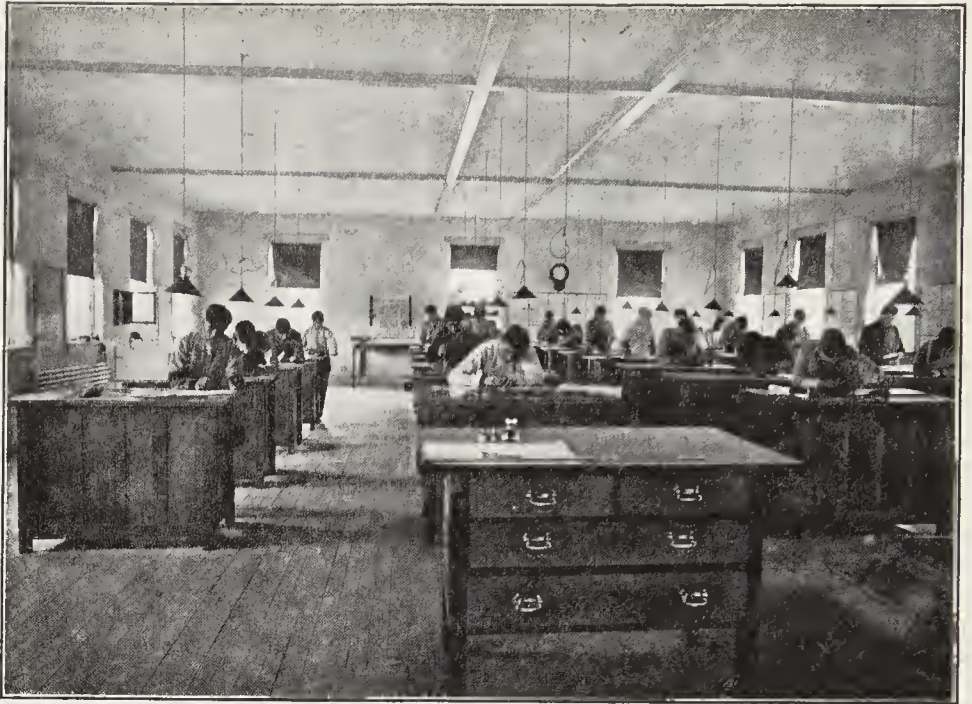
Now, about the teacher who does not measure up to the standard. This story has just come to my mind. I heard it told by one of the brightest woman I ever heard on the platform. It is about a teacher who had not taught very long. One of the inspectors came around and sat on the platform and began to question the school. The teacher had not very much experience in teaching, and she lacked this one thing which I have recommended, love for the work and love for the children. While the scholars were reciting, a boy came in and sat down away back on a rear seat. The teacher went on with two or three of her classes; but this boy did not come up. The teacher rushed back angry—mistake number one! She was angry when she saw him sitting there, and roughly she grabbed him by the coat, and said, "I'll show you why you don't come on up with your classes!" The poor, little fellow looked up, with the tears running down his cheeks, and said, "O, teacher, I can't recite, I can't recite!" The right kind of teacher would have seen at once by the tears that something was wrong, but this teacher said harshly, "Why can't you recite? I'll show you!" The little boy sobbed out, "My brother ran off last night;



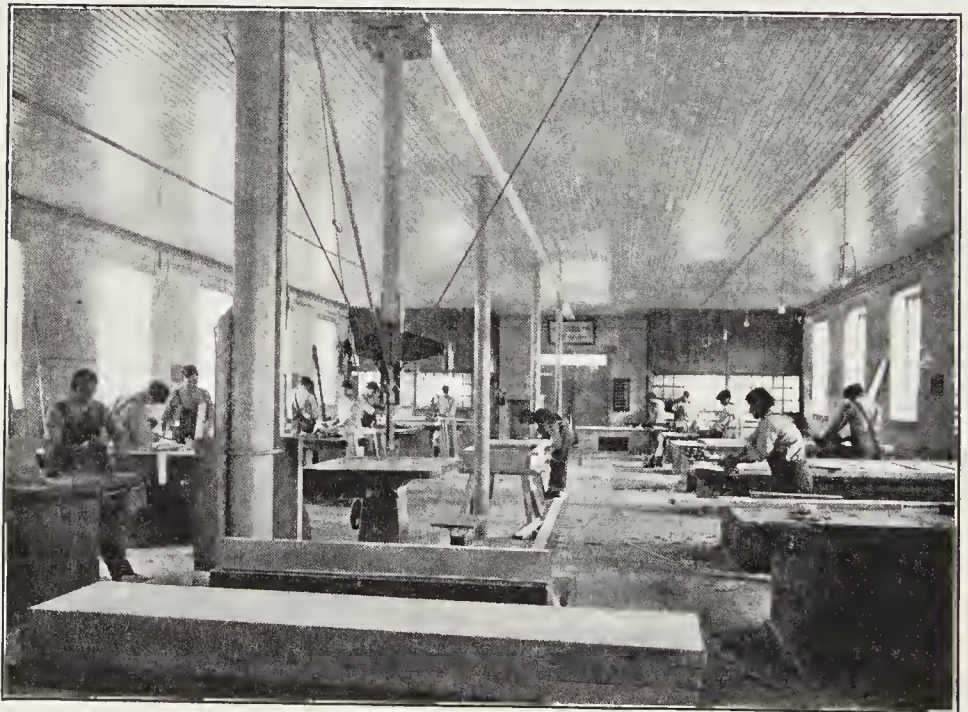


SDME OF THE DEPARTMENTS IN THE CARLISLE ACADEMIC BUILDING





CLASS IN MECHANICAL DRAWING DEPARTMENT



BENCH WORK IN DEPARTMENT OF CARPENTRY

John ran away, and mother has been crying all morning. My mother is crying so, teacher, I can't recite, I can't recite!" O, for a teacher that could have seen through the tears! The right kind of teacher would have said, "No, no, Johnny, you can't recite; take your cap and go home to your mother; she needs you."

Before I take my seat, I want to tell you that it is a great thing in life to dry tears, to lighten burdens, and to put people on the right way, and to be helpful. There is nothing that cheers my heart so much as when I can say a kind word as I go along and help somebody in the great battle of life.



### A MESSAGE FROM A SUCCESSFUL CARLISLE GRADUATE.

*Address of Mr. Howard Gansworth, Tuscarora, of the Class of 1894,  
Delivered before the Union Meeting of the Y. M. and  
Y. W. C. A., Sunday evening, March 27.*

*Ladies and Gentlemen:* It is a great pleasure to be back here again; particularly so to be back at this commencement season. What I shall have to say, perhaps, is not new; it may not be even an old thought in new clothing, but I do want to say something that will go home to each one of you here tonight, and that will bear fruit in your lives hereafter. You will hear a great deal in the coming week about Carlisle; the ideals of Carlisle, what Carlisle is doing, and so on. What constitutes Carlisle? Is it the campus here with its beautiful buildings? Is it the boys and girls here who are students? Is it the teachers and the administrative officers here? Or is it all these taken together? I believe if I were to say that wherever there is a Carlisle boy or girl who is living an honest life, loyal to the principles of Carlisle—whether that boy or girl lives in Alaska or in Arizona, in Oregon or in Maine—if I said wherever such a one lives, there is Carlisle, I believe you would agree with me.

There is a sense in which Carlisle is a good deal bigger than the outward, visible symbols by which we recognize her. Carlisle is a force—a spirit—a life; and Carlisle is making herself felt. If I may use an abstract term, I will say the word "Carlisle" is a trade mark. It is a trade mark as much as "Hole Proof Socks," "Uneda Biscuit," or "Gillette Safety Razor," or any of those other familiar names you have seen so often in our street car advertisements, are trade marks. You buy those articles which are advertised by trade mark words because you have seen them advertised; you keep on buying them because those articles have "made good."

Now, I want to say that "Carlisle" is a trade mark word for the Indians. That is why when they speak of a Carlisle Indian, they mean some other kind of



Indian than an Apache, or Sioux, or Seneca, or any number of other Indians; it is a certain type of Indian they speak of when they speak of a Carlisle Indian. Why is this so? Because of advertising. The same principle that made the Uneeda Biscuit known everywhere has been at work and has made the name of Carlisle known everywhere. And so in the minds of the public today Carlisle stands for something; and it follows that we who make up Carlisle—the students—should live up to the ideals, live up to the things which the public expects us to live up to—and that is a hard thing to do.

What does the public expect us to live up to? What are the ideals of Carlisle? I take it that the Carlisle student should be a manly man or a womanly woman. I take it that he or she should honor truth; that he or she should be ready at all times, and under all conditions, to look the world in the face and not flinch a bit. I take it that the Carlisle boy or girl is one who is efficient in some trade or in some work, by which he or she is going to make a living afterward in the days when they are thrown out into the wide, wide world. I take it that the Carlisle boy or girl upholds those principles that have been handed down from the days of Christ, and that have been tested by all nations and all classes of men, and have been found true and lasting. I take it that the Carlisle boy or girl is loyal to these principles. So, in the fewest words possible, I shall say that the Carlisle boy or girl is a well-rounded man or woman. He or she has developed the three sides. You know the Y. M. C. A. and the Y. W. C. A. try to develop the mind, the soul, and the body.

I do not know how I could impress on you some of the responsibilities that rest on each one of you individually because you have come here to Carlisle, and because you have drunk deep of the fountain of life here. You owe great responsibilities; not because the people expect them of you—not so much that—but because of the good it will do you yourselves. It pays to be on the right side.

The world is requiring a great deal more of men and women today than it has ever required before. You can seek almost any kind of occupation, and the first thing that they want is character. There are some railroads that won't employ a man that smokes cigarettes; there are some trolley lines that won't employ a man that drinks; there are some firms that won't employ a man that swears; there are lots of firms that won't employ a man that smokes and chews—even if he does it in his own room, they will find it out. You may think these requirements are stiff—perhaps they are—but the thing that is making these requirements is competition. For every job that is open there seems to be about one hundred men after it; and so when they come to sift the men out to see who they will keep that will fill the position, they select the man according to his character. Some banks won't employ a man who gambles, or who even plays cards, or who does anything else that may later on lead into dishonesty.

So in all kinds of work you will find that the character requirements are



becoming stiffer; and that is the thing that you who are going out from Carlisle sooner or later will have to meet—the stiff requirements which competition is putting on labor of all kinds.

The three sides of the Y. M. C. A. are to develop the body, the mind, and the soul. Perhaps you do not think quite as seriously of one side as you might. You think of the mind; you think of the soul; but you do forget your body. I was never so impressed by the importance of this part until the other day when I was reading a very interesting article on health. People are paying more attention to this matter than they ever have before. The state governments, the state legislatures, and the federal government are taking a hand in it; everybody is looking into the question of health and trying to prevent disease, trying to find how health may be acquired, because every healthy man is worth that much more to society. Any man who has a disease is not only a burden to himself and to those with whom he comes in contact, but he is very likely to spread the disease.

So, in speaking to you tonight, I will ask you not to overlook the great question of health. It is one of the fundamental qualities of success. If you are going to “make good”; if you are going to uphold Carlisle’s principles, you must do it with good health. With good health a man might be “broke”—“down and out”, as we say—and yet go out and earn enough to make a living. Without health, you can have no means whatever, unless you have a good brain, of making an honest living. I speak of this thing because I believe that we as Indians should pay more attention to our health. There are things which your body cannot stand; there are things that your body cannot do. There are fellows who go to the city and just throw themselves away. They feed their stomachs with things which they cannot digest; they go to work and keep hours which are against nature; they break down their health; they are useless for work; and, finally, we find them going back home, having made a failure. I have seen that time and again. One of the strangest things is that they think—and this is true of white people as well as Indians—they are having a nice time by going out and running around at night.

There are some firms that say this: “It is none of our business what you do at night; but if you are going to come into our office the next day, or into our shop and fail to do your best (and you can’t do your best if you dissipate at all), then it is our business”—and that is just the thing that you who are going to work for others must consider. You have to have health; and in order to have health, you must live a life which will enable nature to take care of your health.

The other point that I want to emphasize is efficiency. In speaking of this, you will pardon my speaking personally. Although I have the advantage of a college education, when I got out and looked for a job, you know, a college education did not help me any more than it would help any one of you. The first question which they put to me was, “What can you do?” Well, I

guessed what I could do, but I could not tell what I could do. So that is the first question that comes to young men—"What can you do?"—and that means efficiently. When you are working at a trade, get it down so well that when you go out you will know it and won't have to learn it over again; that you will be master of it.

And the next questions they will ask you are these: "Where have you worked?" "What experience have you had?" Of course, I had neither; I could point back to nothing; so I had to "make good" on what I could.

Now when you go out, these are the great questions you are going to be asked: "What can you do? Can you do it well?" And then they will ask you, "Where have you done it; what experience have you had?" And while they may not ask your former employer's name, they will feel at liberty at any time to do so; and if you have not made a good record, it may go against you some day.

Now, these, ladies and gentlemen, are very common-sense ideas, but I would like to have them sink down deep into your system so that you can put them into practical use some day when you will actually need them.

I need not tell you, I suppose, that in order to prove most efficient; in order to be the most useful, the most trusted, and to create the greatest confidence in those whom you approach, that you must have your life founded on the source of all power—on Christ Himself. You may not appreciate what Christianity is, and what it means to a young man or a young woman; but when you get out into these large cities and see the need of it, you will feel it perhaps as I do. Some I have run across seem to have the idea that Christianity is a good thing; but, after all, they don't see the use of making a profession of following Christianity. They say all the big fellows in the cities do not follow Christianity.

Over in Buffalo it has been my privilege to see quite a number of the prominent men that are interested in Y. M. C. A. work. Not so long ago, they started out to raise three hundred thousand dollars, and you would be surprised to see how some of the biggest men in Buffalo turned out—men who are worth millions, or hundred of thousands at least; they came there and showed their colors and dug down deep into their pockets and gave the money.

In the Y. M. C. A. they have men who are prominent in the business and social circles teaching Bible classes and doing other work. There you will find the prominent men actively engaged in Y. M. C. A. work. You will find it so in the Y. W. C. A. work. And so I want to say that this work is not only good and serviceable, but that you will find yourself in mighty good company when you join it and take an active interest in it.





COMMISSIONED OFFICERS, CARLISLE CADET BATTALION

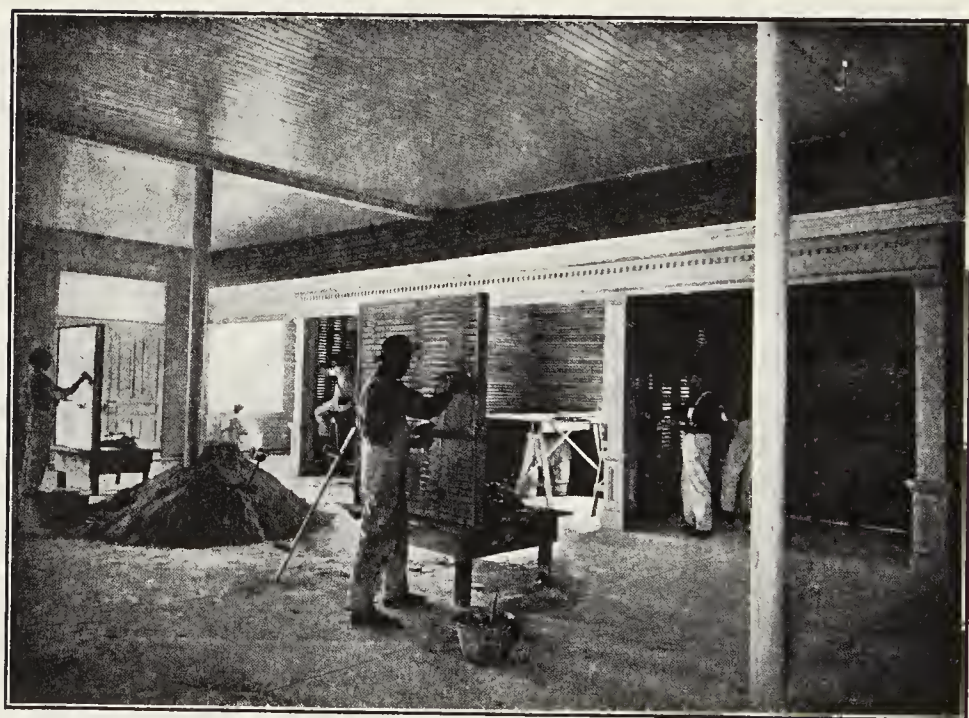


NON-COMMISSIONED OFFICERS, CARLISLE CADET BATTALION





CORNER OF THE PAINTING DEPARTMENT



PLASTERING LESSON, DEPARTMENT OF MASONRY

# Press Comments on The Carlisle Indian School:



NEWSPAPERS and periodicals in all parts of the country made very generous mention of this year's Commencement Exercises of the Carlisle Indian School. While there will always be some people and some papers which disagree with the work of the government in carrying on its educational activities for Indians, more and more it is becoming a recognized fact that the work at the Carlisle School is of definite value to the Indian race, that its location has been peculiarly fortunate, and that the expense of its maintenance is not only low, but one of the best investments which our government can make for the Indian. This is becoming a settled conviction, not only among our best citizens who are interested and have investigated the subject, but among legislators in Congress as well.

It is impossible to reprint the hundreds of comments which were made by the press concerning the school and the recent exercises, and those which follow are published because they indicate the current of popular thought regarding Indian education.—*The Editor.*

*From the New York Telegram:* This year's Carlisle Indian School commencement is an epoch maker in that it shows the remarkable development along industrial lines of this famous institution under direction of the present administration organized by Mr. M. Friedman, the superintendent.

*From the Carlisle Volunteer:* With interesting exercises and a great throng of visitors, the commencement exercises of the great Carlisle Indian School, which began here on Sunday, are now in full swing, and promise to eclipse any given in previous years. Incoming trains to Carlisle are bringing many visitors from all parts of the United States, and by Thursday the school will see its largest visitation of former students, graduates, and friends, besides a number of men prominent in the government of this country.

*From the The New York World:* The Indian School which was founded in 1879 and has been aided by Congress since 1883, has 1,004 students. The success of its practical courses is shown by the very beautiful printing of the programmes, which was done in the school press by members of some of the most famous of the Indian tribes. During the past year 1193 students of the school have been offered employment, and the number of applications was greater than could be filled.



*From the Philadelphia Inquirer:* Today's exposition of the work accomplished in the last year or so at the Carlisle Indian School along industrial and academic lines was the first opportunity visitors have had of noting the result of efforts made to establish complete co-operation and co-relation between the academic and industrial departments of an institution where in the very nature of things academic work would be far behind industrial activities.

The Carlisle Indian commencement marked the thirty-first year of this remarkable institution's work at redeeming the native American Indian from savagery.

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*From the Carlisle Evening Sentinel:* An appreciative Carlisle audience that packed the auditorium at the school Tuesday evening again witnessed an operatic production that would have done credit to any company of pale faces, who make strong claims in the operatic world. The work of the director, orchestra, soloists and the well-balanced chorus of admirable volume combined to give an evening's entertainment not seen outside of the large cities.

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*From the Harrisburg Independent:* The appearance in this city Friday of the Carlisle Indian school students in their comic opera, "The Captain of Plymouth," will be unique in that it will be the first appearance of an Indian opera company in any city in the world. The youth and maidens of a race that has always been considered taciturn and lacking in an expression of humor, and any thing but musical, have demonstrated that it is just the opposite.

A better amateur performance never has been seen here, and, in fact, the Indians surpassed many a professional troupe. The singing was excellent and the acting of the Indian maidens and men was remarkably good. The expression of the actors, both facial and vocal, was a revelation. The proverbial woodenness of an Indian's face proved to be false, like so many other proverbial things.

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*From the Philadelphia Public Ledger:* The result of the four years' course at Carlisle, when one considers the heredity of the average student of the institution, is nothing short of marvelous. And if occasionally a student who goes back to the reservation relapses into the ways of his forefathers for generations before him, it is not fair to bring a general indictment against a scheme of education which, in the great majority of cases, is producing the results that vindicate the judgment of those who planned for the establishment of the school at Carlisle some thirty years ago.

The Carlisle School is not making the mistake of eliminating, along with the crudities of primitive civilization, the characteristic handicraft of the American Indian. The curriculum includes instruction in weaving blankets, and



rugs, in beadwork and metal work, and native silversmiths have been brought from the Navajo Reservation to give instruction in their art. Furthermore, Indian folklore and history are regularly taught, and the school is proving in the best of ways—by the work and worth of its graduates—that it is worth while to educate the Indian.

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*From the Philadelphia Record:* This year's crop of graduates from Carlisle represents a score of widely-separated tribes. All through the week, beginning with Sunday, the Nomelaki, Klamath and Hoopa redskins will stand shoulder to shoulder with their racial brothers and sisters from such odd tribes as the Arikaree, Pima, and Puyallup, and will go into life's battles spurred by encouraging words from some of the most prominent educators in the country.

The rendition of religious music by an Indian orchestra and an aboriginal choir was an interesting feature of the services. This evening at a joint, or union, meeting of the Carlisle Indian Young Men's Christian Association and the Indian Young Women's Christian Association, the principal address was made by Howard Gansworth of the class of Carlisle, 1894, and Princeton University, 1903. Addresses were made by two Indian girls, Marjorie Jackson, and Mary Redthunder, and two braves, Frank Johnson and William Bishop. A unique feature was the rendition accompanied by the Indian orchestra of the hymn, "Nearer, My God, to Thee," in the Indian sign language by Miss Nora McFarland, a talented Indian girl.

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*From the Philadelphia Press:* Superintendent M. Friedman has established several new courses of training, having in view the larger development of the Indian into citizenship. A thorough course in bookkeeping, and stenography is training men and women as clerks and bookkeepers. It has been found that the Indian is an excellent penman and is efficient in clerical work. Lately an official of one of the large Western railroads called Superintendent Friedman's attention to the scarcity of trained telegraph operators for railroad and commercial service throughout the west, and a department of telegraphy has been established at Carlisle with remarkable results. The printing trade also has been largely developed lately. The best instructors have been obtained and the Carlisle students do a great deal of fine printing including the execution of large orders for Washington officials.

In fancy consider for a moment the expression on the face of Fenimore Cooper's ghost when he learns that the Indians at Carlisle, Pa., have given a successful production of a comic opera. He thought he had said the final word when he wrote, "The Last of the Mohicans".

This afternoon's gymnastic exercises in the big school gymnasium were conducted by Harry C. Wheeler, a full-blood Nez Perce Indian from Idaho, who

put the students through their drills in a style that would have done credit to a regular army drill-master. Accurate rythmical motions are a feature of the redskins' work.

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*From the New York Herald:* Under the direction of Harry C. Wheeler, a stalwart Indian youth, various sections of redskinned students yesterday went through complicated, rythmical, gymnastic drills on the campus and in the large school gymnasium. The exercises included an unmounted cavalry drill, small boys' extension and pyramid drill, boys' and girls' Indian club drill, girls' barbell drill, and a boys' sabre drill.

The comic opera has proved a huge success. The chorus, composed of three score aboriginal braves and maidens, worked perfectly.

The Indian school was founded in 1879. The buildings number forty-nine, and there are 311 acres in the campus and farms. The curriculum embraces agriculture, teaching, stenography, business practice, industrial art and telegraphy. Trades work comprises practical courses in farming, dairying, horticulture, dress-making, cooking, laundrying house-keeping, and twenty trades. The total earnings of outing students last year was \$27,428.91, and students have to their credit in bank at interest \$46,259.20. The value of products made by students' labor in the school shops last year was \$69,867.71. The number of students now in attendance is 1004.

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*From the Carlisle Evening Herald:* Impressive baccalaureate services marked the beginning of the exercises of the annual commencement of the Carlisle Indian School. The services were held at 3:15 o'clock on Sunday afternoon in the school auditorium, and the immense room was filled to overflowing with the students, faculty and friends of the school. The services were among the finest ever held at the Carlisle School. The rostrum was handsomely decorated with potted plants and flowers and gave the event an Easter tone as well as the billiancy of a graduation service. Twenty Indian boys and girls, representing many tribes, were this afternoon graduated from the United States Indian Industrial School, and the graduation exercises which rank in success equal to those of any former year, and eclipse many, also celebrate the closing of the thirtieth year of the school's existence.

Those who attended the graduation services at the Indian school yesterday and heard the baccalaureate sermon delivered by Dr. Faunce, President of Brown University, were highly repaid and rewarded. Seldom, if ever, has a more scholarly and practical address been given in Carlisle. In language and expression easily understandable by the graduates to whom he addressed himself, Dr. Faunce clearly and forcibly outlined the work which educational institutions should accomplish. Most to be desired was the cultivation of the



PLYMOUTH MAIDENS IN "THE CAPTAIN OF PLYMOUTH"

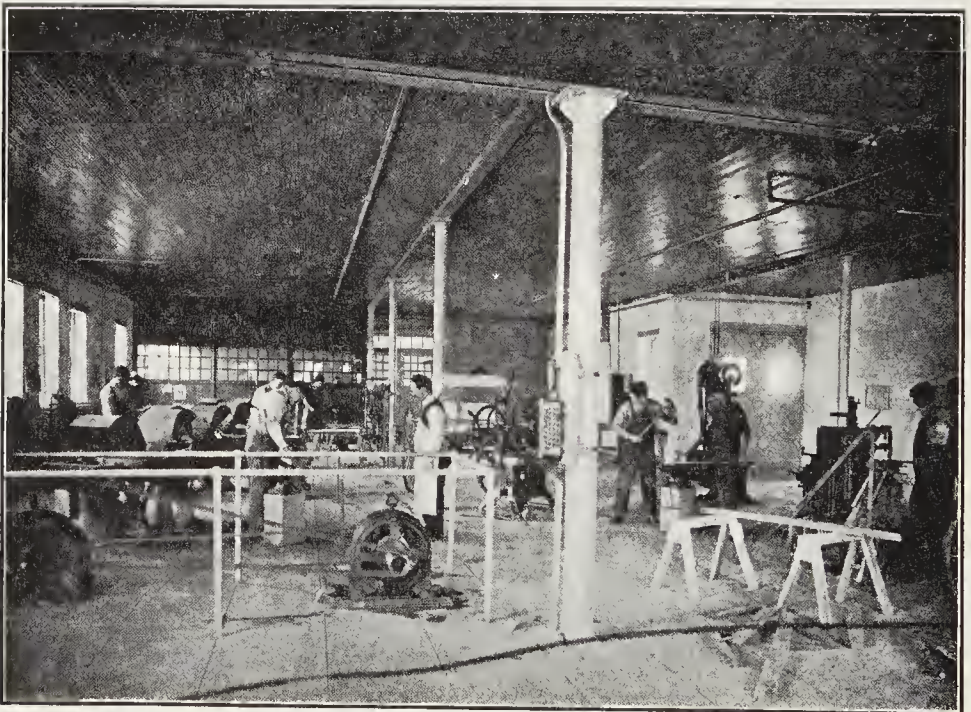


INDIAN CHORUS IN "THE CAPTAIN OF PLYMOUTH"





COMPOSING ROOM, DEPARTMENT OF PRINTING



VIEW IN THE BLACKSMITH SHOP

open mind, the mind that searches after and is always willing to receive the truth. Closed minds, stubborn, warped, and biased have been the limitation which set a blight upon people and communities all over the world. It is one of the great aims of the institutions which train the young to dispel this habit of thought, and to cultivate an openness of thinking and of conviction which will mean wise conclusions and right action.

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*From the Cincinnati Times-Star:* On March 27 the United States Indian School at Carlisle, Pa., will hold its annual commencement exercises. A class of twenty Indians will be graduated, twelve different tribes of original Americans being represented at this event. In addition to the graduates, thirty-eight pupils will receive industrial certificates in a variety of trades, such as printing, dress-making, sewing, carpentry, carriage-making, house-painting, baking, cooking, shoemaking and other lines of manual activity.

This, in a word, shows what America's largest Indian School is doing for the Indian today. That he has not been well treated is a fact that needs no demonstration; but that the race that has steadily robbed him of the land that one time belonged entirely to the Red Man, is doing something at this late date to repay the aborigine for that ill-treatment, is encouraging. The Indian, while unable to always cope with his white brethren in the marts of trade and the professions, is taking advantage of these belated opportunities, as is shown by the record of Carlisle during its 31 years of existence. There are 1004 Indians now in attendance at this school. During the year just closing, 758 of them worked in the shops and manufacturing establishments nearby, or lived in families where they could pursue their trade; and it is a testimonial to their abilities that the number of students offered employment exceeded those that could be supplied by the school by 335.

To teach the Indian to be a useful as well as a picturesque citizen of the country that was once his is the least that the white man can do for him now. To teach him this and how to fight the White Plague that year after year makes such inroads upon the dwindling tribes, is a work the nation should do. During the past fifteen years the average per capita cost per year for education and maintenance at Carlisle has been \$153.92. To those who believe in that ancient adage that "only a dead Indian is a good Indian," this will seem a waste of money; but to the American who, down in his heart, is ashamed of the unsavory record that the White Man has made is his treatment of the Red Man, the amount in the aggregate will appear to him to have been well spent. The Carlisle Indian School is doing excellent work; and, while the number of students who do not graduate is necessarily much larger than the number who do, the record on the whole is one of which the Government need not be ashamed.



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## General Comment and News Notes

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### GUESTS AT THE SCHOOL.

**S**PECIAL trains were run from Harrisburg and other points for the accommodation of visitors to some of the exercises. In addition to the large number who came for specific events, a large company were guests of the school and members of the faculty. Most of these remained all week, or for several days; among these were Hon. Robert G. Valentine, Commissioner of Indian Affairs, Washington, D. C.; Hon. Edwin S. Stuart, Governor of Pennsylvania, Harrisburg, Pa.; Dr. Wm. H. P. Faunce, Pres. Brown University, Providence, R. I.; Hon. Henry Houck, State Secretary of Internal Affairs, Harrisburg, Pa.; Captain Robert H. Allen, 29th Infantry, Governors Island, N. Y.; Mr. and Mrs. E. M. Wister and Miss Elizabeth C. Wister, of Philadelphia, Pa.; Rt. Rev. James Henry Darlington, Harrisburg, Pa.; Rev. John Mills Gilbert, Harrisburg, Pa.; Mr. J. M. Oskison, Associate Editor of *Colliers Weekly*, New York, N. Y.; Mr. and Mrs. W. B. Fry and two daughters, Washington, D. C.; Mrs. A. H. Holcombe, Cynwyd, Pa.; Mrs. M. D. Gehris, Melrose Park, Pa.; Mrs. Robert McCurdy, Oak Lane, Pa.; Miss Ella G. Hill, York, Pa.; Miss Wiloughby Jones, England; Miss Barbara Heffner, Wurzburg, Germany; Miss Margaret E. Leber and Miss Catherine Leber, Philadelphia, Pa.; Mrs. Isaac Reynolds, Miss Mary Reynolds, Master Gregg Reynolds, West Chester, Pa.; Miss Mary Way, Kennett Square, Pa.; Mrs. Wm. Paxson, Kennett Square, Pa.; Mrs. Walter Scott, Ivyland, Pa.; Miss Maud Van Note, Asbury Park, N. J.; Mrs. A. G. Addington and Mrs. Mary Ream Fuller, Washington, D. C.; Rev. and Mrs. E. W. Fulper, Fort Washington, Pa.; Mrs. Lewis J. Price, and sister, Doyles-

town, Pa.; Mrs. I. F. Merrill and daughter, Moores, Pa.; Mrs. H. Ruet-schlin, Philadelphia, Pa.; Mrs. E. Hachman, Philadelphia, Pa.; Mrs. Elwood Horn, Philadelphia, Pa.; Mrs. Albert J. Koch, Philadelphia, Pa.; Mr. Gulick, Washington, N. J.; Mrs. W. A. McLaughlin and son, Glenolden, Pa.; Mrs. F. E. Atkins, Merchantsville, N. J.; Mr. Walter W. Dudley, Jenkintown, Pa.; Miss Alice Temple, West Chester, Pa.; Mrs. F. G. Stroud and Mrs. Charles B. Hurff, Moores-town, N. J.; Mr. Harry C. Eldridge, Franklin, Ohio; Mrs. Wm. H. Clapp and Miss Clapp and Miss Quimby, Northampton, Mass.; Mr. John Johnston and son, Leighton, Mr. Wesley Johntson, Washington, D. C.; Miss Ida White, Butler, Pa.; Mr. R. G. Griffin, Seattle, Washington; Mrs. Sellers, Miss Bertha Sellers, Dauphin, Pa.; Miss Anna Heagy, Harrisburg; Mrs. Miller, Harrisburg, Pa.; Mrs. N. M. Seavers, Newville, Pa.; Mr. and Mrs. Daniel Doner, Plainfield, Pa.; Mr. and Mrs. Jacob Myers, Oakville, Pa.; Mrs. E. M. G. Prickett, Biglerville, Pa.; Mrs. R. M. Hurst, Mechanicsburg, Pa.; Mr. Wm. G. Hetrick, Mrs. Grove, and Mrs. Moyer, West Hanover, Pa.

There was also a large number of returned students and graduates who spent most of the week at the School; among these were the following: Miss Ida Swallow, class '01, Oak Lane, Pa.; Miss Susie Garnette, Oak Lane, Pa.; Mr. Howard E. Gansworth, class '94, Buffalo, N. Y.; Miss Dora Masta, Asbury Park, N. J.; Miss Anna George, class '05, Philadelphia, Pa.; Miss Julia Whitefeather, and Miss Mae Morris, Washington, D. C.; Miss Elizabeth Sequayah, West Chester, Pa.; Mrs. Louis Herman, class of '89, Winnebago, Nebraska; Mr. Horton Elm, Rochester, N. Y.; Miss



Savannah Beck, class of '09, West Chester, Pa.; Mrs. Nettie Lavatta, New York City; Miss Nina Carlisle, Beverly, N. J.; Miss Fannie Charley, Mt. Airy, Philadelphia, Pa.; Miss Eudocia Sedick, class of '06, Syracuse, N. Y.; Miss Melissa Cornelius, Germantown, Philadelphia, Pa.

## ATHLETIC SCHEDULES FOR YEAR 1910.

WE are printing herewith the athletic schedules for 1910 for the Carlisle School which include schedules for football, track sports, and lacrosse.

In the football schedule, it will be noted that no games are to be played in the west and that those which are scheduled will be played either on the Indian field, or within a short journey of the school. This cuts to a minimum the time which students lose from their studies and work. Although a number of offers of games with the large universities in the West were made, it was decided on account of the length of the trip and the time which is necessarily consumed away from the school that it was inadvisable to arrange such games. The number of games to be played and the prominence of the institutions which are to compete with Carlisle on the gridiron during the forth-coming season indicate in no uncertain way the popularity of the Indians among the best universities.

The Carlisle Indian School has taken an advance stand on the subject of summer baseball by eliminating baseball as a sport which was played in competition with other colleges and prominent teams. This was done for the reason that when the Indians had a large baseball schedule, some of the players came into prominence and overtures were made to them by the larger league teams with a view to

having them engage during the summer in professional baseball.

A number of universities are realizing the importance of this subject and its relation to amateur sport. It is very gratifying that Carlisle has been able to take this position with regard to professionalism. This has been done by substituting lacrosse, which is a purely amateur game in the United States. The Indians give evidence of making expert lacrosse players as this originally was an Indian game. The students will continue to play baseball among nines chosen from the student body, but no schedule has been arranged with outside teams.

### FOOTBALL.

- September 21—Lebanon Valley College, at Carlisle.
- September 24—Villanova College at Harrisburg.
- September 28—Muhlenburg College at Carlisle.
- October 1—Western Maryland College at Carlisle.
- October 5—Dickinson College at Carlisle.
- October 8—Bucknell University at Wilkes-Barre.
- October 11—Gettysburg College at Carlisle.
- October 15—Syracuse University at Syracuse.
- October 22—Princeton University at Princeton.
- October 29—University of Pennsylvania at Philadelphia.
- November 5—University of Virginia at Washington.
- November 12—Naval Academy at Annapolis.
- November 19—Cornell University at Ithaca.
- November 24—Brown University at Providence.

### TRACK.

- April 23—Interclass Contest at Carlisle.
- April 30—Penn Relay Races at Philadelphia.
- May 7—Penn State College at Carlisle.
- May 14—Swarthmore College at Carlisle.
- May 21—Lafayette College at Easton.
- May 28—State Intercollegiate Championships at Harrisburg.

## LACROSSE.

- April 9—Lehigh University at Carlisle.  
 April 16—Stevens' Institute at Hoboken, New Jersey.  
 April 23—Swarthmore College at Carlisle.  
 April 30—Baltimore City College at Carlisle.  
 May 7—Mt. Washington A. C. at Baltimore.  
 May 14—Naval Academy at Annapolis.

## ALUMNI BANQUET.

THE closing event of the commencement of the Carlisle Indian School took place last evening when the Alumni Association tendered a reception and banquet to the class just graduated, which was held in the spacious gymnasium and was attended by the faculty and invited guests numbering 200.

Dancing was one of the features of the evening. Music was furnished by McDonald's Orchestra of Carlisle.

The banquet was held in the school Y. M. C. A. Hall. The toastmaster of the evening was Mr. S. J. Nori, of the class 1894, who is also the president of the association. He is the chief clerk at the school, and he presided as toastmaster with much grace and signal ability. He made an excellent speech and, as upon previous similar occasions, caused every one present to feel proud of the fact that he was a Carlisle graduate.

Farewell addresses were given by Mrs. Emma H. Foster who is senior class teacher, Miss Sara Hoxie, president of the class, and by Mr. John Whitwell, principal teacher of the school.

Short addresses were also given by Mrs. Cecelia Londrosh Herman, a member of the first graduating class which is 1889; Peter Hauser, the present captain of the foot-ball team, class 1908, who is taking a post-graduate

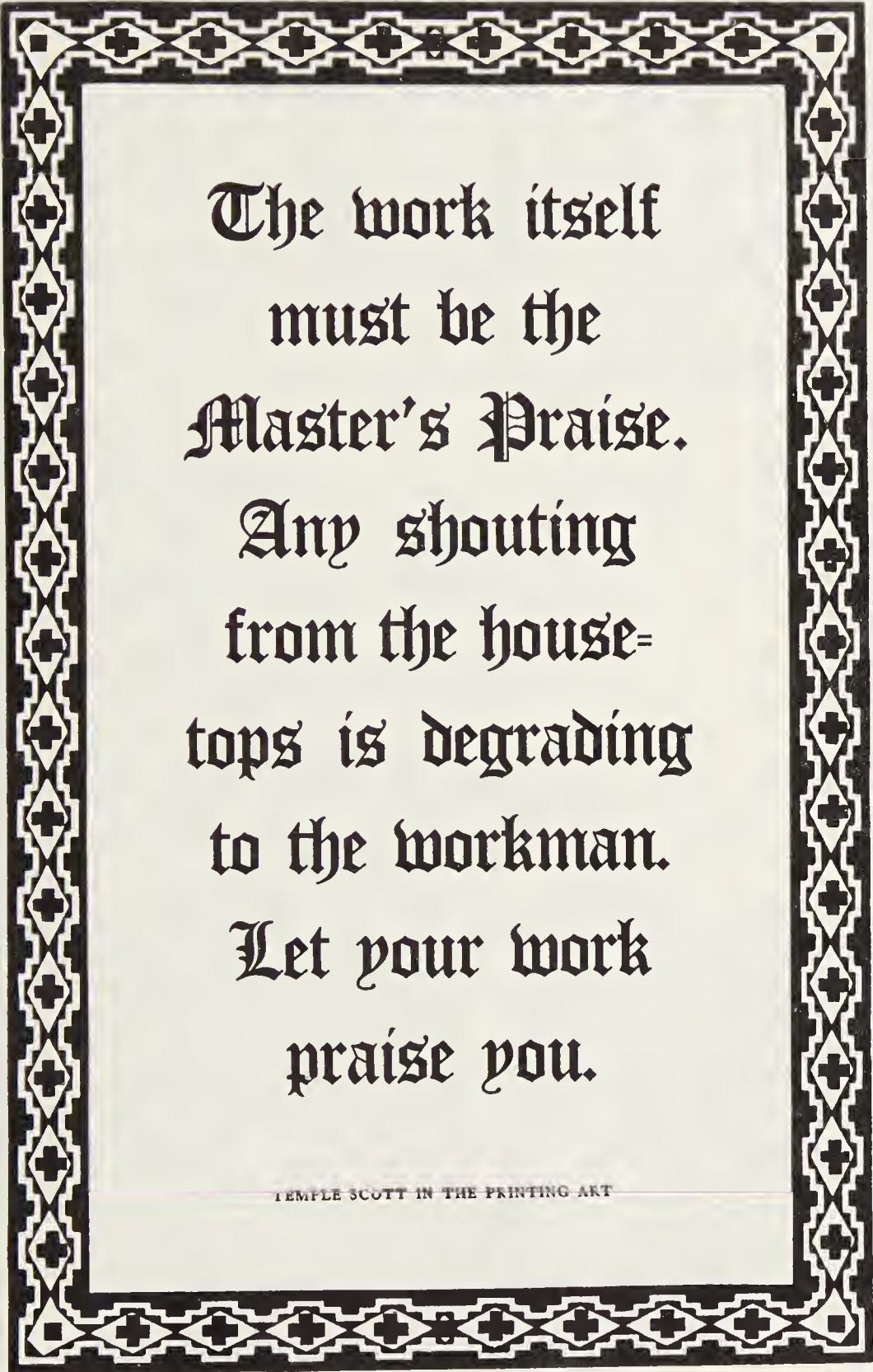
course in the Business Department; Horton Elm, a former pupil of the school who is at present located in Rochester, N. Y.; and Walter B. Fry, of the Educational Department of the Indian Office.

The most impressive address of the evening was given by the superintendent, who, with deep feeling, admonished the class to carry into the world the Carlisle spirit. The substance of his address was that the graduates must preach the Carlisle spirit which teaches honesty, loyalty, perseverance, manhood and womanhood, in their daily walk of life, be it in the quiet of the sanctuary or in the busy mart of trade. They must be preachers by their lives. He admonished them to let the Carlisle spirit be a force in their lives and they can thus repay Carlisle by living as she would have them live—by making the Carlisle spirit a part of their nature and by doing their best.

Thus closes one of the best commencements that this school has ever had in its history.

The members of the Alumni Association present were: Mrs. Cecelia Londrosh Herman, 1889, Mrs. Wallace Denny, 1890, S. J. Nori, 1894, Miss Ida Swallow, 1891, Mrs. Ida V. Nori, 1903, Miss Anna George, 1905, Wallace Denny, and Eudocia Sedick, 1906, Miss Vera Wagner, Peter Hauser, Morgan Crowsghost, Fritz Hendricks, John Farr, all of class 1908; Miss Margaret DeLorimiere, Miss Marie Lewis, Miss Savannah Beck, and Alzono Brown, class 1909; Frank Mt. Pleasant, 1904, and Albert Exendine, 1906, who are attending Dickinson College.

The officers of the association are: Mr. S. J. Nori, president, class 1894; Mr. Wallace Denny, vice-president, class 1906; Mrs. Nellie R. Denny, Secretary and Treasurer, class 1890.—*Carlisle Evening Sentinel.*



The work itself  
must be the  
Master's Praise.

Any shouting  
from the house=  
tops is degrading  
to the workman.

Let your work  
praise you.



# Carlisle Indian Industrial School

**M. Friedman, Superintendent**

**LOCATION.** The Indian School is located in Carlisle, Pa., in beautiful Cumberland County with its magnificent scenery, unexcelled climate and refined and cultured inhabitants.

**HISTORY.** The School was founded in 1879, and first specifically provided for by an Act of the United States Congress July 31, 1883. The War Department donated for the school's work the Carlisle Barracks, composed of 27 acres of land, stables, officers' quarters and commodious barracks buildings. The Guardhouse, one of the school's Historic Buildings, was built by Hessian Prisoners during the Revolutionary War.

**PRESENT PLANT.** The present plant consists of 49 buildings. The school campus, together with two school farms, comprises 311 acres. The buildings are of simple exterior architectural treatment but well arranged, and the equipment is modern and complete.

**ACADEMIC.** The academic courses consist of a carefully graded school including courses in Agriculture, Teaching, Stenography, Business Practice, Telegraphy and Industrial Art.

**TRADES.** Instruction of a practical character is given in farming, dairying, horticulture, dressmaking, cooking, laundering, housekeeping and twenty trades.

**OUTING SYSTEM.** The Outing System affords the students an opportunity for extended residence with the best white families of the East, enabling them to get instruction in public schools, learn practical housekeeping, practice their trade, imbibe the best of civilization and earn wages, which are placed to their credit in the bank at interest.

**PURPOSE.** The aim of the Carlisle School is to train Indians as teachers, homemakers, mechanics, and industrial leaders who find abundant opportunity for service as teachers and employees in the Indian Service leaders among their people, or as industrial competitors in the white communities in various parts of the country.

Faculty .....	75
Number of Students in attendance.....	1008
Total Number of Returned Students.....	4498
Total Number of Graduates .....	538
Total Number of Students who did not graduate.....	3960

**RESULTS.** These students are leaders and teachers among their people; 148 occupy positions with the Government as teachers, etc., in Government schools; among the remainder are successful farmers, stockmen, teachers, preachers, mechanics, business men, professional men, and our girls are upright, industrious and influential women.



VOLUME 2, NUMBER 10

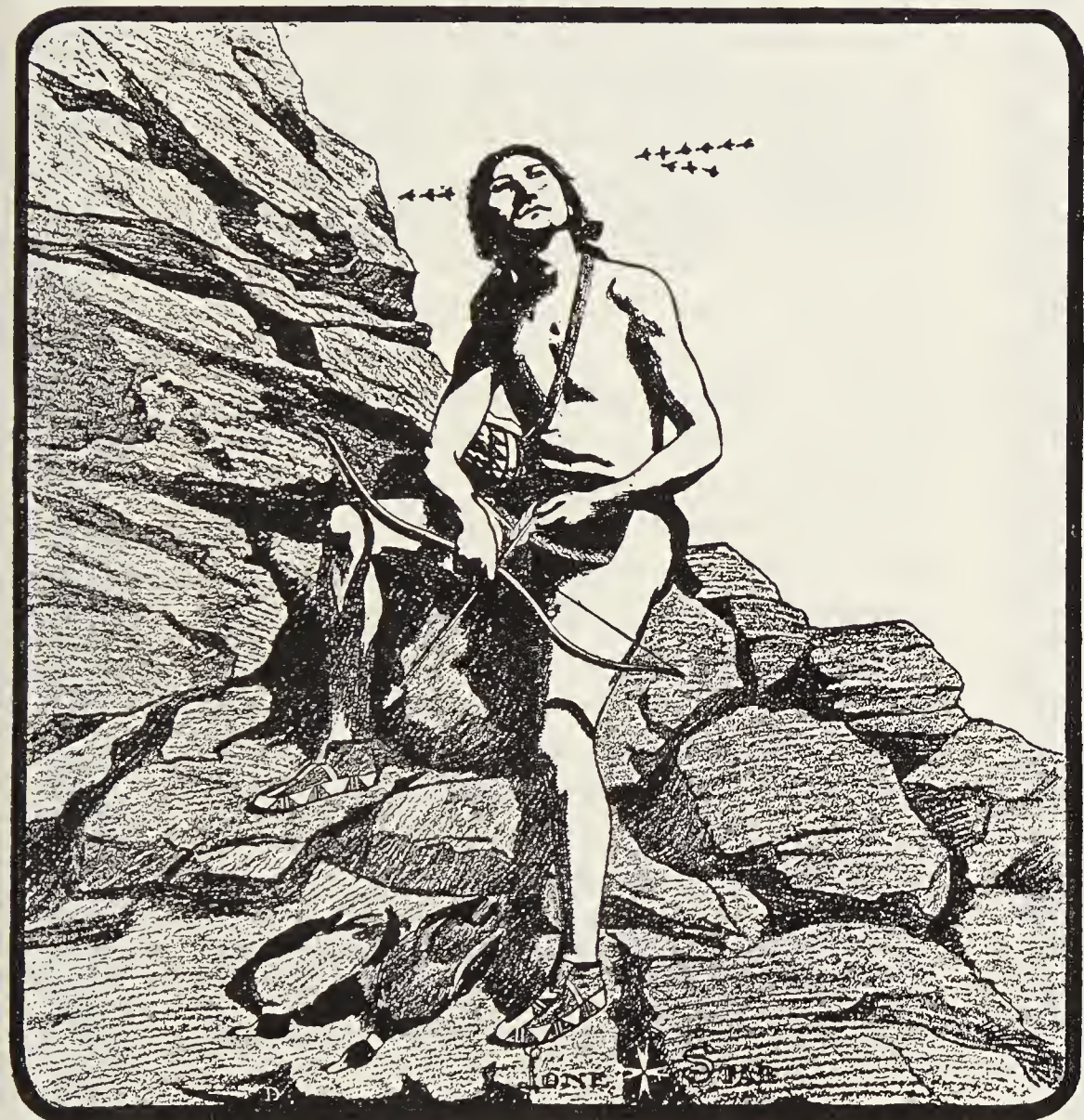
JUNE, 1910

ONE DOLLAR A YEAR

*A Monthly Magazine by Indians*

# THE RED MAN

*Formerly The Indian Craftsman*



THE CARLISLE INDIAN PRESS

U. S. INDIAN SCHOOL, CARLISLE, PENNSYLVANIA



# Navaho Blankets Native & Genuine

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NOT the kind you will see at most of the so-called "Indian" stores, but the best thing there is in the way of this inimitable production of the Navaho squaw; finest weave, the cleanest wool, the most artistic color combinations, the most symbolic patterns, and never a blanket made up with Cotton Warp. ¶ It takes much special attention and careful inspection to assemble a line of these goods like ours, but we do not care to encourage these Indians to make anything but the best handicraft. ¶ We have these goods in a large variety of patterns and combinations—the grey and black, the white, grey and black, and the more conspicuous colors, bright red and Indian red. ¶ We will be glad to quote prices or to give any other information. ¶ Address

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## Indian Crafts Department

of the United States Indian School, Carlisle, Penna





A magazine not only *about*  
Indians, but mainly  
*by* Indians



# The Red Man



Volume Two, Number Nine

Published by U. S. Indian School, Carlisle, Pa.

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EDITED BY M. FRIEDMAN, SUPERINTENDENT

EDGAR K. MILLER, SUPT. OF PRINTING

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## Table of Contents for June, 1910:

COVER DESIGN— <i>William Deitz, "Lone Star," Sioux</i>	
THE LOOTING OF THE SENECA'S' ESTATE—ILLUSTRATED— <i>By George W. Kellogg</i>	3
THE INDIANS NEED MORE MEDICAL ATTENTION <i>By M. Friedman</i>	17
THE CO-EDUCATION OF INDIANS AND WHITES IN THE PUBLIC SCHOOLS—WITH CORRESPONDENCE	21
LEGENDS, STORIES, CUSTOMS— <i>By Carlisle Indian Students</i>	41
GENERAL COMMENT AND NEWS NOTES	43
EX-STUDENTS AND GRADUATES	51
OFFICIAL CHANGES OF THE INDIAN SERVICE	53

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ILLUSTRATIONS—Views on New York Indian Reservations; Views of Carlisle Academic Work; Views in Industrial Departments of Carlisle; Outing Students at practical work on the Farm; A typical Nez Perce; Campus and other Carlisle School Views.

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THE RED MAN is a production of the CARLISLE INDIAN PRESS, a department of the United States Indian Industrial School, located at Carlisle, Pennsylvania. The mechanical work is executed by apprentice-students under the direction of the Instructor in Printing. The borders, initial letters, sketches, headings, cover pages, etc., herein shown are the work of our Native Indian Art Department under the supervision of Angel Decora-Deitz.

This publication aims to place before its readers authentic reports from experienced men and women in the field, or investigators not connected with the government service, which may aid the reader to a fuller understanding and broader knowledge of the Indian, his Customs, Education, Progress, and relation to the government. The institution does not hold itself responsible for, and need not necessarily agree with, the opinions expressed in its columns.

All communications regarding subscriptions and other subjects relating to this publication should be addressed directly to THE RED MAN, United States Indian School, Carlisle, Pennsylvania.

Subscriptions will be received with the understanding that one volume will cost One Dollar. Ten numbers will probably constitute a volume. *Usually no back numbers on hand.*

No advertisements will be published in this magazine which are foreign to the immediate interests of the school.



# THE RED MAN



## The Looting of The Senecas' Estate: *By George W. Kellogg*



GO THEN, and teach the white people. Select, for example, the people of Buffalo. Improve their morals and refine their habits. Make them less disposed to cheat Indians. Make the white people generally less disposed to make Indians drunk, and to take from them their lands. Let us know the tree by the blossoms, and the blossoms by the fruit. When this shall be made clear to our minds, we may be more willing to listen to you."

This was the Senecas' version of the Indian situation in Western New York a century ago, as expressed by the orator of that Nation, Red Jacket. It was then two hundred years since the vain, bigoted, hated for his meanness, King James I., of England had established the precedent of taking from the native Americans whatsoever he chose and giving the same to whomsoever he saw fit. His son, Charles I., had given in 1628 all that is Western New York to the Colony of Massachusetts Bay; and Charles II., in 1664, had included the same territory in his grant to the Duke of York and Albany. In neither instance were the rights of the native inhabitants considered.

After the independence of the American Colonies had been established, New York and Massachusetts became involved in a controversy over the ownership of the territory covered by these conflicting grants, and adjusted their differences by a treaty at Hartford, Connecticut, December 16, 1786; Massachusetts ceding to New York the government, sovereignty and jurisdiction, and New York ceding to Massachusetts the right of pre-emption of the soil of the Indian inhabitants. The Indians were not consulted, and were not parties to these contracts.

Then followed, immediately, a scramble of would-be speculators



in Indian lands—Oliver Phelps of Connecticut in the lead, Nathaniel Gorham of Massachusetts, and others, close on his heels—each eager and determined to purchase from Massachusetts the pre-emption right which she had just acquired, not, however from the original owners and occupants, but by the deal with New York. As fast as these competitors arrived at the Massachusetts capital, they got together, associated, combined, amalgamated, organized themselves into a “Trust,” for the express purpose of acquiring the control of the ultimate absorption of the Western New York Indians’ lands and the eventual expulsion of the Indians from that State. Within four months after the deal between New York and Massachusetts had been closed this “Trust” acquired all of Massachusetts’ pre-emption right upon the “promise to pay” in three years, and in the depreciated public paper of that State, \$1,000,000; and under the cover of a pretense to extinguish the Indian title, this same “Trust” commenced at once to prey upon the Indians.

These Indians, however, had taken certain liberties, the same as had New York and Massachusetts, and, without consulting these States or having secured the consent of either, had asserted their right of ownership by leasing for a practically indefinite period to a company of wealthy residents along the Hudson the greater part of their territory. And the “Trust” “bumped” into the “Lessees.” The motives of one cannot be said to have been better than those of the others. The two States who had been snubbed by the Indians, even as these States had spurned the Indians, now arose in their offended dignity, raving and howling at the leases, accomplishing nothing, but causing the confusion and incurring the ill will of the natives. Was this in accordance with a pre-arranged program? The belligerent principals shook hands, embraced, rubbed noses. The “Trust” absorbed the “Lessees” and gave them an interest in the property, and Massachusetts and New York were silenced.

Then with no railroads, few roads, mostly Indian trails, with no telegraph, telephone or regular mail service, Mr. Phelps, in behalf of his allied aggregations, and in three months after having acquired the pre-emption right from Massachusetts, had removed the white man’s apparent obstructions; had persuaded—or is supposed to have persuaded—the Six Nations from Oneida Lake

to Lake Erie to agree to a council; had secured—or is supposed to have secured—the assemblage of their Sachems at Buffalo Creek for the express purpose of negotiating a treaty; he had present—or is supposed to have had present—a commissioner from Massachusetts empowered to give the legal O. K. to the proceedings; and had secured from the Indians the title to all the lands they would sell, almost all east of the Genesee river and a strip thirty miles long and twelve wide from Lake Ontario southward on the west bank, in all 2,600,000 acres, upon the payment of \$5,000 and the promise of an annuity of \$500: MORE THAN SEVENTY-SEVEN AND ONE-HALF TIMES LESS, PER ACRE, than, according to the contract price, was the rate per acre to be paid to the State of Massachusetts for the sole right to buy these lands from the Indians. Was this a square deal? Is the right of pre-emption of more value than ownership? Would the right of pre-emption have been of more value if Phelps, Gorham and their allies held the title and the Indians of New York wanted to buy? Is it an honorable deal to agree with an illiterate people to pay \$10,000, principal and \$1,000 annuity, and then, taking advantage of the inability of these people to read and write, to secure their signatures to a treaty with the fraudulent entries of only one-half these amounts? The circumstantial evidence is sufficiently strong to warrant the giving of full credit, notwithstanding all the historians' opinions to the contrary, to such accusations made by Red Jacket and his associates.

1791! The million dollar payment to Massachusetts is due. The public paper of that State has appreciated in value. Phelps, Gorham and their associates cannot, or will not meet their obligation. Massachusetts sues; compromises; permits Mr. Phelps and his colleagues to retain all the land they had obtained from the Indians by the treaty at Buffalo Creek, and accepts the re-conveyance of the residue, 4,100,000 acres, which the Indians had refused to sell.

This residue, within a short period, was transferred by four deeds to Robert Morris of Philadelphia, each deed containing an agreement that Mr. Morris shall extinguish the Indian title; the consideration being \$225,000. The Indians concerned were not consulted.

Mr. Morris in turn, without having acquired the Indians' title, unloaded in four parcels upon representatives of Holland capitalists 3,600,000 acres; contracting in each deed to extinguish the Indian

title, and permitting the purchasers to retain thirty-four thousand pounds sterling, as a guarantee that he will fulfill his contracts; and the Indians concerned were not parties to these contracts.

The Senecas, the Indians affected the most by these speculations, were becoming restless. They were not fools. They read the unwritten schemes of designing men who would not scruple to force the Indians from their homes. Back of these schemes were the influences of two states. New York was in favor of coercion. The Senecas were getting nearer and nearer the war path. President Washington intervened and his counsel prevailed. There was a council of the Six Nations at Canandaigua. Timothy Pickering, the Commissioner appointed by the President, represented the United States. A treaty concluded there November 11, 1794, and ratified by the Senate two months later, recognized the lands reserved to the Onondagas, Oneidas and Cayugas by treaties with the State of New York as the property of these Indians, and set aside for the Senecas all of the land in New York State west of the Phelps-Gorham purchase, except a strip four miles wide extending southward from the mouth of the Niagara river to Fort Schlosser above Niagara Falls; substantially the same 4,100,000 acres for which the right of pre-emption had been acquired from Massachusetts by Robert Morris, and of which 3,600,000 acres had been sold by the same Robert Morris to what was later known as the Holland Land Company. And this Robert Morris was under four contracts with Massachusetts, and four more with the Holland purchasers to extinguish the Indian title with whom he had left a sum equal to \$164,560, the same to be forfeited if he failed to discharge his obligations. And it was agreed that "The United States will never claim the same, nor disturb the Seneca Nation, nor any of the Six Nations, nor any of their Indian friends residing thereon and united with them, in the free use and enjoyment thereof; but it shall remain theirs until they choose to sell the same to the people of the United States, who have the right to purchase." And thereby the plundering of the Senecas was temporarily stayed.

It was but an apparent lull between storms. White men continued to scheme. The Senecas were kept in a state of perpetual unrest, and in less than two years after the treaty at Canandaigua, a delegation of these Indians appeared before Fort Niagara and



pleaded with the commander to protect them from "The big eater with the big belly," Robert Morris, "who wanted to devour their lands." Mr. Morris was about to apply to the President for the appointment of a commissioner in order to make possible a treaty with the Senecas for the express purpose of acquiring the title to these very lands; but, owing to this demonstration, he delayed making this application until the following year, 1797. Then the Senate confirmed the nomination of a commissioner with the proviso that he should not act until the Indians themselves requested a treaty. An agent for Robert Morris was despatched forthwith to prevail upon the Senecas to make the application. His task, as he afterwards admitted, was not easy. The Senecas were unwilling; Robert Morris was in desperate straits, and eventually prevailed; but the history of his preliminary campaign, and of the solicitations, the promises, the importunities, and the diplomatic strategies of his very efficient agent, was not given out for publication.

The treaty was held at Big Tree, now Geneseo. Jeremiah Wadsworth represented the United States; William Shepherd represented Massachusetts; Thomas Morris, chief and spokesman, the agent and the manipulator of the Morris preliminary campaign, James Reese, secretary, and Charles Williamson, represented Robert Morris. The Holland speculators, the Holland Land company of the near future, were represented, and the chief spokesman for the Senecas was Red Jacket. This council had continued twelve days, and every proposal which the Morris party had made was rejected by the Senecas. The United States Commissioner, becoming impatient, insisted that the business be terminated. The Senecas offered to sell one township on the Pennsylvania line, and their offer was rejected. They were then told by Thomas Morris that if they had nothing better to offer the sooner the conference terminated the better, that all might return to their homes. To this Red Jacket replied: "We have now reached the point to which I wanted to bring you. You told us when first we met that we were free either to sell or retain our lands, and that our refusal to sell would not disturb the friendship that has existed between us. I now tell you that we will not part with them. Here is my hand. I now cover up this council fire." And the treaty which the Senecas had requested at the solicitation of the Morris party, was ended; the council fire which the Senecas had lighted was by the Senecas

extinguished. Had the Morris party been honorable, or had the Commissioners been content with their duty well done, all would have gone their way and left the Senecas in the peaceable possession of their own.

In the open contest out-generalled by Seneca Sachems, the diplomatic Thomas Morris, by means which history does not reveal, persuades the Commissioners to remain. He goes among the women and warriors, defaming the Sachems, and promising presents if the lands shall be sold; he tells them how the moneys derived from the sale of their lands will lighten their labors, and the comforts which it will bring them; he took advantage of Indian traditions and superstitions, and, regardless of the laws and usages of civilization, which would not now suit his purpose, he convened a council of women and warriors to veto the acts of the Sachems, a right which, he claimed, they according to Indian usages had. In a council of this character he closed the deal. For \$100,000—he had paid \$225,000 for the right of pre-emption—Robert Morris, through his representatives, obtained from the Senecas 3,884,320 acres; the Senecas retaining several reservations, in all 215,680 acres. Why did the Commissioner for the United States, at one time so impatient for the termination of the business, remain after that business was closed to give his official sanction to a second, an un-official council, of which the legality is questioned, and in which it is doubtful if, as Commissioner, he could lawfully participate?

Still there was no rest for the Senecas. To some parts of the lands which they had reserved the Holland Land Company had bought the pre-emption right from Robert Morris; and in 1810 this company sold their right of pre-emption to individuals who paraded in public, later, as the Ogden Land Company, and who commenced operations immediately by which they hoped to acquire the title to all the Seneca Reservations in New York. But, prior to 1838, they had obtained only a part of the small reservations in the Genesee Valley, and some slices from others.

In January, 1838, there was a treaty at Buffalo, the opening of the blackest chapter in the history of our dealings with the Senecas, or any others of the Six Nations. The Commissioner for the United States, Ransom H. Gillett, openly biased in the Ogden Land Company's favor, undertook to persuade the Indians that their true interest must lead them to seek a new home among their red

brethren in the west, and the Commissioner from Massachusetts who was present, and the Ogden Land Looters, responded in their hearts a silent amen. And the Ogden Land Company secured the transfer to themselves, by the grossest of fraudulent tactics, all of the remaining Seneca Reservations in New York, the reservation of the Tuscaroras, and the lands at Green Bay, Wisconsin, which had been acquired by the Six Nations through previous negotiations. For the Seneca reservations with the improvements which the Indians had made thereon, the Ogden Land Company was to pay \$202,000; of which \$102,000 was to be paid to the individual Indians in cash, and the balance was to be deposited with the United States. For the lands at Green Bay it was agreed that the United States shall set apart certain lands in what is Kansas, the same to be the future home of these Indians. Thus it was designed that the Ogden Land Company shall come into possession of the Indians' heritage, and that the Senecas shall be driven from New York State forever.

But the United States Senate amended, then ratified this treaty, and provided that it shall be of no binding effect, and that the Senate does not consent to any of its contracts, until the treaty and its amendments shall be submitted to each of the Indian Nations affected, separately, *and in council, there to be fully and fairly explained, and the full and voluntary consent of each be obtained thereto.* The Senecas in council rejected the amended treaty, the assent of but sixteen of their ninety-one chiefs having been obtained there. Fifteen additional signatures to this treaty were obtained out of council in direct violation of the Senate's instructions; and, without proofs of their genuineness, with no other evidence than his own unsupported word to show that they were signatures of those who had authority to sign for the Senecas; with nothing to show that they were not forgeries, and disregarding the denials by the Senecas themselves, the Commissioner for the United States represented these fifteen star-chamber signatures to be the signatures of Seneca chiefs, and so reported at Washington.

This treaty was fairly defeated, but the Senate, determined, apparently, that it should not be so, ordered Commissioner Gillett back; instructing him that he *must* secure a majority. By refusing to meet again in council with the Commissioner the Senecas acted within their rights. In Council they had been almost six to one against the treaty. Including the fifteen signatures which he had



obtained surreptitiously, the Commissioner needed twenty more in order to have a majority. It was the Senecas, not the Commissioner's nor the Senate's, privilege to take the initiative for a reconsideration. And Commissioner Gillett rooted and rooted for signatures. He got ten. Of whom? Who knows? He claimed a majority of one; but including the twenty-five he had obtained by fraud, he was five short of that majority.

The Senecas protested against the acceptance of this report of the Commissioner, The President of the United States, the Chairman of the Committee on Indian Affairs, the Governors of Massachusetts and New York, and others, all went on record that, in their opinion, the Senecas' signatures to this treaty had been secured by improper means. The Senate ratified the treaty. President VanBuren proclaimed it, but, in view of Commissioner Gillett's disregard of the Senate resolution, he refused to enforce such of its provisions as related to the Senecas.

The Senecas refused to be dispossessed. The sentiment in their favor was so strong that the Ogden Land Company, socalled, agreed to a compromise, and in 1842 returned to the Senecas the Allegany and Cattaraugus reservations, reserving, however, the right of pre-emption, and retaining for themselves the Buffalo Creek and Tonawanda reservations. This arrangement did not pacify the Tonawanda Senecas who claimed that they had not consented to the sale of their land; that most of what had been represented to be the signatures of Tonawanda chiefs to the treaty of 1838, were not the signatures of chiefs, and that such signatures had been obtained by fraud and not in council, as had been required by the Senate resolution. The Ogden Land "Looters" undertook ejections by force, but were stopped by the United States supreme Court. There were fifteen years of litigation and unrest. The Tonawanda Senecas held fast to what they had; their case, however, appearing more and more hopeless as day succeeded day. Their advisors, one of them being Daniel Webster, recommended a compromise. The Ogden Land Company, so called, dictated terms. The Tonawanda Senecas surrendered their right and title to the promised land in the west, which had been set aside for them by the terms of the treaty of 1838; and, in consideration of this, the government was to invest \$250,000 to enable these Senecas to buy from the Ogden Land Company their reservation, or

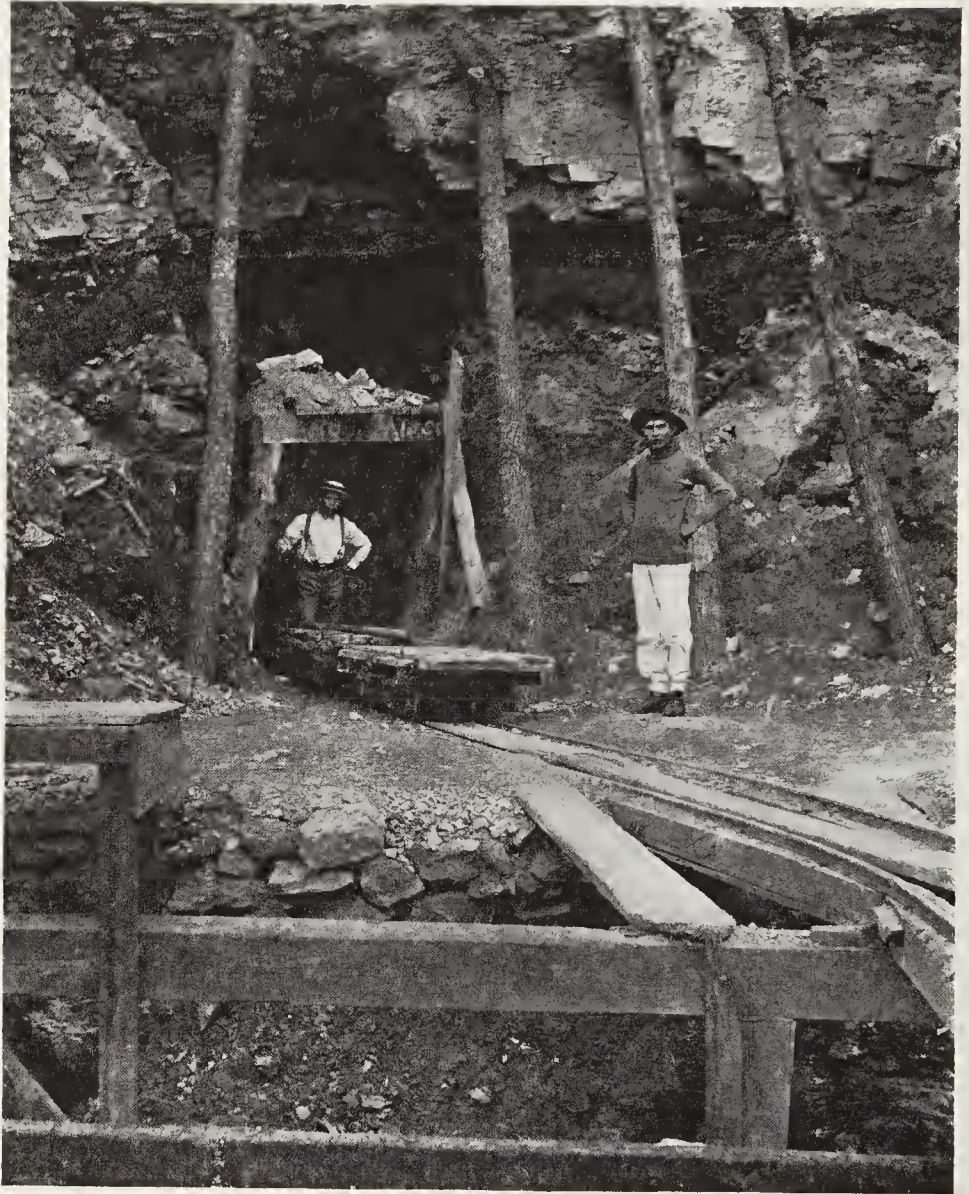


TONAWANDA RESERVATION INDIAN HOME—OWNED AND OCCUPIED BY  
WILLIAM SPRING, A CARLISLE EX-STUDENT



THREE GENERATIONS OF SENECA PARKERS—OTTO PARKER, NEPHEW  
OF GEN. ELY PARKER, IN CENTER OF GROUP





GYPSUM MINE, TONAWANDA RESERVATION





AN INDIAN FARMER OF THE TONAWANDA RESERVATION  
BURYING HIS CROP OF POTATOES



THE SURROGATE OF THE SENECA NATION, AN ELDER IN THE PRESBYTERIAN  
CHURCH, WITH HIS FAVORITE HORSE



INDIAN TYPES  
MEMBER OF THE NEZ PERCE TRIBE, IDAHO  
Photo by Carpenter, Field Museum



such portion of it as they could; the Ogden Land Company to retain all that was not purchased. These Senecas had 45,440 acres; they bought from the Ogden Land Company for \$165,000 7,549.73 of these acres. Then, with no more "loot" in sight, the Ogden Land Company hibernated.

A little more than a half century later! The government had authorized settlers to take up the Senecas' lands in Kansas, and for these lands the Senecas had recovered from the government \$2,000,000, which was about to be paid. There were immediate seekers for "plums" from the Senecas. A tennant of the Seneca Nation fathered a bill in the House of Representatives, which proposed to abolish the reservations in New York; to make provision for the allotment of the Indian lands in severalty, to place these Indians under the protection of the laws of the United States and of the State of New York, to re-animate the mortal corruption of the Ogden Land Company, deceased, to appropriate \$200,000—or as much thereof as may be necessary—of the Senecas' money for the necessary *restoratives*, the payment of a disputed claim which, it was represented, that Company had against the Seneca Reservations, the Tonawanda excepted—the infamous part of the proposed legislation—and to provide for the payment of the \$2,000-000 judgment against the Government under the laws of the State of New York—practically subject to the manipulations of scheming politicians and political bosses; and to extend the protection of the Surrogate's Courts to the Indian children under eighteen years of age—a good provision in one sense, but in another objectionable because of its creation of court business with its attendant costs, including attorneys' fees—all at the expense of the Indians.

This proposed legislation was defeated. Its sequel was the civil action brought by the Seneca Nation against the surviving trustee of what was the Ogden Land Company in order to test that Company's claim to the titles to the Seneca reservations known as the Allegany and the Cattaraugus. The decisions in the lower court, and on appeal, were against the Senecas. The case was taken to the Court of Appeals, the last resort in the State. There the Senecas were thrown out of court upon the ground that they had no right to sue, unless they were given special authority. Legislation to give the Senecas authority to maintain court actions to



determine the title to certain properties, is pending in the New York Legislature. And the "Ogden" corpse is unburied.

Put yourself, if you can, in the position of the Seneca Indian. Imagine yourself and your people oppressed, debauched, robbed and plundered by foreigners more powerful than your own race. Imagine your lands and your homes taken from you by trickery, deception and fraud, until a very little only is left; and the title to that little claimed by the worst of the robbers. Imagine yourself and your people compelled to endure all that we, who claim to be civilized and profess to be Christianized, have forced the Seneca Indians to endure, and then say, honestly, conscientiously, truthfully, if you can: "It is the law of Nature; it is right."

If we would prove ourselves Christians, not hypocrites, let us cease this knocking down of our native Americans to whom we refuse the protection of our courts; let us cease holding them down, spitting upon them, kicking them and plundering them. If we are in earnest in our shoutings for world-wide evangelization, let us prove our earnestness by actually evangelizing Salamanca, Buffalo, Philadelphia, New York—the United States, until the worse than pagan plunderers and apologists for the plunderers of the North American Indian shall be so thoroughly Christianized that their works and their deeds shall no longer give the lie to their professions and their words. Let there be forthcoming that legislation which shall give to the Senecas, and to all other Indians, the same protection of our courts as we have; as the self-respecting and law-abiding foreigner has; as is not denied the "undesirables" who, for the good of Europe, have been deposited upon our public dumping ground and have been assimilated into our body politic. Let us cremate the musty parchments of James I., Charles I., and Charles II., and with them the remains of the Ogden Land Company, and bury their ashes of all so deep that it will not be possible for a ghost of them to come forth on the morning of the general resurrection.

Then we can answer the spirit of Red Jacket: "We have preached at Buffalo and in all the United States; we have made our religion do for the white people what we claimed for it; we no longer cheat the Indians; we have ceased to rob the Indians of their lands; we have no fellowship with them who make the Indians drunk. Now, let such of your people as are on earth listen to us."

# The Indians Need More Medical Attention: *By M. Friedman*



OUT of every one hundred Indians who die, the death of forty-seven results from tuberculosis. Because of the changed status in America of the Indian, making his nomadic habits impossible, and in consequence of which his present customs, habits, and mode of life are not as healthful as of old, tuberculosis is probably more prevalent among them than among any other people. As a matter of record, a number of tribes are slowly dying off as the result of this dreadful scourge.

In the last annual reports of superintendents of reservations, it is found that the death rate among many of the tribes exceeds the birth rate. For instance, among the Potawatomi Indians in Kansas, known as the Prairie Band, who number 676, there were 25 births and 41 deaths during the year. Among the Sac and Fox, who number 518, there were 23 births and 27 deaths; at Segar Colony, where there are 724 Indians, of whom 590 are Cheyennes and 134 Arapahoes, there were 22 births and 32 deaths. Among the Sioux of Standing Rock Reservation, N. D., where the population has been 3386, the number of births during the year was 63 and the number of deaths 71. Similar statistics could be obtained from other places. These figures indicate in no uncertain way that the problem of preserving the health of the Indians is a paramount one pressing for immediate attention, and that the reservation end of the work is one of tremendous importance.

Disorganized and halting as the work of preserving health has been, taking into consideration the Indian's unsanitary mode of living, his lack of proper employment, and, among many, of proper and sufficient nourishment, it is really extraordinary that the death rate has not been larger. Attacking its solution in the homes of the Indians, or rather, on the reservations, a threefold campaign at once suggests itself. First: a careful segregation of all Indians with tuberculosis or other contagious diseases into specially built hospitals, or camps, where they can be properly taken care of by physicians and nurses. From the point of view of humanity alone, the proper care of the infirm and the sick is imperative. Secondly: the home life among many of the tribes is so unsanitary, their hab-

its so filthy, their knowledge of disease so inadequate, that a campaign should be instituted to teach the adult and aged right modes of living, cleanly housekeeping, and to instill into them more information concerning the prevention and spread of tuberculosis and other diseases. In this connection, it is necessary that more sanitary homes be built with proper ventilation and sufficient shelter. Third: (and this will only come gradually) these people must be advanced to a state of economic efficiency. It is among the class of people, whether they are Indians or whites, who are out of employment, who lead lives of idleness where vice creeps in, who are always subject to the ravages of disease and with whom tuberculosis is so prevalent. When the Indian shall have reached a point where he is self-supporting, has a well-ventilated home, neatly and cleanly kept, has good food in sufficient quantity, proper clothing, and gets all of this by the sweat of his own brow, many vices and ruinous habits that at present cause such a large death rate among the Indians will be abated. Regular employment of some kind is a necessity for any people.

This is no child's task. As Commissioner Valentine has said, it is one of the most important subjects with which the government has to deal. Nothing short of a militant campaign will bring results among a primitive people. The government's experience in wiping out yellow fever in the Panama zone where force was at times necessary clearly demonstrates this. Our experience in the Philippines is a concrete instance: previous to America's occupation, there were 6000 deaths per year from smallpox in the seven largest provinces, whereby enforced vaccination and segregation of smallpox cases worked such miracles that this death rate has been entirely eliminated. In 1907, not one death was reported—that year there had been 2,000,000 vaccinations. Nothing short of the same thorough and persistent campaign will be found efficient with Indians.

If the strict enforcement of health and sanitary regulations are dealing with the supposed superior white race, and where continual policing by officers of the law is a part of every health department, how much more necessary all this must be on the reservation where we meet with a primitive people who have not had the benefit of enlightenment concerning the intricate and far-reaching results of carelessness with disease.

It is generally admitted, although actual statistics indicate an



increase in Indian population, that the number of full bloods are decreasing, that tribal relations are gradually breaking up and that many tribes are becoming less distinct. There is an increase among the Navajos and certain Arizona and New Mexico tribes, the members of which live a more sanitary existence in a more salubrious climate, but this cannot be said of many.

The introduction by disreputable white men of large amounts of whiskey on many reservations, and the selling of this product to Indians wherever they can be found has no doubt had its part in breaking down the health of what was formerly a robust people. The breaking up of this traffic by the government has been most promising and shows how effective real warfare for reform can be.

In all this discussion of a very serious subject, not much has been said concerning the fight against tuberculosis in our so-called Indian Schools. The reason for this is that the large end of the problem is found on the reservation, or rather with Indians who are not in school. The report of the Commissioner of Indian affairs for 1909 shows that there was an average attendance of 17,286 students in reservation and non-reservation boarding schools. The total average attendance in schools of all kinds, counting in the contract, mission, and day schools, is only 25,568. So it will be seen that there are less than one-tenth of the Indian people in federal boarding schools. The nine-tenths must be reached by some efficient system which has for its primary object the safeguarding of the health of those who are healthy, and the building up of the strength of those who are diseased. *When we remember that the death rate in some tribes is so alarming, nothing short of a whirlwind campaign will bring about the results in the short space of time which still remains.* The schools must co-operate in every organization which has to do with the suppression of the white plague.

As a corollary, it certainly should follow that every school which is unhealthy, which cannot promptly be made healthy, and which is not conserving the health of the students who are placed under its care, should quickly be closed either permanently or until such time as conditions can be rectified. Such a move would be sanctioned by all right thinking people.

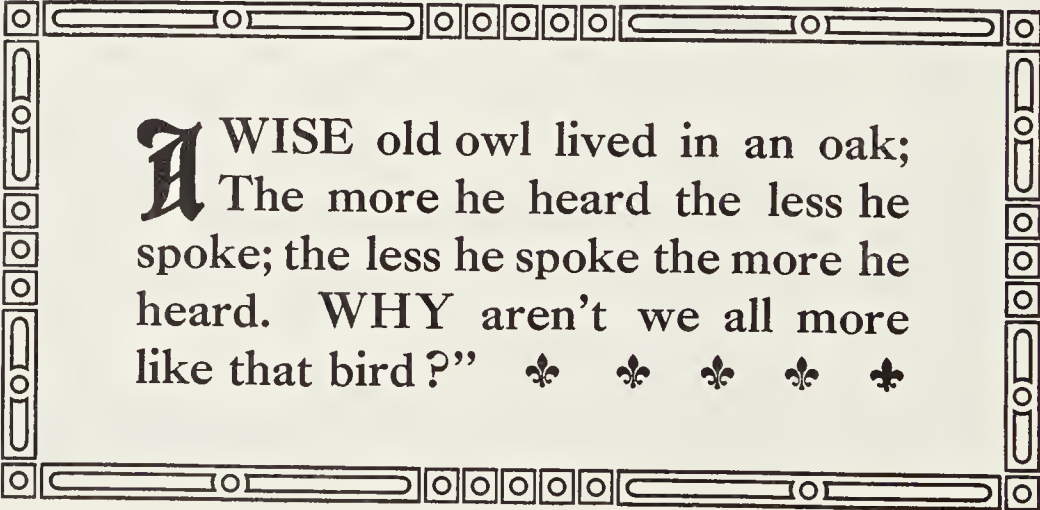
Active instruction with regard to all forms of disease, with regard to the best methods of conserving health, and common-sense instruction in ordinary sanitation and care of the body should form

as much a part of the course of study as arithmetic and writing and the study of English.

The regulations now make it necessary to send students home when they are afflicted with tuberculosis. Some systematic effort should be made to have these students met on the reservations as soon as they arrive, and to place them in camps, or hospitals, where they can be taken care of. Under the present arrangement, they certainly are a menace to the healthy people on the reservation. Many go back sick unto death to a filthy home, where they are without proper and sufficient nourishment. Often there are other smaller children and the whole family live in the squalor of one room. This is unfair to the healthy and cruel to the sick.

In everything that he has written on the subject, wherever he has spoken on Indian Affairs, Commissioner Robert G. Valentine has impressed the tremendous importance of this whole question of health upon the American public, upon the Indian Service personnel, and upon the Indian people themselves. After all, whatever is being done for their general uplift must depend on an eradication of disease, and the building up of a strong race of men and women physically. Without a robust body, all other things are chimerical and unavailing.

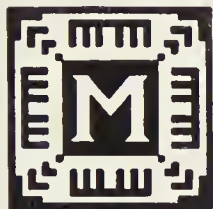
Reservations need more physicians, more nurses, more sanitary and health officers, more hospitals, more dispensaries, more camps to take care of sick Indians, to guard the health of the strong, to teach all the dangers and fatalities of vice, and the swift spread of disease.



**A** WISE old owl lived in an oak;  
The more he heard the less he  
spoke; the less he spoke the more he  
heard. WHY aren't we all more  
like that bird?"    ♣    ♣    ♣    ♣    ♣

# The Co-education of Indians and Whites in the Public Schools:

With the following correspondence as an introduction, the article entitled "The Co-education of Indians and Whites in The Public Schools," together with an editorial on the same subject, are herewith reprinted from *The Southern Workman*.—Editor.



MY DEAR MR. FRIEDMAN: You have probably already seen the enclosed copy of *The Southern Workman*. Will you please read with care the editorial entitled "Consolidation of Indian and White Schools," and then Mr. Lipps' article on page 153? I think you will agree with me that there is nothing there which conflicts with the uses which a school like Carlisle may be to the Indian tribes for many years. If you feel that there is no such conflict, what would you say to reprinting the article in THE RED MAN, and also printing with it the editorial?

I do not want you to do for my sake anything which you do not absolutely believe in yourself. The thing I value most throughout the Service is the absolute free play of thought, and I recognize that there is no one road along which we must travel to save the Indians. There are many different ways, and I want to see them all tried.

At the same time, however, that I want to see all these roads tried, I must, of course, not make them conflicting parts of my own program for the Service as a whole. Anything else would be absolutely bad administration, and one of the evils of the past is that too many of the schools have traveled their own roads without due correlation with other schools, or even with the reservations.

Let me hear from you perfectly frankly on these points.

I was very sorry that I did not have the pleasure of seeing Mrs. Friedman and you the other day in Washington. The boys exceeded my best hopes for their help here, and I wish you would thank them particularly for me. Also give my thanks to Mr. Stauffer.

Sincerely yours,

R. G. VALENTINE,

Commissioner.

M. Friedman, Esq.,  
Superintendent Carlisle Indian School,  
Carlisle, Pennsylvania.

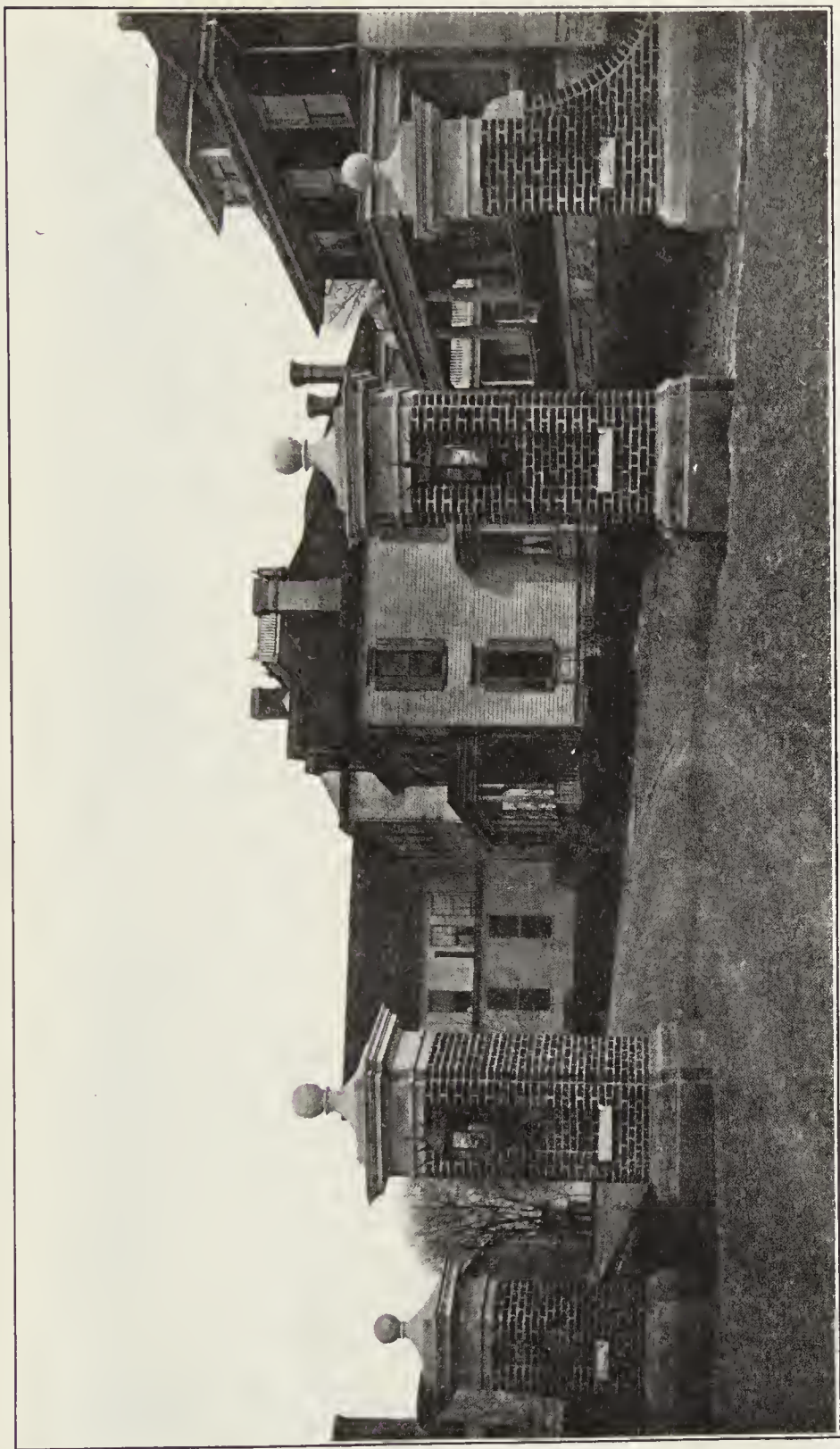


**M**Y DEAR MR. VALENTINE: I have your letter of the 25th instant together with the enclosed and marked copy of *The Southern Workman* containing an editorial on "Consolidation of Indian and White Schools," and an article on "The Co-education of Indians and Whites in Public Schools," which you suggest for reprinting in THE RED MAN.

I believe that the principal view in both the editorial and the article is not only an important one, but points to the inevitable termination of the Indian school question, i. e., that in time all Indians will be in the public schools and all Indian schools will become merged with the public school system supported by the State rather than the Federal Government. This whole solution is, of course, contingent on the allotment of Indian lands to Indian individuals which will mean the breaking up of the *reservation system*, and the consequent influx among the tribes of a larger or smaller number of white settlers with families. This condition exists to some extent at present in other places besides the Nez Perce Reservation.

If you have closely followed Carlisle's history, this one principle will be found to be foremost in its educational career:—to get Indians into the public schools. Thousands of students from this school—in fact a number each year equal to the combined number sent from the whole Indian country—have been sent to public schools throughout this and other states, where they have earned their way through by their own labor. It is partly owing to this training and association that out of a total number of 570 graduates more than half of them are successfully earning their livelihood in competition with whites *away from the reservation*, and have forever been eliminated from any so-called Indian problem. Out of the total number of 570 graduates only five have been failures; the rest have made good. This is a remarkable record. Although it is purely an industrial school, Carlisle's records will not suffer by comparison with the best University in the land. Those things which have made it eminently successful as an educational institution might well be put into practice in other places.

Of course, the Nez Perce plan is, and must necessarily be, a half-way measure looking toward the ultimate taking over by the State *entirely* of the Indian schools and educating Indians and whites



ENTRANCE WAY TO THE CARLISLE SCHOOL GROUNDS AND CAMPUS





A LESSON IN DRAWING, CARLISLE SCHOOL





ON THE FARM—AN OUTING STUDENT OF THE CARLISLE SCHOOL



CAMPUS VIEW—LOOKING SOUTH



CAMPUS VIEW—LOOKING NORTH



in them alike, because Indians as well as whites pay the taxes for the upkeep of the school.

While I heartily agree with the author in his main contention of the wisdom of the co-educational plan and earnestly believe this to be fundamental, I cannot subscribe to some of the preliminary remarks which Mr. Lipps makes in his article which are undoubtedly unjust to Carlisle, and with many unsophisticated persons would create a prejudice against it if these preliminary statements were accepted as absolutely correct and as based on positive fact.

However, I thoroughly agree with you that the reprinting of these two articles will not hurt the general reputation of this school, and that the mass of readers will separate the wheat from the chaff, and be led to give more earnest thought to a vital principle in Indian education, i. e., the absorption of all Indian schools into the State school system as rapidly as local conditions and the best interests of a particular tribe make it possible.

Very sincerely yours,

M. FRIEDMAN,

Superintendent.

Hon. R. G. Valentine,  
Commissioner of Indian Affairs,  
Washington, D. C.

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**A** FEW years ago the Indian reservations of our country were frequently referred to by those friends of the Indian who advocated the education of his children in Eastern non-reservation schools as the *only* solution of the Indian problem, as "fifty-four black spots" on the map of the United States into which no ray of civilization had ever penetrated, or ever could penetrate.

It was argued that the only hope of rescuing a vanishing race and saving it from falling into the snares of avaricious whites and degraded ruffians which were then said to make up our frontier civilization, was to transplant the youth of that race in more cultured and sympathetic surroundings far away from the reservation—and the farther away the better—in the belief that when educated and trained in the ways of the more enlightened Christians of our country, they would return to those haunts of primeval darkness whence they came, and there exemplify their training by practicing and preaching the gospel of useful work and enlightened Christian freedom, and thus bring about a gradual transformation in the lives, manners and customs of their benighted and grievously wronged people.

But the times have changed. Thirty years and millions of dollars have not



been sufficient to demonstrate the wisdom of such a policy. We fail to take into account the law of commercial conquest—the great civilizer in all ages, countries and climes. The West has been penetrated by the great highways of commerce, her deserts and waste places reclaimed, and thousands of honest, progressive, and intelligent citizens are yearly finding their way to this land of progress and promise, and are there building their homes and establishing schools and churches, even in the very heart of our great Western Saharas. And lo, the “fifty-four black spots” are rapidly being transformed into so many garden spots; the scalping knives have been turned into pruning hooks; and the tomahawks into implements of husbandry. The great West is even now vying with the great East in the completeness of her educational systems, the liberality of her institutions of charity, and in the progressive endeavor for right-living and high-thinking.

Believing that our Western civilization is quite sufficient as a model for the Indian, and that he should be taught to profit as much as possible from the examples of his good white neighbors, we have had the growing conviction that it is a good policy to encourage friendly relations between the Indian and his white neighbor, and the co-education of whites and Indians in the public schools of the localities in which the Indians live, and also, where conditions are favorable, to admit white children as pupils at Indian boarding schools.

In the application of this policy the present Commissioner of Indian Affairs, Mr. R. G. Valentine, has placed himself on record as perfectly willing to meet the state authorities halfway on any proposition where it can be shown to be to the interest of the Indians as well as to the whites to convert present Indian day and boarding schools into co-educational schools for both races. He believes it to be quite as much a duty of the Government to educate the white people of the communities in which the Indians live to know and appreciate the good qualities of Indian character as it is to try to educate the Indian to see and adopt the good things in the white man’s civilization—and this is one of the methods.

Besides, the Government is now beginning to realize that to take the Indian child away from its parents for ten months in the year, to say nothing of sending him thousands of miles from his home, for three to five years, and to force him into a life of routine and discipline foreign to his nature, and to feed him, clothe him, and instruct him free of all cost or effort on his part, and often against his will, is to undermine his character and take away from him all incentive to become self-supporting and independent. Besides, it absolves the parent from any responsibility in the matter of the support and education of his offspring, a thing which in itself would pauperize any race or nation of people.

In order that the Indians may regain some of that splendid independence characteristic of the race in former years, it has been decided that where they have received their allotments in severalty, thereby becoming citizens of the

State, with all the privileges and protection of its laws, and especially where large areas of allotted lands have been sold or leased to white people, their children should enter the public schools with the whites and thus begin the lessons of citizenship just where all races who come into our country must go for training in true Americanism.

Following this development of the idea, there has recently been opened on the former Nez Perce Indian reservation, in the beautiful valley of The Lapwai, which, in the Indian vernacular is "the place where the butterflies dwell," the first co-educational institution in the Northwest for whites and Indians. It is located twelve miles east of Lewiston, Idaho, on the Camas Prairie Branch of the Clearwater Short Line Railway, and is under joint Federal and State control.

The Fort Lapwai School reserve comprises 1300 acres of land, about 200 acres of which is fine bottom land under irrigation, 300 acres wheat land, and the remaining area in pasture land. The water supply for the school plant is pumped from big springs into a reservoir on the hillside above the buildings, whence it is distributed in pipes for domestic use. The water for irrigation is taken from Lapwai Creek and is carried in open ditches around the foothills on either side of the valley, bringing practically all of the bottom land under irrigation. About 150 acres are now devoted to the raising of alfalfa; quite a large orchard is now in bearing on the school farm; a vineyard and nursery have been planted, and the school has horses, cows, a beef herd, and is preparing to raise poultry and hogs. The school plant consists of a number of very good buildings sufficient to accommodate 200 pupils. There are work shops equipped with the necessary tools for giving practical instruction in farm mechanics. All things considered, there is no better equipped school plant for industrial training in the rural arts in the State of Idaho.

The Fort Lapwai School plant is the property of the Government and during the past twenty-five years has been used exclusively for the education of Nez Perce Indian boys and girls. During this time the Government has expended more than \$500,000 in the support of this school, and with very unsatisfactory results.

While the Indian school is now costing the Government about \$18,000 per annum, the Indians, as a rule, are just as able to support and educate their children as are the white people in the community.

Within a stone's throw of the main building of this school is located the white public school for the Lapwai district. This public school has an attendance equal to that of the Indian school, and is supported at a cost to the district of about \$1500 per annum.

Early last summer the question of establishing a consolidated rural industrial high school was being agitated by the progressive citizens living in the Lapwai and surrounding school districts, and the only suitable school site being on Indian land which was difficult to secure for the purpose, it was suggested by

the superintendent of the Fort Lapwai Indian School that, with the approval of the Commissioner of Indian Affairs, the white and Indian schools be consolidated and made into a co-educational industrial school for both whites and Indians. This suggestion seemed to meet with the approval of a number of the influential citizens of the community. The matter was taken up with the Commissioner of Indian Affairs, and authority was speedily granted under the provisions of the Act of Congress, approved March 3, 1909, for the consolidation of the two schools on such terms as would insure equal privileges to whites and Indians.

A law was enacted during the last session of the State legislature of Idaho providing that two or more rural school districts might consolidate and organize rural industrial high schools in which agriculture and the domestic arts should be taught. The law provided, also, that for each teacher employed in such schools the State would pay \$300 toward his or her support. Under this law eight rural school districts surrounding the Fort Lapwai Indian School petitioned the county commissioners asking that an election be called for the purpose of voting on the consolidation of the two schools, and for the assessment of the necessary special school tax to defray the expenses of employing the extra teachers required. This election was held on July 31, 1909, and only one desenting vote was cast against the consolidation of the two schools, and three against the special tax. The state superintendent of schools, the dean of the State agricultural school, the president of the State normal school, and the county superintendent of schools, all took an active interest in the matter and lent their aid and encouragement. They saw in this a chance to work out an idea they have long entertained for the organization of rural industrial schools, and to them this seemed to afford the means of making a great step forward in the way of introducing industrial education to the white people of the State. Here let it be remarked that our Western educators are wide-awake on the subject of industrial education in the rural public schools.

Many of those who could afford to do so had been sending their older children away to school during the winter months in the neighboring towns. This they did not like to do, the mothers especially—and the women vote in Idaho. They wished to keep their children at home until the high-school course, at least, was completed. They wanted an industrial high school where their children might receive instruction in agriculture and the domestic arts as well as in the purely cultural branches, and they were willing to sacrifice any little prejudice they might have against the association of whites and Indians in the same school in order to get it.

The psychological moment had arrived and they were not slow to take advantage of it. The Fort Lapwai co-educational school for whites and Indians is no longer a dream. It is a very live reality, with a regular attendance of 125 Indian pupils and 110 white pupils.



To interest the white people in the new school was, after all, quite an easy matter. But to get the Indians interested was quite a different proposition. To the Indian any change is always looked upon with suspicion. In this case the Nez Perces hardly knew what to think of the proposed consolidation of the schools. Many of them feared that it was a scheme to take their school away from them and turn it over to the whites. The superintendent tried to explain it to them in a general way as they made inquiries about it, but they did not seem to understand what it all meant. Finally, it occurred to the superintendent to appoint an Indian school board, call the members together, explain everything to them carefully, and place the responsibility of the attendance of the Indian children on them. This he did, and the problem of attendance is now the least of the cares of the superintendent. This school board was particularly interested in the sanitarium school, recently established on the Fort Lapwai School reserve for tuberculosis children, and it is largely due to the efforts of a few of the active and intelligent members of the board that Indian parents were induced to send their children to this school.

The Fort Lapwai School is now a live institution. It has the co-operation and support of the best people in the community, and of the State school authorities. The course of study and text-books in use in the State schools have been adopted and graduates may be admitted to any of the State institutions without examination. So the Nez Perce pupils have all the school advantages possessed by white children of the State, being limited only by their own ability, ambition, and industry. The State normal school is located at Lewiston, Idaho, only twelve miles away, and the State university and agricultural school is at Moscow, Idaho, only twenty miles away. These institutions are open to the Indians of the State on the same terms as whites are admitted.

The experiment is attracting considerable interest throughout the Northwest, and if it proves a success it will not only be used as a model by the Indian Service for the organization of like schools where conditions are similar to those on the Nez Perce reservation, but it will also be used by the State as a model in organizing and establishing rural industrial training schools in purely white communities.

Back of all the arguments advanced for consolidation is to be found the true reason for the organization of this co-educational school for whites and Indians, which was the necessity of the whites themselves. The Nez Perce reservation is a very large one, being about forty miles wide by seventy miles long. It contains a population of about 1500 Indians and about 20,000 whites. It has three railroads running through it, and has within its borders from twelve to fifteen small towns. The Lapwai Valley is an old Indian settlement, most of the land still being owned by the Indians. This Indian community is surrounded on all sides by progressive white farmers, many of whom came with the opening of the reservation several years ago. It is a farming community, the

uplands being devoted to the growing of grain and the low valley lands to the raising of fruits and vegetables. Nearly all of the best land is owned by the Indians and is mostly leased to white farmers in large tracts. The population is not, therefore, very dense, and as the Indian land is not yet subject to taxation, good schools are few, poorly equipped, and as a rule, widely separated. In the Lapwai district the public school was overcrowded and did not afford the desired educational advantages.

While the Government has not given up in any way its control over the Fort Lapwai School, it has invited the whites to share with the Indians in the advantages offered in a better equipped school than the whites are themselves able to afford. The white pupils are mostly day pupils, and those who attend as boarding pupils do so at their own expense. A number of them have found boarding places in the little village of Lapwai, which is located about one-half mile from the school. Many others walk or ride from their homes, and in no way does the Government contribute a penny toward the education of any white child in the community. The State employs two grade teachers, a principal, and an assistant principal. These teachers are all graduates of recognized normal or agricultural schools and their salaries are paid from the State and district school funds. The Government furnishes teachers and instructors in proportion to the number of Indian pupils enrolled. The music teacher charges a tuition fee to both white and Indians, but she gives instruction in vocal music in all the school rooms free of charge. The public-school district maintains its school building as heretofore. This building is used for both whites and Indians, while the Fort Lapwai School building is maintained at the expense of the Government, and is used for the higher grades for both races. In other words, the state bears its share of the expense and the Government pays the Indians' share, equal privileges as to instruction being accorded both races.

The sanitarium school is maintained at the expense of the Government, and is a boarding school, located on the Fort Lapwai School grounds. All Indian pupils who are affected with tuberculosis or other disease are required to attend this school, where open-air sleeping rooms are provided on the porches. This requirement is quite as much for the protection of the healthy Indian pupils as for the whites. No Indian children are admitted to the consolidated school, or to any public school on the reservation, who are not physically sound and who neglect to keep their bodies clean. At the Fort Lapwai School the buildings are equipped with baths, and the Indian boarding pupils are provided for in the dormitories as heretofore. Competent matrons see that each child is kept clean and neat in appearance, which fact removes at once any objections that might be made on the part of the whites to the association of the two races in the same school.

One great objection offered to life on the farm in our Western states is the lack of entertainment and social diversion. It is proposed to make this school

the social center of a large farming community. Frequent lectures, entertainments, social gatherings, etc., will be provided, affording cultural recreation and relaxation from the dull drudgery of farm life for the farmer, his family, and workmen, as well as for the Indians.

The course of study includes instruction in the domestic arts, flower culture, and music for the girls; and horticulture, dairying, stock raising, and farm mechanics for the boys.

It is believed that the advantages to be derived from the consolidation of the two schools will be mutual, and that the Indian child will profit quite as much from the consolidation of the schools as will the white pupil. We have come at last to a realization of the fact that just as long as we separate the Indian from civilization and surround him with a Chinese wall, put a mark upon him, and set him apart as something distinct and different from others of the human race, just so long will we have an Indian problem. One interesting result of the experiment, so far, is the surprise of the white pupils at the courteous demeanor and intelligence of the Indian pupils. For the first time in their lives, although many of these white children have been neighbors, and in some cases playmates, of the Indian children for several years, they begin to realize that the Indian child possesses real intelligence. This association of the two races in the same school is doing much toward overcoming the local prejudice of the whites against the Indian and is giving the white child the advantages of a well-equipped industrial school.

As this mingling of Indians and whites in the public schools is something of a departure from traditional ideas as how best to solve the Indian problem after he has received his allotment in severalty and been admitted to citizenship, the question naturally arises as to the probable results to be expected from this experiment.

Will the two races be agreeable in their associations in the school room and on the play ground?

Can the Indian pupil keep up in his classes?

Will not this commingling of the two races result, in after years, in the intermarrying of the whites and Indians?

To the first question the answer is, Yes. There need be no fear that there will be any race riots between these school children of the two races. The reason is very simple. The Indian child does not quarrel with his playmates. He plays fair at games, is never overbearing or abusive, but resents what he considers unfairness and insult by keeping silent and quietly leaving his aggressor to the unmolested exercise of his own anger. The white child first learns to respect, then to admire, the quiet reserve and independent air of the Indian child. Herein lies one of the most hopeful influences that may be expected to result to the white child from his association with Indian children in the school room and on the play ground.



As to the second question, the answer is both Yes and No. In drawing, penmanship, the handicrafts, and in the industrial training departments of the school, the Indian child, as a rule, will excel the white child. While in mathematics, in language, and in those branches that require reasoning in the abstract, the white child will generally excel. It should be remembered, however, that the Indian child must learn a new and difficult language before he can make any progress in the class room, which is, in itself, a difficult task, and on which account the white child will have, in the beginning, much the advantage over the Indian child.

The reply to the last question is also Yes.

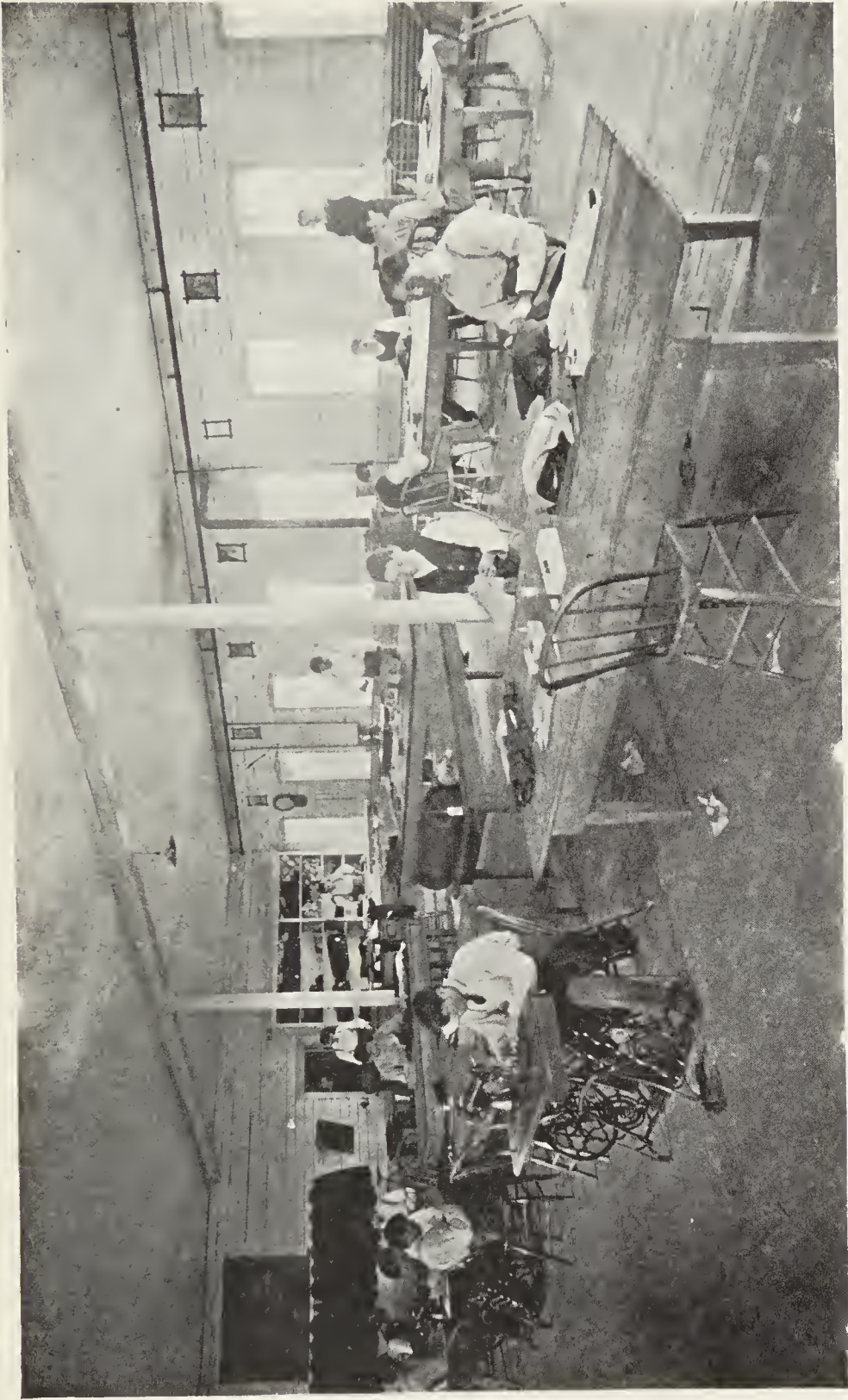
To a limited extent we may expect, where children of both sexes attend the same school, that there will be friendly associations which in some cases may develop into more than mere friendly relations. Indeed, it would be very strange and unnatural if there should not be some intermarriages between two such races under such conditions.

This is a question that need not seriously concern the good people of Idaho at this time. The Nez Perce Indians have been living in close proximity to the whites for more than forty years and very few have ever intermarried with the whites, and if they should ever do so, the whites will be responsible for it, and not the Indians. It is a well recognized fact that no Indian ever makes advances or proposals to white people of the opposite sex unless such white persons give him good cause for so doing.

To the application of the co-educational plan to other reservations, the argument may be put forth that the Nez Percés are a peculiarly interesting and intelligent people, and appealing to their neighbors, but that other Indians would have to combat the strong local prejudice against them, which prevails in most all white communities adjacent to the Indian country.

However strange it may seem, in the light of what has been stated regarding the co-education of the Nez Percés with the white children of their country, there is not an Indian reservation in the United States where the local prejudice of the pioneer settler is greater than on the Nez Perce reservation. For there are still many living reminders of former outrages committed by Chief Joseph's band during the war of 1877, and there is still living in the vicinity of this reservation a woman whose tongue was cut out at the roots when she was a little girl by some lawless members of the tribe. There are a number of others now living near the reservation whose mothers or sisters were outraged and murdered by members of the Nez Perce tribe during this brief but atrocious war. Now, after more than thirty years, we see the children of the two races assembled in the same school, which is located on the very spot where Chief Joseph's war was first conceived and resolved upon!

The changes in the population that have been going on have helped to change public sentiment. During the past few years thousands of people, the



A VIEW IN THE TAILOR SHOP AT THE CARLISLE SCHOOL





CLASS IN VOCAL MUSIC, CARLISLE SCHOOL





SUSAN LONGSTRETH LITERARY SOCIETY, CARLISLE



SMALL BOYS' READING ROOM, CARLSLE SCHOOL



very flower of our nation's populace, have been flocking to the West, where they could acquire lands in their own right and build homes. Few of these people have any objections to their children attending the same school with Indians so long as the Indian children are not diseased and are kept clean, and most of them have a sympathetic feeling for them. Many of these people consider the Indians their best neighbors, never have any trouble with them, and always speak of them in terms of respect and admiration. The newcomers are likely to say that the reason so many people do not like the Indian is because they do not understand him.

With the allotting of reservation lands in severalty, the selling of inherited Indian lands to white settlers, the opening up of reservations to settlement by whites, and the rapid development of our Western country, conditions are fast changing. The time is not far distant when the co-education of whites and Indians in rural industrial public schools will be found the only reasonable, wise and practical solution to the problem of educating the Indian, and preparing him to take his place as a useful citizen alongside of his white neighbor in the community in which he lives and owns his home.

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ON ANOTHER page of this magazine will be found an account of an experiment in school work which is entitled to careful consideration and which promises to have far-reaching results. It is so far as we know the first serious attempt at co-education of Indian and white children in any considerable numbers. The writer of the article, Mr. O. H. Lipps, now in charge of the schools of the Five Civilized Tribes, was superintendent at Fort Lapwai at the time this experiment was inaugurated, and to him is largely due the credit for the inception and organization of the plan.

The attempt which he describes is still in the experimental stage, the Fort Lapwai School having been opened to both races only last October. But the results thus far have been most gratifying and, if the present promises are in the course of time fulfilled, it is probably not too much to say that this venture will point the way by which the Indian school service will eventually be merged in the common-school system.

It seems logical and almost inevitable that the duty of the education of the Indians, as of all other citizens, must some day rest upon various states. A separate federal educational system maintained in many of the Western states for a mere handful of children is an anomaly that should naturally end when the Indians' land is available for taxation. Both the present Commissioner of Indian Affairs and the ex-Commissioner have publicly advocated the gradual transfer of the Indian boarding schools from the control of the Indian Office to the control of the states in which they stand. In the present case, however, the Government has not given up its control over the Fort Lapwai School. It has,

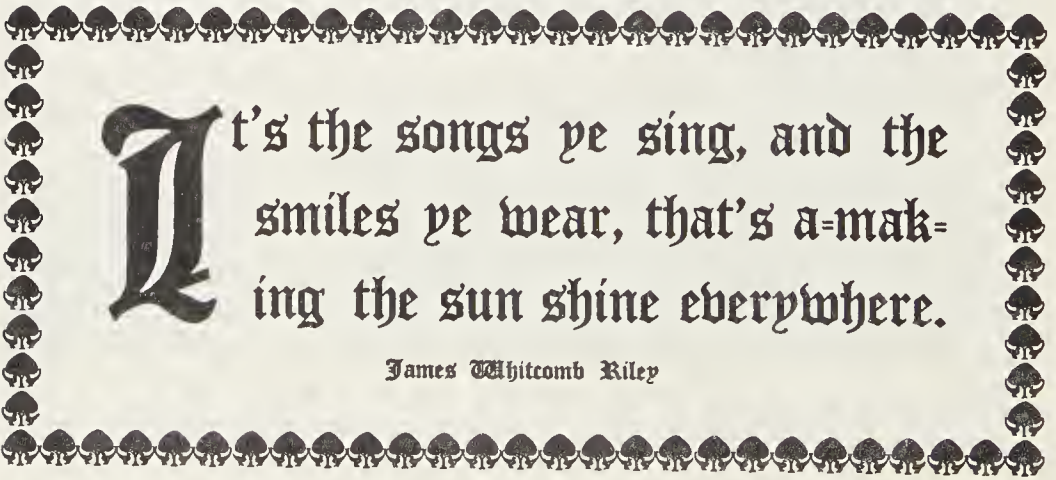


instead, entered into an arrangement whereby the State bears its share of the expense and the Government pays the Indians' share, equal privileges as to instruction being accorded to both races.

While this is the first attempt at a consolidation of white and Indian schools it is not the first time that pupils of the two races have been brought together. There have been heretofore a few white children admitted to Indian schools upon payment of an appropriate tuition fee, and some contracts have been made for Indian pupils in the public schools (see last Report of the Commissioner of Indian Affairs, pp. 16-18), but the cases have been too sporadic to afford any valuable deductions as to the results.

It has been pointed out that the value of this intermingling of children of the two races in the schools must not be considered merely from the point of view of school work. In the Indian country Indians and whites will inevitably have to live closely together and every effort should be made to bring about a state of real neighborliness. It has already been proved that where the children of both races have learned to know each other the relations between the parents are greatly improved, and the whole community becomes more harmonious. But this congenial relationship has been thus far secured only in a few isolated spots. One of the greatest difficulties in the way of providing for the attendance of both Indians and white children in the same school is, as Mr. Lipps points out, the prejudice and suspicion with which these races in the West frequently regard each other. The ingenious plan by which the suspicion of the Indians was overcome and their co-operation secured at Fort Lapwai, was a master stroke in organization and offers a method which may doubtless be advantageously followed in other cases.

The experiment is said to be already attracting considerable attention among those who are studying the school problem in the Western states. If it proves successful, it may not only guide the Indian Office in eliminating its separate school system, but it may also serve as a model in organizing rural industrial training schools in purely white communities.



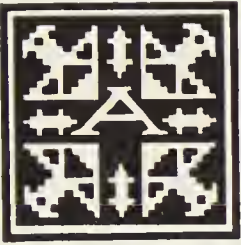
**I**t's the songs ye sing, and the  
smiles ye wear, that's a-mak-  
ing the sun shine everywhere.

James Whitcomb Riley



## The Naming of A Town.

MARGARET BLACKWOOD, *Chippewa.*



PEACEFUL and quiet town indeed was "The Tall Green Tamarack." The Indian youth and maiden played upon the clean white sand which covered the beach in summer, and remained in camp during the cold, blustry winter season.

This village was situated at the mouth of a smooth river that wended its way through beautiful dells, which bordered its banks and swept on in majesty toward the greatest of all lakes—Superior.

On a cold winter morning one might have seen in this same little village an old Indian woman, whose hair was as white as the pure snow that covered the earth, pick her footsteps from her own little wigwam down to the river where she would await her turn to fill her wooden bowl with the clear, cold water. This was the way each Indian got the water he or she used during the day. The dish the old woman used was very dear to her. It had been given to her by her grandmother who told her that she must always carry the water in it and never let the cup slip from her hands lest the white man should take from them their homes. Steadily did the old woman dip her cup and turned from the river with a thankful heart. For years and years she had done this. She had carried water for husband and children who were as gay and free as those who now surrounded her. But they had all passed away. The merciless winter had taken them from her, and now as she was the only one to drink, one trip a day to the river was enough. Gladly she welcomed the spring when the warm sun melted the ice and snow. She could now walk with ease and gather the roots and berries as she passed to and from the river. One brilliant day in September, when autumn was kissing the hill tops and the Great Spirit was painting the leaves, she went as usual to get her water. As she bent to fill her dish she heard a strange laugh, and glancing up saw across the river a number of pale-faced men. With a cry of horror she let

slip her dish, and as it settled to the river-bottom her grandmother's warning returned as she cried in an agonized voice: "Nin-do-nagon, do-na-gon!" (Oh, my dish, my dish). The surveyors, hearing her cry, understood her to say "Ontonagon"; and named the village with her words.

The words of the old grandmother were true; for in the space of ten years the white settlers crowded in for the timber, copper and iron while the Indians, with the exception of a few families, were sent to the Odanah and the La Point Indian Agencies.



## Tradition of The Crows.

LEWIS GEORGE, *Klamath*.



HE crows were once beautiful birds, loved and admired by all the fowls of the air.

The crows at that time dressed in the most gorgeous colors, and their heads were decorated with red feathers that glistened like fire when the sun reflected upon it.

The crows had many servants, who attended upon them.

The woodpecker was the head servant, and his helpers were the sapsuckers, yellow hammers, and the linnets. They faithfully performed their duty of combing the beautiful heads of the crows, and would now and then pluck a feather from the crow's head and stick it in their own, at the same time making the excuse that they were pulling at a snarled feather, or picking nits from his head.

So one day the crows got very angry at losing their beautiful feathers from their heads and when the servants heard of this they immediately formed a plot against the crows.

So one morning, as the servants were attending upon the crows, they overpowered them and plucked all of their red feathers from their heads and rolled them in a heap of charcoal, thus coloring them black to this very day. Any one can see for himself, the crows are not on friendly terms with their former servants, for they still possess the red heads that the crows once had.



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## General Comment and News Notes

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### MAKING GOOD INDIANS.

**I**N A very interesting and instructive article in the June issue of *Sunset Magazine*, the leading exponent of the Great West, Commissioner Robert G. Valentine speaks pointedly on the subject of "Making Good Indians". He outlines some of the large problems that demand the best co-operation of the whites in the West and the government, and makes a special plea for the introduction of common sense methods in handling Indian Affairs.

He states that the welfare of the West is bound up in the welfare of the Indian. He is earnestly concerned with the problem of winning the Indians to a useful, industrious, law-abiding citizenship. He emphasizes certain matters connected with his plan which he considers fundamental. One of them is the prompt determination as to which individual Indians are competent to handle their own affairs, so that they can be forever severed from government guardianship and supervision. Competency Commissions, which he is appointing, are rapidly bringing results in a sane and honest manner.

Mr. Valentine recommends the division of tribal funds, and their segregation to the credit of individual Indians. He believes in a practical education which will answer the immediate needs of the Indian and serve him in the life and environment in which he is to live after his school days are over. He is convinced that the merit system of appointing men for the Indian Service best answers its needs, and advocates the employment by the Civil Service Commission of only the very best men.

Too many of our Indians have been placing themselves in the toils of grafting attorneys and this is an evil with

which the Indian Office must contend.

A great deal of space is devoted to the natural resources of Indian reservations and, for the conservation of these, Mr. Valentine has a definite policy and program. He also makes a plea for the protection of the Indian's health.

This article by the Commissioner of Indian Affairs shows a thorough grasp of the practical needs of the situation, and succinctly outlines the policy of this administration with regard to certain of the Indian's problems. It should be read by every employee in the Indian Service, and no doubt its circulation among thousands of Western white men who come in daily contact with the Indian will result in much good.

The article is optimistic, and the reader is impressed with the fact that this is an optimistic administration of Indian Affairs.

### "THE FAREWELL OF THE CHIEFS."

**A** VERY interesting lecture which included a private view of the first presentation of the last great Indian council, "The Farewell of the Chiefs", was given on Wednesday evening, April 28th, in the large banquet hall of the New Willard, Washington, D. C., in honor of the President of the United States and Mrs. Taft. The lecture was given by Dr. Joseph K. Dixon.

There were also present by invitation Members of the Cabinet, Members of the Diplomatic Corps, Supreme Court Justices, United States Senators and Representatives in Congress, and other prominent friends of the Indian.

The pictures were gathered with great care and at a tremendous expense.

In order to make the evening's entertainment distinctively Indian, and render more realistic the splendid pictures which were shown, twenty Indian students from the Carlisle Indian school, representing as many different tribes, acted as ushers.

Commissioner Robert G. Valentine, under whose auspices the lecture was given, had enclosed in the official program of the event, which included special instrumental and vocal music, the following statement:

"The Commissioner of Indian Affairs informs his guests that the pictures shown here tonight are the results of a painstaking effort to make a permanent record of the Indian in motion and of such of his characteristics, manners and habits of life as can be caught by the camera. The pictures were procured during two carefully equipped expeditions into the Indian country under the personal charge of Dr. Joseph K. Dixon. The Indians pictured here came to a gathering on the Crow Agency, Montana, from many of the twenty-six states where there are still extensive Indian reservations and Indian country.

"While the Indian characteristics shown on these slides are disappearing so rapidly that, in a few years, it will be impracticable to get anything like such records as these, a great number of the Indians are becoming merged in American citizenship, and are bringing to that citizenship many fine qualities of body and mind.

"The ushers tonight are full blood Indian boys from the Carlisle Indian school, and illustrate the new Indian as distinguished from the old, not in any sense ashamed of his fathers but realizing that he himself is living in a new and different day. The younger Indians of today, at day labor, in the trades and in the professions, make some of the best workmen the United States possesses."

It may be said on good authority that this collection of pictures of the Indian race is the finest of its kind which has ever been taken.

## CARLISLE ATHLETICS.

THE Carlisle Indians have demonstrated during the spring that they have real ability in athletic sports other than football, and during April and May the track and lacrosse teams which represented the school have won new laurels for their Alma Mater; besides, a number of splendid individual records were made in contests by some of our students.

On April First, the Indian Relay Team defeated the 65th Regiment in a mixed relay race in the latter's Armory at Buffalo, New York, in fast time. Edgar Moore, Pawnee, established a new local record by running the half-mile in one-minute 57 4-5 seconds. Each member of the team won a gold watch as a prize.

At the same time and place, Lewis Tewanima, Hopi, won a five mile race from Obermeyer of New York and Corkery of Toronto in the fast time of 25 minutes 39 2-5 seconds. His prize was a diamond ring.

April 8th, at Pittsburg, in a matched relay race between Pennsylvania, Yale and Carlisle, the Indians won second prize, defeating Yale. The prizes were silver medals.

At the same time and place, Lewis Tewanima won a five mile race, his prize being a gold watch. Fred Pappan, Pawnee, won second place in the two mile indoor championship of the Middle Atlantic District of the A. A. U., timed separately, in 9 minutes 55 seconds. Prize, silver medal.

April 8th, at Carlisle, the Indian lacrosse team was defeated by Lehigh University in the first lacrosse game ever played in Carlisle. Score 3 to 2.

April 15th, Lewis Tewanima won a ten mile race in New York City,

again lowering the world's indoor record for that distance—time 54 minutes 19 1-5 seconds. Prize, handsome silver cup presented by the New York Globe.

April 17th, the Junior Class won the Annual Class Championship meet in track and field sports by one-third of a point from Room No. 9, after an interesting contest,

April 29, the Indian Relay Team won their one mile race at the Annual Relay Carnival at Philadelphia in the fast time of 3 minutes 28 3-5 seconds, winning a banner and gold watch for each runner.

Same time and place, Fred Schenandore, Onondaga, won third place in the 120 yd. special hurdle race. Prize, silver cup.

April 29, at Carlisle, the Indian lacrosse team defeated Baltimore City College. Score 15-0.

May 7th, at Carlisle, the Indian Track Team tied Pennsylvania State College in a sensational dual meet in which notable performances were made. Talbot of State College made a new collegiate record by throwing the 16-lb. hammer 173 ft., 6 inches, and Fred Pappan, Pawnee, lowering the school record for 1 mile to 4 minutes 33 seconds.

May 7, at Baltimore, the Indian lacrosse team defeated Mt. Washington Club. Score 3-1.

May 14, at Carlisle, the Indian Track Team defeated Swarthmore College in a dual meet. Score, 78½-25½. Reuben Charles established a new school record of 11 ft. ½ inch in the pole vault.

May 14, at Annapolis, the Indian lacrosse team defeated the Naval Academy in the final game of the season. Score 3-2.

May 21st, at Easton, the Indian Track Team defeated Lafayette College in a dual meet. Score 69-35.

May 21st, at Carlisle, the second

Indian track team tied Harrisburg High School in a triangular meet between these two teams and Conway Hall. Score, Carlisle Second 51, Harrisburg High School 51, Conway Hall 14.

For the third successive year the Indian track team won the intercollegiate meet at Harrisburg, Saturday, May 28, before 5000 people. Scores: Carlisle 52; Swarthmore 25; Lafayette 19; Bucknell 17; State College 15½; Lehigh 7; Dickinson 6; University of Pittsburg 6; Washington & Jefferson 4½; Muhlenburg 2.

On May 30th, Lewis Tewanima won the twelve mile road race at Stamford, Conn., starting from scratch and competing against about fifty runners who had from one to five minutes start. His prize was a silver cup 2½ feet high.

At the same place and time, Mitchell Arquette won a three mile handicap; his prize was also a silver cup.

The authorities at Carlisle feel that, although athletics should have a secondary place in the scheme of Indian education, nevertheless the health of the students demands that they be given an opportunity for outdoor and indoor physical exercise. This is abundantly provided through the system of physical instruction which obtains at this school, and which manifests itself in the erect carriage and splendid health of our students.

## A NEW ENTRANCE.

A BEAUTIFUL gateway has just been completed at the west entrance to the grounds. It is of colonial design and is built of tapestry brick with limestone trimmings. The gateway is composed of four pedestals, the two in the center forming the entrance way for vehicles, and the ones on either side of these forming passage ways for pedestrians.



On the two opposite sides of the large pedestals there have been hung wrought-iron lamps especially designed to be in harmony with the gate. These lamps contain clusters of incandescent lights.

This improvement fills a long felt want and adds dignity and privacy to the school campus.

The erection of the gateway was made possible through the generosity of the Misses Mary and Elizabeth Ropes, deceased, of Massachusetts.

A picture of the gate is found on page 23.

## ARBOR-DAY EXERCISES.

**A** SENTINEL reporter was privileged to see Arbor Day celebrated as perhaps it was never celebrated in this old town before, and the celebration was by Indians—nearly 1000 of them. The exercises were held in the school chapel.

One of the most instructive and decidedly interesting features of the exercises was the address by Prof. H. A. Surface, State Zoologist. Superintendent Friedman introduced Prof. Surface as a man prominent for the good he has done the state in planting trees, caring for and saving orchards, and instructing others to do the same.

In his opening remarks, Professor Surface said that there was not another school in the country that was doing the work that the Carlisle Indian School is doing and has done.

Prof. Surface said that the problem of tree planting was an important one. That a tree is a living thing, being a storehouse of wealth, having the treasures of the past, present, and future stored in itself. It is also a manufacturer, producing wood, food (fruits, nuts, etc.) and fertilizer for the soil.

After the excellent address and practical and concrete illustrations had been given by Professor Surface, the

pupils planted fourteen trees on the campus.

Speeches were made and class songs were sung, which added much interest. The program:

Selection—Orchestra.

Recitation—Four Little Trees, Normal Department.

Recitation—The Laughing Chorus, Nora Ground, Room, No. 3.

Song—In Meadow and in Garden. The School.

Greetings for Arbor Day—Eight pupils of No. 4½.

Arbor Day—Four Pupils of No. 5.

Recitation—He Who Plants a Tree, James Halftown, No. 7.

Piano Solo—Sounds of Springtime, Alberta Bartholomeau.

Plant Fruit and Nut Trees—Richard Hinman, Freshman.

Flower Song—The Choir.

Tree Planting—Gus Welsh, Junior.

Quotations—The Senoir Class.

Selection—The Orchestra.

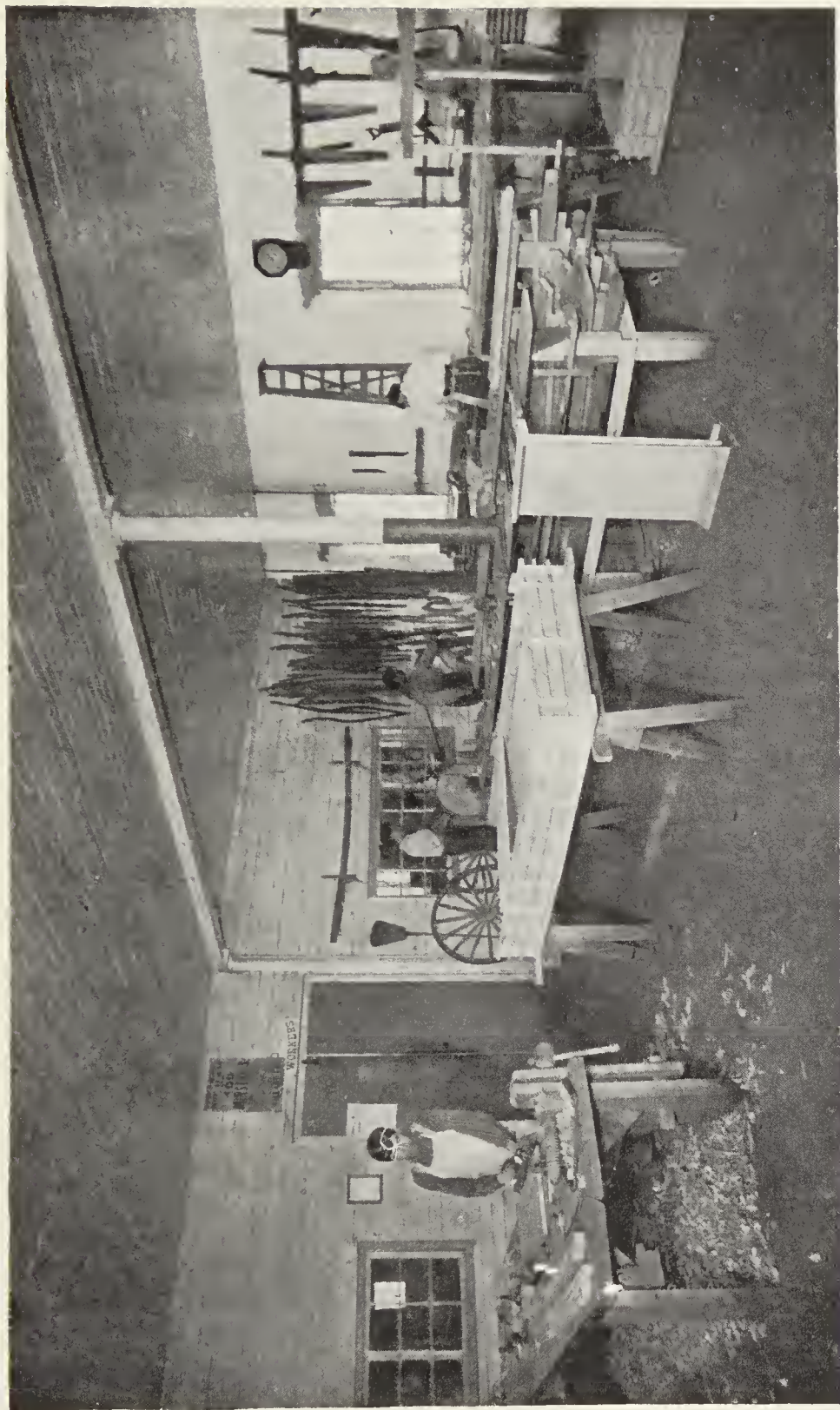
Address—Prof. H. A. Surface, State Zoologist.

Song—Arbor Day, The School.

Prof. Surface commented favorably after the trees had been planted, upon the ability of the students in faithfully following directions. He said that agriculture should especially be taught the Indian because of his decided opportunity in planting the treeless lands of the west—*Carlisle Evening Sentinel*.

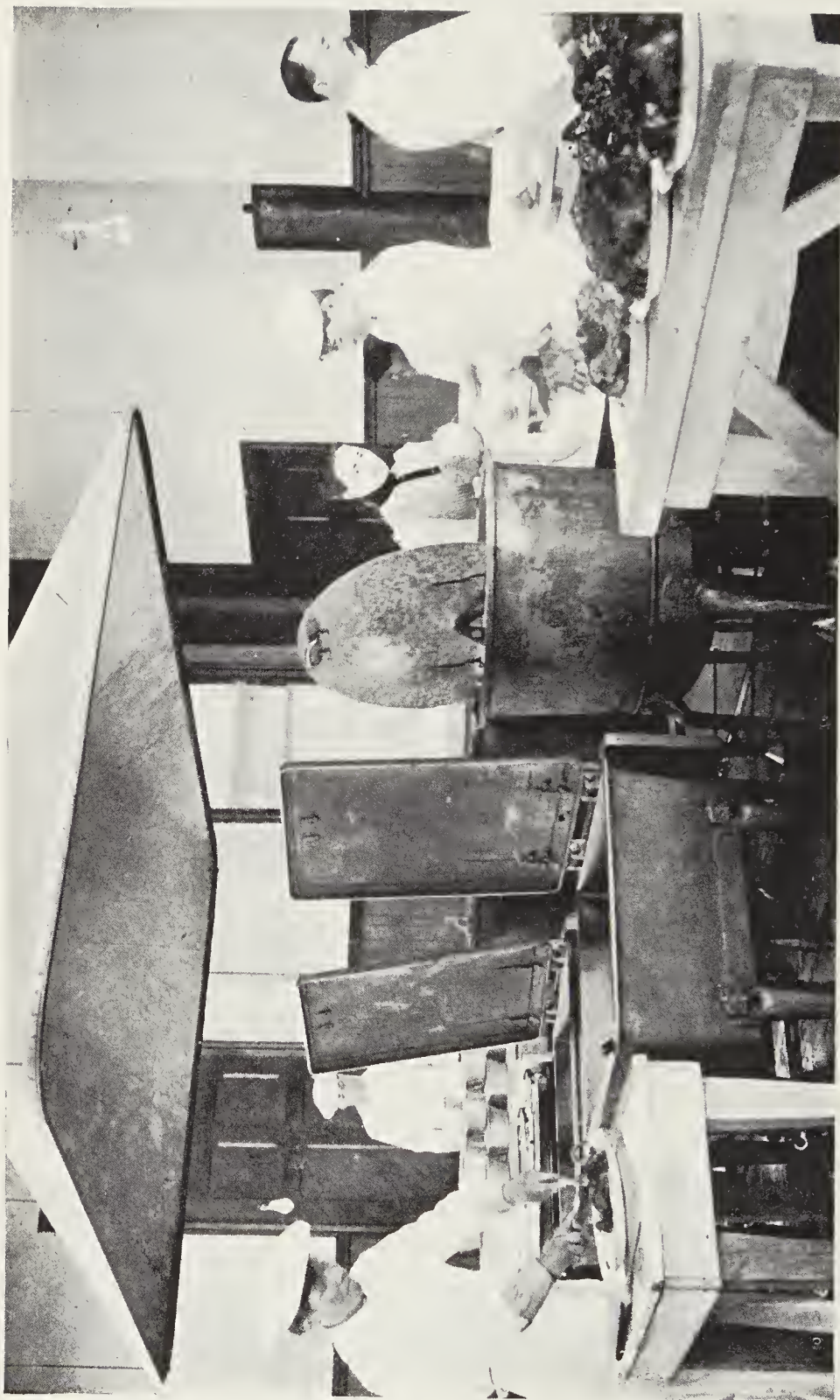
## OUR LAST ISSUE.

**T**HIS is the last issue of the RED MAN until the September number. As already announced, the magazine is limited to ten numbers each year, and no number is issued for July and August. THE RED MAN will appear again in September with timely articles, special illustrations and other features which will brand it as the best Indian magazine published. Those wishing authoritative information on the Indian, his history, customs, industries, present progress and relation to the government, should subscribe at once.



LEARNING TO MAKE WAGONS AT CARLISLE



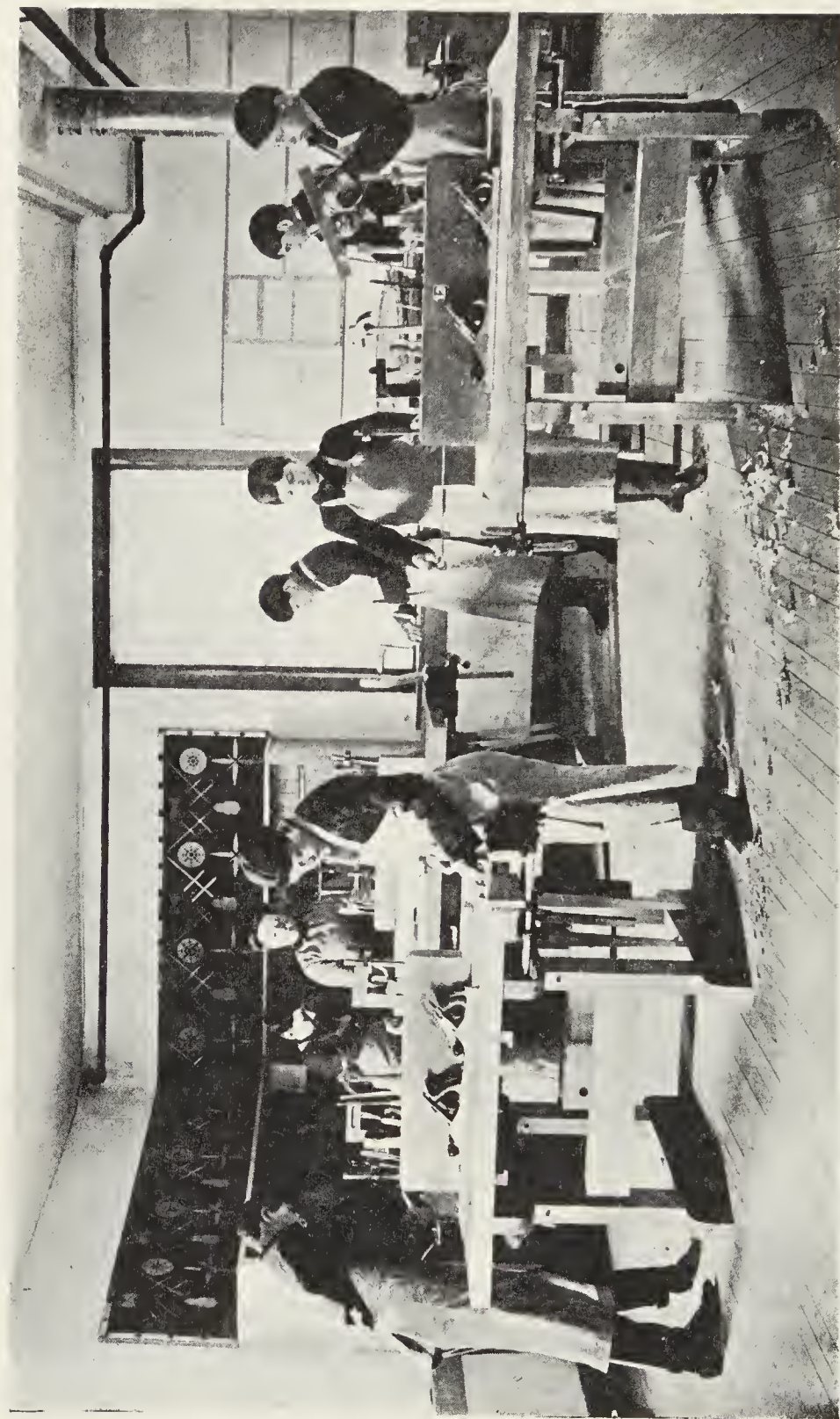


A VIEW IN THE STUDENTS' KITCHEN, CARLISLE SCHOOL





A GIRLS' DORMITORY, CARLISLE SCHOOL



MANUAL TRAINING FOR YOUNG BOYS, CARLISLE SCHOOL



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## Ex-Students and Graduates

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Louis R. Caswell, Chippewa, ex-student, is working at his trade of blacksmithing at Waubun, Minnesota.

Sarah and Katie Chubb, two Mohawk girls from Hogsburg, New York, are at present doing housework in Mt. Holly, New Jersey.

Jose Porter, a Navajo Indian, who spent several years at Carlisle and while here learned the printer's trade, is now working at his vocation in Shawnee, Oklahoma.

William Adams, a Caddo Indian and ex-student, is now stationed at West Point, N. Y., where he is connected with the artillery branch of the Service.

Noble Thompson, a Pueblo and an ex-student, writes that he is at present employed as fireman at Gallup, New Mexico, and is earning from \$90 to \$95 a month.

Charles Doxtator, an Oneida Indian who spent several years at Carlisle, is now fireman in the United States Navy and is on the battleship Nebraska. He is saving his money.

Annie Parnell Little, class '04, lives with her family at Stites, Idaho. She says, "I have a neat little home I can call all my own and am living peacefully, happily and independently."

Word has been received that William Yankee Joe, a Chippewa Indian who left Carlisle some time ago to take a position at the Hayward Indian School in Wisconsin, is getting along nicely.

Word has just been received that Claudia B. Allen, a Seneca Indian and ex-student of Carlisle, was recently married at her home in Salamanca to Franklin Doctor, of Red House, N. Y.

Allen Blackchief, a Seneca Indian from New York, attended school here about ten years ago. He is living at Akron, New York, following the trade learned at Carlisle, that of house-painting.

We often hear from Samuel Gruett, a Chippewa Indian of the class of 1897, who is now living at Mt. Pleasant, Michigan. He owns a fine house and is one of the most respected men in the community.

Lydia Gardner Geboe, a Cheyenne, class '99, writes that she is at present located at Baxter Springs, Kansas. She keeps house for her family, owns her home and they all "live very comfortable and happy."

Mrs. Jennie Brown Trentmiller, class '99, is living at Drady, North Dakota. Her husband is a farmer and though they are busy from morn till night, she likes the life and is very happy with her little family.

Arthur Finley, a Potawatami Indian, who completed a term at Carlisle but did not graduate, is now living at Shawnee, Oklahoma, and is successfully working at the trade of plastering earning from \$4.00 to \$6.00 per day.

Miss Florence Hunter, a Sioux Indian of the class of 1908, was recently elected vice-president of a large student organization of the Philadelphia College of Pharmacy, where she is now studying, having won a scholarship.

Theodore Owl Reed, class '08, is now industrial teacher at Rice, Arizona. Since leaving Carlisle he has been employed as farmer at Lower Brule, S. D., and attended and graduated from the National Salesman's Training Association, Kansas City, Missouri.



Nancy Seneca, a Seneca from New York, class '97, has lately been appointed nurse at Crow Creek, S. D. Miss Seneca is a graduate of the Medico-Chirurgical Hospital, Philadelphia, and before entering the Indian Service over four years ago, practiced her profession in that city successfully for six years.

Mrs. Fred W. Canfield, nee Anna Goyituey, class '01, has lately been appointed matron in the Black Rock Indian School, New Mexico, and will begin work as soon as she has sufficiently recovered from a recent serious attack of pleurisy. Her husband, at one time our art teacher, is disciplinarian in the same school.

Mrs. William Jones, nee Cora Snyder, class '96, is living at Versailles, New York. She keeps house for her husband and her family on a farm. Her husband, she says, is not a Carlisle graduate, but she hopes to have her oldest son graduate from this school and will send him to Carlisle as soon as he is of the right age.

Maude E. Murphy, a Chippewa, an-exstudent of this school, is now nurse at the Pine Point Indian School, Ponsford, Minnesota. She gives the information that there are two others of our graduates at the same school, Miss Augusta Nash, class '01 and Mr. John Lufkins, class '00, the former as seamstress and the latter as disciplinarian.

Mrs. Mattie Parker Nephew, class '01, is now at North Collins, New York, where her husband is engaged in farming. Mrs. Nephew says that last year her husband sold 1200 bushels of potatoes and about 10,000 quarts of strawberries and raspberries. They are located about 25 miles from Buffalo which is their market. They own a nice two-story frame building, containing six rooms and a good cellar.

Miss Jeanetta A. Horne, class '99, is working as stenographer and book-keeper for the firm of Jacobs & Malcolm, wholesale merchants of San Francisco, California. "Since leaving Carlisle," Miss Horne says, "and immediately after graduating from Business College, I was employed in an attorney's office in Oakland, California. After a year's experience I accepted the position which I hold at present at \$50 per month. Since then I have received promotions gradually until now I am receiving \$100 a month."

Levi M. St. Cyr, a Winnebago, class 1891, is now located at Winnebago, Nebraska. He has been employed constantly in the Indian Service since 1891 in different capacities. He is now Lease Clerk at the Winnebago Agency. He owns a nice six-room house in the town and also has a good house on his farm. He has a family of four children, two of whom are attending the district school. Mr. St. Cyr says he is looking forward to the time when he can place them in the "champion" Indian School, Carlisle.

Mrs. Nellie Londrosh Nunn, a Winnebago, who was a pupil here in the early days of the school, writes that she is now living at Winnebago, Nebraska, where her husband is a trader. She says, "The only help I have received from the government was my three years' and three months' schooling at Carlisle. For this help I shall always be very thankful, for I feel certain that the results are that I have been a better wife, a better mother, better woman in every way; and more than all, it was through the influence of the Carlisle school and the dear home of Miss Edge at Downingtown, that I became a follower of the Lord Jesus. This year I was elected to my fourth year as president of the Niobrara Presbyterial Society." Her two daughters are now here in school.

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# Service Changes for January

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## APPOINTMENTS.

Mary A. Lynch, asst. teacher, Albuquerque, N. M., 50m.  
Peter A. Slattery, teacher, Cheyenne River, S. D., 660.  
Alice Ward, housekeeper, Colville, Wash., 540.  
Harriet A. Parker, housekeeper, Colville, Wash., 540.  
Clara L. Brockett, stenographer & typewriter, Fort Belknap, Mont., 900.  
William E. Burnside, teacher, Ft. Berthold, N. D., 60mo.  
W. W. Eccles, farmer, Ft. Lewis, Colo., 720.  
Lydia A. Spicer, teacher, Ft. Shaw, Mont., 600.  
Mary S. West, cook, Havasupai, Ariz., 500.  
Emma Sullivan, asst. matron, Hayward, Wis., 540.  
Robert S. Swift, teacher, Keshena, Wis., 60 mo.  
Lillian E. Johnson, teacher, Klamath, Ore., 600.  
Lester B. Sabin, carpenter, Moqui, Ariz., 840.  
Hattie E. Drake, asst. teacher, Moqui, Ariz., 660.  
Annie G. Blacklick, nurse, Mt. Pleasant, Mich., 600.  
Leon Jacobs, physician, Navajo, N. M., 1,000.  
William C. Miller, farmer, Otoe, Okla., 720.  
Bertha Engle, laundress, Red Moon, Okla., 400.  
Margaret M. Hughes, teacher, Round Valley, Cal., 72mo.  
Vincent D. Carroll, engineer, San Juan, N. M., 1,000.  
Minnie De Vore Rathhun, teacher domestic science, Santa Fe, N. M., 600.  
Zoe E. Richardson, asst. matron, Sherman Institute, Cal., 600.  
Iva G. Brown, trained nurse, Shoshone, Wyo., 600.  
Elsie A. Raddant, teacher, Siletz, Ore., 60 mo.  
Laura L. Shepardson, teacher, Sisseton, S. D., 600.  
Charles E. Coverdill, teacher, Tongue River, Mont., 720.  
Shermon L. Lewis, physician, Tongue River, Mont., 1,000.  
Frank B. Lyon, blacksmith, Uintah & Ouray, Utah, 720.  
Eva L. Hand, asst. teacher, Walker River, Nev., 60 mo.  
Wm. T. Garthwaite, Ind. teacher, Western Navajo, Ariz., 720.  
Ermald G. Perry, asst. matron, White Earth, Minn., 540.  
Bryon B. Bissell, carpenter, White Earth, Minn., 600.  
Frank B. Racine, asst. farmer, Blackfeet, Mont., 500.  
Daisy Washington, as. clerk and Sten., Carson, Nev., 720.  
Grace Mortsolf, teacher, Hoopa Valley, Cal., 600.  
Bertha Boyd, asst. clerk, Salem, Oregon, 500.  
Mary Elizabeth Wolf, asst. matron, Salem, Oregon, 540.  
James J. Green, asst. clerk, San Juan, N. M., 720.  
William J. Farver, asst. clerk, Union Agency, Okla., 720.

## REINSTATEMENTS.

Thomas W. Tutte, issue clerk, Crow Creek, S. D., 840.  
Hugh McLaughlin, engineer, Ft. Lapwai, Idaho, 840.  
Gertrude F. Flint, seamstress, Ft. Mojave, Ariz., 600.  
George A. Trotter, principal, Klamath, Ore., 800.  
Althea M. Trotter, teacher, Klamath, Ore., 660.  
Belle McClelland, asst. matron, Oneida, Wis., 500.  
Ella Petoskey, teacher, Oneida, Wis., 50m.  
Margaret Clardy, teacher, Round Valley, Cal., 720.  
Nora M. Holt, kindergarten, Seger, Okla., 600.  
Elizabeth Smith, asst. matron, Standing Rock, N. D., 480.  
Leora P. Somers, seamstress, Truxton Canon, Ariz., 540.  
Toler R. White, physician, Truxton Canon, Ariz., 1,100.  
Ella B. Kirk, seamstress, White Earth, Minn., 480.

## TRANSFERS.

Charles E. Coe, Havasupai, Ariz., 1,225, to Supt., Camp McDowell, Ariz., 1,400.  
Wm. B. Freer, from teacher, Phoenix, Ariz., 1,200, to Supt., Chey. & Arap., Okla., 1,625.  
Martha McNeil from Matron, Red Moon, Okla., 500, to asst. matron, Chey. & Arap., Okla., 500.  
Christopf H. Leibe, from carpenter, White Earth, Minn., 600, to carpenter, Colville, Wash., 720.  
Willis M. Gillett, from farmer, Rice Station, Arizona, 800 to Ad. farmer, Flathead, Mont., 780.  
Wm. H. Farr, from logger, La Pointe, Wis., 1,500, to Fond du lac, Minn., 1800.  
F. E. Farrel, from fin. clerk, Omaha, Nebr., 900, to Fort Belknap, Mont., 1200.  
Louis Studer, from farmer, Chilocco, Okla., 960, to additional farmer, Ft. Lapwai, Idaho, 840.  
Minnie P. Andrews, from mat., Vermillion Lake, Minn., 600, to matron and seamstress, Ft. Lapwai, Idaho, 600.  
Abbie E. Hill, from matron and seamstress, Ft. Lapwai, Idaho, 600, to seamstress, Ft. Lewis, Colo., 500.  
Joe W. Phillips, from farmer, Otoe, Okla., 720, to farmer Fort Shaw, Mont., 900.  
Chas. D. Parkhurst, from disciplinarian, Hayward, Wis., 720, to disciplinarian, Genoa, Nebr., 840.  
Frank T. Mann, from clerk, Ft. Belknap, Mont., 1,200, to Supt., Greenville, Cal., 1,425.  
Anna B. O'Bryan, from teacher, Pottawatomie, Kansas, 60 mo., to assist. teacher, Jicarilla, N. M., 600.  
Walter Runke, from Supt., Panguitch, Utah, 1,200, to clerk, Klamath, Oreg., 1,200.  
Daniel B. Sherry, from principal, Tongue River, Mont., 840, to Prin., Lower Brule S. D., 800.  
William E. Freeland, from Prin. teacher, Moqui, Ariz., 900, to Prin. teacher, Oraibi D. S., Moqui, Ariz., 900.  
John W. Drummond, from Prin. teacher, Lower Brule, S. D., 800, to Prin. teacher, Moqui, Ariz., 900.  
Earnest M. Hammitt, from engineer, Standing Rock, N. D., 840, to Oneida, Wis., 900.  
Bert G. Courtright, from clerk, Crow Creek, S. D., 840, to lease clerk, Pawnee, Okla., 780.  
Jennie Hood, from teacher, Chilocco, Okla., 600, to teacher, Pima, Ariz., 72m.  
Margaret Moran, from baker, Hayward, Wis., 480, to cook, Pine Ridge, S. D., 500.  
B. P. Six, from teacher, Phil. service, 1,500, to clerk, Pueblo Bonito, N. M., 900.  
Mary A. Allen, from matron, Grand Junction, Colo., 600, to Fem. Ind. teacher, Rapid City, S. D., 600.  
Charles H. Park, from Ind. teacher, Rice Station, Ariz., 720, to Supt., Rincon, Cal., 1,000.  
Alice J. Wilson, from Fem. Ind. teacher, Lower Brule, S. D., 600, to nurse, Rosebud, S. D., 600.  
Blanche T. Thomas, from kindergar'r, Seger, Okla., 600, to kindergar'r, Rosebud, S. D., 600.  
Clarence D. Fulkerson, from Ind. Supt., Camp McDowell, Ariz., 1,125, to physician, Salem, Oregon, 1,200.  
Henry J. McQuigg, from Clerk, Chey. River, S. D., 800, to Supt., San Xavier, Ariz., 1,200.  
Harriette E. Andres, from teacher, Pima, Ariz., 600, to Sherman Inst., Cal., 600.

C. T. Coggeshall, from Supt., Greenville, Cal., 1,400, to Upper Lake, Cal., 1,050.  
 Linnian M. Tindall, from F. Ind. Tchr., Round Valley, Cal., 720, to Upper Lake, Cal., 720.  
 Mrs. C. A. Johnson, from F. Ind. Tchr., Round Valley, Cal. 300, to Upper Lake, Cal., 300.  
 Andrew G. Pollock, from Supt., Omaha, Nebr., 1,400, to Clerk, Winnebago, Nebr., 1,400.  
 Walter W. Small, from Fin. clerk, Omaha, Nebr., 1,200, to Fin. clerk, Winnebago, Nebr., 1,200.  
 Burton A. Martindale, from clerk, Omaha, Neb., 1,000, to Clerk, Winnebago, Nebr., 1,000.  
 Bert G. Courtright, from Ls. clerk, Pawnee, Okla., 780, to Clerk, Winnebago, Nebr., 900.  
 Francis M. Foxworthy, from clerk, Omaha, Nebr., 840, to clerk, Winnebago, Nebr., 840.  
 E. Belle Van Voris, from Asst. clerk, Omaha, Nebr., 720, to Asst. clerk, Winnebago, Nebr., 720.  
 Tacy A. Collett, from Field Mat., Omaha, Nebr., 720, to Field Mat., Winnebago, Nebr., 720.  
 Theophilus Mayberry, from laborer, Omaha, Nebr., 540, to laborer, Winnebago, Nebr., 540.  
 Mary Wittchell, from Lab. & Act. Interpreter, Omaha, Nebr., 540, to Winnebago, Nebr., 540.  
 Louis Dick, from officer, Omaha, Nebr., 25m, to officer, Winnebago, Nebr., 25m.  
 Ulysses Grant, from private, Omaha, Nebr., 20m. to private, Winnebago, Nebr., 20m.  
 Charles Wells, from private, Omaha, Nebr., 20m. to private, Winnebago, Nebr., 20m.  
 Charles S. Woodhull, from private, Omaha, Nebr., 20m. to private, Winnebago, Nebr., 20m.

#### PROMOTIONS AND REDUCTIONS.

Reuben Perry, from Supt., Albuquerque, N. M., 1,800, to 2,100.  
 Fred Dillon, from physician, Albuquerque, N. M., 1,000, to 1,200.  
 Isabella Smith, from laundress, Canton Asylum, S. D., 480, to matron, 600.  
 Emma C. Lovewell, from teacher, Carlisle, Pa., 600, to 660.  
 L. S. Bonnin, from clerk, Chey. & Arap., Okla., 1,100, to 1,200.  
 Lawrence F. Michael, from Supt., Chey. River, S. D., 1,600, to 1,750.  
 Sarah J. Banks, from nurse, Flandreau, S. D., 600, to 660.  
 Clarence H. Jordan, from clerk, Ft. Apache, Ariz., 1,100, to 1,200.  
 Wm. R. Logan, from Supt., Ft. Belknap, Mont., 1,700, to 1,900.  
 C. R. Jefferis, from Supt., Ft. Lapwai, Idaho, 1,500, to 1,650.  
 Gustave Rossknecht, from disciplinarian, Ft. Totten, N. D., 720, to 840.  
 Charles E. Coe, from Supt., Havasupai, Ariz., 1,200, to 1,225.  
 Charles D. Parkhurst, from disciplinarian, Hayward, Wis., 600, to 720.  
 Benson O. Sherman, from blacksmith, Hayward, Wis., 540, to 600.

Florence Fithian, from teacher, Lac du Flambeau, Wis., 600, to 720.  
 Hattie M. Maxwell, from Fin. clerk, Leupp, Ariz., 800, to Matron, 600.  
 Alice M. Kingcade, from teacher Mt. Pleasant, Mich., 720, to 840.  
 Elsie B. Cochran, from matron, Mt. Pleasant, Mich., 720, to 840.  
 Henry Happe, from farmer, Mt. Pleasant, Mich., 720, to 840.  
 Engebrikt Erickson, from tailor, Mt. Pleasant, Mich., 700, to 720.  
 Albert B. Reagan, from Supt., Nett Lake, Minn., 900 to 950.  
 Gussie Cohen Alexander, from Stenog., Indian Warehouse, N. Y., 900, to 1,000.  
 Ora M. Salmons, from teacher, Pala, Cal., 800, to 900.  
 W. W. Ewing, from teacher, Pierre, S. D., 660, to clerk, 720.  
 Frank L. Hoyt, from teacher, Pipestone, Minn., 660, to 720.  
 Fredrick W. Griffiths, from asst., superintendent, and disciplinarian, Puyallup, Wash., 1000, to 1200.  
 W. H. Blish, from clerk, Puyallup, Wash., 1000, to Supv. principal, 1000.  
 Norman H. Justus, from farmer, Rapid City, S. D., 800, to 900.  
 E. O. Stilwell, from matron, Rapid City, S. D., 660, to 720.  
 Hattie E. Smith, asst. matron, Rapid City, S. D., 500, to 540.  
 Charles Brooks, from laborer, Rapid City, S. D., 720, to dairyman, 720.  
 Jerusha Hislop, from seamstress, Red Lake, Minn., 480, to financial clerk, 600.  
 Henry Hopkins, from herder, Rice Station, Ariz., 360, to 480.  
 John S. Hogshead, from physician, Round Valley, Calif., 400, to 690.  
 Ambus N. Fulkerson, from blacksmith, Sac & Fox, Okla., 700, to 720.  
 Charles Larson, asst. disciplinarian, Salem, Ore., 500, to 720.  
 James W. Swoboda, shoe and harnessmaker, Salem, Ore., 720, to 780.  
 Lewis M. Weaver, from superintendent, San Carlos, Ariz., 1400, to 1475.  
 C. J. Crandall, from superintendent, Santa Fe, N. M., 1800, to 2100.  
 Ira C. Deaver, from superintendent, Seneca, Okla., 1300, to 1350.  
 Mary G. Arnold, asst. seamstress, Sherman Institute, Cal., 600, to asst. clerk, 660.  
 Nellie Dnnkle, from asst. matron, Sherman Institute, Cal., 600, to asst. seamstress, 600.  
 Sanford E. Allen, from superintendent, Sisseton, S. D., 1500, to 1575.  
 Emma C. Tyler, from matron, Sisseton, S. D., 540, to 600.  
 Fred E. Roberson, from clerk, Sisseton, S. D., 900, to 1000.  
 Will H. Stanley, from superintendent, Soboba, Cal., 900, to 1000.  
 Charles F. Werner, from snperintendent, Southern Ute, Colo., 1350, to 1400.



Omar L. Babcock, from lease clerk, Standing Rock, N. D., 1000, to 1200.  
 Robert J. Bauman, principal, Standing Rock, N. D., 1000, to 1200.  
 Chas. M. Buchanan, from superintendent and physician, Tulalip, Wash., 1500, to 1900.  
 Susie E. Karnstedt, from clerk, Uintah and Ouray, Utah, 900, to 1000.  
 Celia Swaim, from laundress, Umatilla, Ore., 480, to 500.  
 Ernest Brown, from stenographer, Union Agency, Okla., 1020, to 1200.  
 John M. Brown, from stenographer, Union Agency, Okla., 1000, to 1200.  
 James B. Myers, from stenographer, Union Agency, Okla., 960, to 1020.  
 Mayne R. White, from clerk, Union Agency, Okla., 900, to 960.  
 Flora W. Smith, from stenographer, Union Agency, Okla., 780, to clerk, 900.  
 Dorothy B. Hamacher, from stenographer, Union Agency, Okla., 720, to 780.  
 Gertrude Hooten, from clerk, Union Agency, Okla., 600, to stenographer, 720.  
 Mary E. Davis, from seamstress, Vermillion Lake, Minn., 500, to matron, 600.  
 Watson C. Randolph, from superintendent, Wahpeton, N. D., 1200, to 1500.  
 Samuel W. Pugh, from superintendent, Walker River, Nev., 1200, to 1250.  
 Charles W. Sult, from physician, Western Navajo, Ariz., 1100, to 1200.  
 John R. Howard, from superintendent, White Earth, Minn., 1900, to 2100.  
 Louis Blue, from laborer, White Earth, Minn., 540, to 600.  
 Albert H. Kneale, from superintendent, Winnebago, Neb., 1400, to 2100.  
 S. A. M. Yoong, from Supt., Yakima, Wash., 1,600, to 1,800.  
 Wm. J. Oliver, from Supt., Zoni, N. M., 1,200, to 1,225.  
 Mary H. White, from asst. matron, White Earth, Minn., 540, to matron, 540.

## SEPARATIONS.

Lauretta E. Chappell, seamstress, Canton Asylum, S. D., 500.  
 Russell D. Holt, physician, Cherokee, N. C., 1,200.  
 Frederick H. Monk, physician, Cheyenne River, S. D., 1,000.  
 Margeret Benjamin, Laundress, Ft. Belknap, Mont., 500.  
 Mattie E. Head, teacher, Ft. Hall, Idaho., 660.  
 Ethel J. Clark, matron, Ft. Totten, N. D., 660.  
 Ingeborg Berg, baker, Ft. Totten, N. D., 500.  
 Louise V. Dunlap, asst. matron, Genoa, Nebraska, 500.

Norman Egolf, dairyman, Genoa, Nebraska, 600.  
 Edwin G. Paine, ind'l teacher, Greenville, Cal., 600.  
 Emma H. Paine, teacher, Greenville, Cal., 660.  
 John E. Olson, baker, Haskell Inst., Kans., 600.  
 Earl W. Allen, clerk, Kiowa, Okla., 1,400.  
 Mary E. Bratley, seamstress, Klamath, Oregon, 500.  
 Leila R. Walter, teacher, Lac du Flambeau, Wis., 720.  
 Ursula Moore, seamstress, Leech Lake, Minn., 500.  
 Adelma Laughlin, asst. matron, Leupp, Ariz., 540.  
 Florence G. Whistler, teacher, Mt. Pleasant, Mich., 600.  
 Mary A. Gigax, asst. cook, Navajo, N. M., 500.  
 Irma J. Douglas, nurse, Navajo, N. M., 660.  
 A. H. Ginshach, engineer, Pierre, S. D., 900.  
 Sarah E. Gilman, teacher, Pima, Ariz., 72 mo.  
 Alice A. Holt, cook, Rapid City, S. D., 500.  
 Wm. J. Davis, Supt. Rincon, Cal., 1,000.  
 George H. Cook, farmer, Rosebud, S. D.  
 Nora D. Cushman, cook, Sac & Fox, Iowa, 450.  
 J. M. Berger, farmer, San Xavier, Ariz., 900.  
 William A. Smith, gardner, Seneca, Okla., 600.  
 William H. Roberts, farmer & carpenter, Sisseton, S. D., 720.  
 Jennie L. Brunk, asst., matron, Standing Rock, N. D., 540.  
 Ida A. Dalton, asst. matron, Tomah, Wis., 500.  
 Mabel E. Clark, matron, Tongue River, Mont., 500.  
 Edward Cosby, farmer, Tongue River, Mont., 720.  
 E. M. Winter, engineer, Tongue River, Mont., 900.  
 Frank B. Lyon, blacksmith, Uintah & Ouray, Utah, 720.  
 Stephen B. Nelson, stenographer, Union Agency, Okla., 960.  
 Fred Rains, Intruder Div., Union Agency, Okla., 1,620.  
 Virginia F. Johatgen, cook, Warm Springs, Ore., 500.  
 Warrington S. Brown, farmer, White Earth, Minn., 600.  
 Roy W. Nelson, clerk, Winnebago, Nebr., 900.  
 Sidney K. Mckenzie, farmer, Yakima, Wash., 729.

## MISCELLANEOUS APPOINTMENTS.

Harvey B. Peairs, supervisor of Indian schools, \$2,500 a year, with actual and necessary traveling expenses and subsistence.  
 Thomas Downs, Special Indian Agent, \$2,000. a year; \$3 diem and traveling expenses.  
 Carl Gunderson, supervisor of allotting agents, \$2,000 a year; \$3 per diem and traveling expenses.  
 Frank P. Kendrick, grazing fee collector, \$75 a mo., traveling expenses and subsistence.  
 Pliny T. Moran, special Indian agent, \$2,000 a year; \$3 per diem and traveling expenses.  
 Joseph A. Murphy, medical supervisor at large, \$3,000 a year; \$3 per diem and traveling expenses.  
 W. R. R. Porter, supervisor of Indian schools, \$1,800 a year; \$3 per diem and traveling expenses.  
 Thralls W. Wheat, special allotting agent, \$8 a day and traveling expenses.

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# Service Changes for February

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## APPOINTMENTS.

Murray A. Collins, Mech. drawing teacher, Carlisle, Pa., 840.  
Marion T. Dewalt, fireman, Carlisle, Pa., 420.  
Frank J. Veith, florist, Carlisle, Pa., 660.  
William W. Wyatt, teacher, Carlisle, Pa., 720.  
Cora B. Squires, seamstress, Cherokee, N. C., 540.  
John J. Backus, school clerk, Chey. River, S. D., 800.  
Alexander S. Hotchkiss, stenographer & typewriter, Colville, Wash., 900.  
Carrie L. Wilcox, farm industrial teacher, Crow Creek, S. D., 600.  
Anna D. Crane, teacher, Crow Creek, S. D., 600.  
Isaac Hawley, stenographer and typewriter, Flathead, Mont., 720.  
Thomas S. Sweeny, wheelwright, Ft. Apache, Ariz., 720.  
Henry W. Hutchings, stenographer and typewriter, Ft. Belknap, Mont., 900.  
Harold T. Littlefield, Exp. farmer, Ft. Totten, N. D., 1200.  
Ira A. Hutchinson, blacksmith, Ft. Totten, N. D., 720.  
Nora Ferguson, laundress, Kaw, Okla., 400.  
Amanda L. Waterman, field matron, Klamath, Ore., 720.  
M. P. Standly, teacher, La Pointe, Wis., 600.  
Margaret Schulte, cook, Leech Lake, Minn., 500.  
Velma M. Sidmore, asst. matron, Moqui, Ariz., 480.  
Agnes I. Parrett, teacher, Mt. Pleasant, Mich., 540.  
Louise C. Lindsey, teacher, Navajo, N. M., 660.  
Henry T. Lockey, carpenter, Navajo, N. M., 720.  
Julia A. Fisher, cook, Nevada, Nev., 500.  
Agnes B. Baldwin, asst. matron, Pima, Ariz., 540.  
Edith A. Kennon, teacher, Pipestone, Minn., 540.  
Frances Adams, teacher, Potawatomi, Kan., 60 mo.  
Clara F. Hine, teacher, Potawatomi, Kan., 60 mo.  
Mary H. Peck, cook, Rapid City, S. D., 500.  
Leonard A. Williams, dairyman, Rapid City, S. D., 720.  
William J. Merz, Exp. farmer, Rapid City, S. D., 1200.  
Mary R. McMahan, cook, Springfield, S. D., 420.  
Sarah A. Dockery, seamstress, Springfield, S. D., 420.  
Manly E. Smith, engineer, Standing Rock, N. D., 840.  
Pearle J. Courtney, teacher, Tongue River, Mont., 660.  
John E. Robertson, teacher, Tulalip, Wash., 600.  
Rosamond E. Jones, teacher, Vermillion Lake, Minn., 600.  
Ella M. Pyatt, cook and baker, Western Navajo, Ariz., 600.  
Peter Taafe, blacksmith, Western Shoshone, Nev., 720.  
Lewis W. Page, teacher, White Earth, Minn., 72 mo.  
Fred D. Cooke, physician, White Earth, Minn., 1000.  
Jewell D. Martin, Exp. farmer, Winnebago, Neb., 1200.  
Carl A. Pederson, Exp. farmer, Winnebago, Neb., 1200.  
Wm. J. Mahony, Exp. farmer, Winnebago, Neb., 1200.  
Otis Mellon, teacher, Yakima, Wash., 720.  
Jos. Harkness, Jr., stenographer, Yakima, Wash., 900.

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## REINSTATEMENTS.

Frank G. Ellis, physician, Cheyenne and Arapaho, Okla., 1000.  
Helene T. Smith, teacher, Chilocco, Okla., 600.  
Nancy R. Seneca, nurse, Crow Creek, S. D., 600.

Byron R. Snodgrass, teacher, Ft. Berthold, N. D., 60 mo.  
Charles T. Martell, farmer, Jicarilla, N. M., 600.  
Minnie Brown, asst. matron, Jicarilla, N. M., 500.  
Maurice E. Peairs, asst. clerk, Kiowa, Okla., 1000.  
May M. Longenbaugh, clerk, Moqui, Ariz., 900.  
Samuel F. Hudelson, industrial teacher, Navajo, N. M., 720.  
Nellie L. Hamilton, nurse, Osage, Okla., 600.  
Charles F. Whitmer, physician, Pala, Cal., 1000.  
Horace J. Johnson, superintendent, Round Valley, Cal., 1450.  
Sarah M. Dickens, field matron, Seger, Okla., 720.  
Louise Halney, asst. matron, Sherman Institute, Cal., 600.  
Anna M. Shafer, matron, Western Navajo, Ariz., 600.  
Blanche Hickman, kindergartner, White Earth, 600.

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## TRANSFERS.

Effie C. Coe, from matron, Havasupai, Ariz., 600, to housekeeper, Camp McDowell, Ariz., 30 mo.  
Jane Mahany, from asst. matron, Wahpeton, N. D., 400, to matron, Cass Lake, Minn., 540.  
Cora A. Truax, from laundress, Ft. Yuma, Ariz., 600, to Colorado River, Ariz., 600.  
Mattie J. Forrester, from matron, Colville, Wash., 660, to Crow, Mont., 540.  
Anna M. Coady, from asst. matron, Cheyenne River, S. D., 500, to Crow, Mont., 600.  
Leonidas L. Goen, from principal, White Earth, Minn., 1000, to teacher, Ft. McDermitt, Nev., 70 mo.  
Isabella Goen, from seamstress, White Earth, Minn., 520, to Ft. McDermitt, Nev., 30 mo.  
George A. Landes, from physician, Yakima, Wash., 1000, to Ft. Mojave, Ariz., 1200.  
Bessie K. May, from matron, Crow, Mont., 600, to Fort Totten, N. D., 660.  
W. Q. Farris, from disciplinarian, Pierre, S. D., 720, to shoe and harnessmaker, Ft. Totten, N. D., 720.  
Nellie B. Mott, from cook, Pine Ridge, S. D., 500, to baker, Genoa, Neb., 500.  
Elizabeth M. Cherrick, from teacher, Standing Rock, N. D., 720, to asst. matron, Grand Junction, Colo., 540.  
Nora A. Buzzard, from asst. matron, Sherman Institute, Cal., 600, to matron, Grand Junction, Colo., 600.  
Wilda A. Smith, from cook, Yakima, Wash., 540, to Greenville, Cal., 480.  
Herbert H. Fiske, from teacher, Round Valley, Cal., 720, to superintendent, Haskell Institute, Kan., 2100.  
Lida W. Barnes, from laundress, Pawnee, Okla., 450, to matron, Havasupai, Ariz., 600.  
Richard J. Barnes, from lease clerk, Pawnee, Okla., 780, to superintendent, Havasupai, Ariz., 1000.  
Isaac Z. Stalbert, from physician, White Earth, Minn., 1000, to Hayward, Wis., 1200.  
Alfred H. Ackley, from additional farmer, Tongue River, Mont., 720, to Hoopa Valley, Cal., 720.  
Moses C. Elliot, from industrial teacher, Tulalip, Wash., 600, to Keshena, Wis., 720.  
William J. Lovett, from clerk, Kiowa, Okla., 1080, to Lac du Flambeau, Wis., 1200.  
Charles Brooks, from dairyman, Rapid City, S. D., 720, to asst. clerk, Leupp, Ariz., 720.

Elizabeth Judge, from nurse, Grand Junction, Colo., 600, to Navajo, N. M., 660.

Fred E. Bartram, from issue clerk, Tongue River, Mont., 720, to teacher, Neah Bay, Wash., 720.

Blanche E. Bartram, asst. clerk, Tongue River, Mont., 720, to asst. teacher, Neah Bay, Wash., 540.

George W. Brewer, from additional farmer, Nevada, Nev., 720, to Nett Lake, Minn., 720.

Archie L. McIntosh, teacher, Sac & Fox, Iowa, 600, to teacher and clerk, Pine Ridge, S. D., 720.

Minnie Mae Matts, from nurse, Panama Service, to nurse, Rapid City, S. D., 600.

Robert H. Stelzner, from copyist, Indian Office, 900, to stenographer, Shawnee, Okla., 900.

Margaret Martin, from cook, Greenville, Cal, 480, to cook, Sherman Institute, Cal., 540.

Henry C. Shelton, asst. clerk, Cheyenne River, S. D., 900, to financial clerk, Sac & Fox, Okla., 900.

Stella Robbins, from teacher, vocal music, Haskell Institute, Kans., 720, to music teacher, Sherman Institute, Cal., 600.

Lucy J. Barlow, from teacher, Ponca, Okla., 600, to asst. clerk, Sisseton, S. D., 720.

Horace E. Morrow, teacher, Rapid City, S. D., 800, to principal, Tongue River, Mont., 840.

Raymond Walter, from clerk, Lac du Flambeau, Wis., 1200, to asst. superintendent, Tulalip, Wash., 1200.

Amasa J. Ward, from law clerk, Commissioner Five Civilized Tribes, Okla., 1600, to C. C. intruder division, Union Agency, Okla., 1800.

Edward L. Swadener, from physician, Pine Ridge, S. D., 1000, to Winnebago, Neb., 1200.

Lester D. Riggs, from physician, Tulalip, Wash., 1000, to Yakima, Wash., 1000.

Estella Armstrong, from asst. clerk, Leupp, Ariz., 720, to Yankton, S. D., 720.

## PROMOTIONS AND REDUCTIONS.

Olive V. Wisdom, Laundress, Cantonment, Okla., 400, to Asst. Matron, 420.

Andrew J. Geer, night watchman, Chey. River, S. D., 400 to Laborer, 400.

Sadie F. Robertson, teacher, Chilocco, Okla., 660, to 720.

C. O. Preston, nurseryman, Chilocco, Okla., 860 to 900.

Edward Red Crow, wheelwright, Crow Creek, S. D., 240 to laborer, 420.

Edward H. Colegrove, overseer, Office, Supt. Indian Employ't, N. M., 1,200, to 1,500.

William R. Logan, Supt., Ft. Belknap, Mont., 1,900 to 2,000.

Carl M. Martin, Blacksmith, Ft. Belknap, Mont., 780, to 900.

John Kelley, Harness maker, Ft. Belknap, Mont., 780, to 900.

Powder Face, teamster, Ft. Belknap, Mont., 480, to 600.

Mike Bushyhead, laborer, Ft. Belknap, Mont., 400, to 480.

Peter Longhorse, laborer, Ft. Belknap, Mont., 400, to 480.

Bracelet, laborer, Ft. Belknap, Mont., 400, to 480.

Fred White, laborer, Ft. Belknap, Mont., 400 to 480.

Ray R. Parrett, industrial teacher, Ft. Hall, Idaho, 600, to teacher, 660.

Abbie E. Hill, seamstress, Ft. Lewis, Colo., 500, to matron, 600.

Earl Hedderich, asst. farmer, Ft. Peck, Mont., 180, to laborer, 400.

E. E. Wilson, physician, Greenville, Cal., 500, to 720.

Clyde M. Blair, teacher, Haskell Institute, Kan., 600, to 660.

Almond R. Miller, superintendent, Kaw, Okla., 1400, to 1550.

Walter Darst, laborer, Kaw, Okla., 360, to 480.

Thomas B. Wilson, superintendent, Keshena, Wis., 1800, to 1900.

Bettie V. Burton, field matron, Kiowa, Okla., 300, to 720.

Joe Prickett, asst. clerk, Kiowa, Okla., 900, to 1080.

Burt Craft, farmer, Lower Brule, S. D. 600, to Industrial teacher, 720.

John R. Callaway, physician, Mescalero, N. M. 1,200, to 1,500.

Joseph B. Wingfield, Supt. of live stock, Mescalero, N. M. 900, to 1,200.

James E. Cissne, blacksmith, Moqui, Arizona, 720, to overseer 1,000.

Amy G. Kely, teacher, Mt. Pleasant, Michigan, 540, to 600.

James W. Balmer, clerk, Mt. Pleasant, Michigan, 1,000, to principal and clerk, 1,200.

Ernest W. Jemark, chief clerk, Osage, Okla., 1,500 to 1,800.

Florence S. McCoy, laundress, Phoenix, Arizona, 540, to 600.

Ida Vorum, clerk, Phoenix, Arizona, 900, to clerk, 600.

Ralph M. Waterman, from laborer, Tulalip, Wash., 720, to disciplinarian, 660.

Frank E. Frink, from carpenter, Unith & Ouray, Utah, 720, to miller and engineer, 900.

Manuel Haynes, from janitor, Union Agency, Okla., 420, to 480.

Gertrude Hooten, from stenographer, Union Agency, Okla., 720, to 840.

Zac Farmer, stenographer, Union Agency, Okla., 960, to clerk, 960.

Dorothy C. Hamacher, from stenographer, Union Agency, Okla., 780, to 840.

Joe Lesseley, from clerk, Union Agency, Okla., 780, to 840.

E. Dorsie Ross, from asst. matron, Warm Springs, Ore., 300, to 400.

William H. Pfeifer, from teacher, Western Navajo, Ariz., 72 mo., to 84 mo.

E. Belle Van Voris, from asst. clerk, Winnebago, Nebr., 720, to clerk, 900.

Lydia Doxtator, asst. cook, Wittenburg, Wis., 360, to 420.

Maggie Nelson, assistant, Wittenburg, Wis., 360, to 300.

W. H. Harrison, from asst. physician, Phoenix, Ariz., 900, to 1200.

Lucretia T. Ross, from nurse, Phoenix, Ariz., 840, to nurse 1000.

Samuel F. Stacher, from superintendent, Pueblo Bonito, N. M., 1200, to 1250.

Melvin Sisto, from gardener, Rice Station, Ariz., 360, to farmer, 800.



Edwin L. Chalcraft, from superintendent, Salem, Ore., 2000, to 2025.

Nellie J. Campbell, from teacher, Salem, Ore., 720, to principal teacher, 900.

W. T. Shelton, from superintendent, San Juan, N. M., 1825, to 2100.

Joseph F. Singleton, supt. of Industries, Sherman Institute, Cal., 840, to general mechanic, 840.

Eva S. Sparklin, from teacher, Standing Rock, N. D., 600, to 720.

Mabel Clare Burkdoll, from telephone operator, Standing Rock, N. D., 450, to 600.

J. R. Eddy, from superintendent, Tongue River, Mont., 1400, to 1700.

Frank Stumphorn, from private, Tongue River, Mont., 20 mo., to officer, 25 mo.

Ida G. Coverdill, from housekeeper, Tongue River, Mont., 30 mo., to matron, 500.

Hattie B. Parker, from asst. matron, Truxton Canon, Ariz., 540, to matron, 600.

Clarence Sears, from engineer, Southern Ute, Colo., 660, to 780.

#### SEPARATIONS.

Helena B. Warren, teacher, Bena, Minn., 540.

Frederick W. Didier, physician, Blackfeet, Mont., 1,000.

Mary Cox, cook, Canton Asylum, S. D., 500.

Jerusha Cornelius, matron, Cass Lake, Minn., 540.

Lloyd C. Brooks, Ind. teacher, Chamberlain, S. D., 720.

Mary McCormick, field matron, Chey. & Arap., Okla., 720.

George W. Bent, Asst. disciplinarian, Chilocco, Okla., 720.

Jessie S. Studer, teacher, Chilocco, Okla., 720.

William M. Hills, poultryman, Chilocco, Okla., 640.

Benjiman F. Norris, Ind. teacher, Colo. River, Ariz., 600.

Mary E. Norris, cook, Colo. River, Ariz., 600.

George Ball, blacksmith, Crow, Mont., 900.

Emma J. Barrette, seamstress, Crow, Mont., 500.

Sarah E. Thompson, teacher, Ft. Belknap, Mont., 600.

Clara L. Brockett, stenographer & typewriter, Ft. Belknap, Mont., 900.

Lewis L. Brink, Prin. & D. S. inspector, Ft. Peck, Mont., 1,000.

Bessie K. May, matron, Ft. Totten, N. D., 660.

Lillie Adkinson, seamsress, Ft. Yuma, Cal., 600.

Josephine B. Walter, matron, Genoa, Nebr., 720.

Paul A. Walter, tailor, Genoa, Nebr., 720.

Katherine Norton, teacher, Haskell, Inst., Kans., 660.

Burr W. Clark, asst. clerk, Leech Lake, Minn., 900.

Isaac James, disciplinarian, Leupp, Ariz., 540.

Myrtle B. Wheelock, teacher, Morris, Minn., 600.

Belle McClelland, asst. matron, Oneida, Wis., 500.

Troy C. Kabel, teacher, Puyallup, Wash., 840.

George W. Hilliard, night-watchman, Puyallup, Wash., 500.

Etta M. Welter, seamstress, Sac & Fox, Okla., 450.

Charles A. Brown, asst. engineer, Salem, Ore., 720.

Percy W. Meredith, Ind. teacher, Salem, Ore., 720.

Mary E. Haskett, teacher, Santa Fe, N. M., 72mo.

Stella M. Jones, seamstress, Seger, Okla., 500.

Margaret E. Clark, seamstress, Southern Ute, Colo., 480.

Gertrude Bennin, issue clerk, Standing Rock, N. D., 900.

Mary Myrick Hinman, asst. clerk, Standing Rock, N. D., 720.

Clara F. Barnhisel, matron, Truxton Canon, Ariz., 600.

Rose K. Lambert, asst. matron, Tulalip, Wash., 500.

Sada E. Culbertson, asst. matron, Tulalip, Wash., 500.

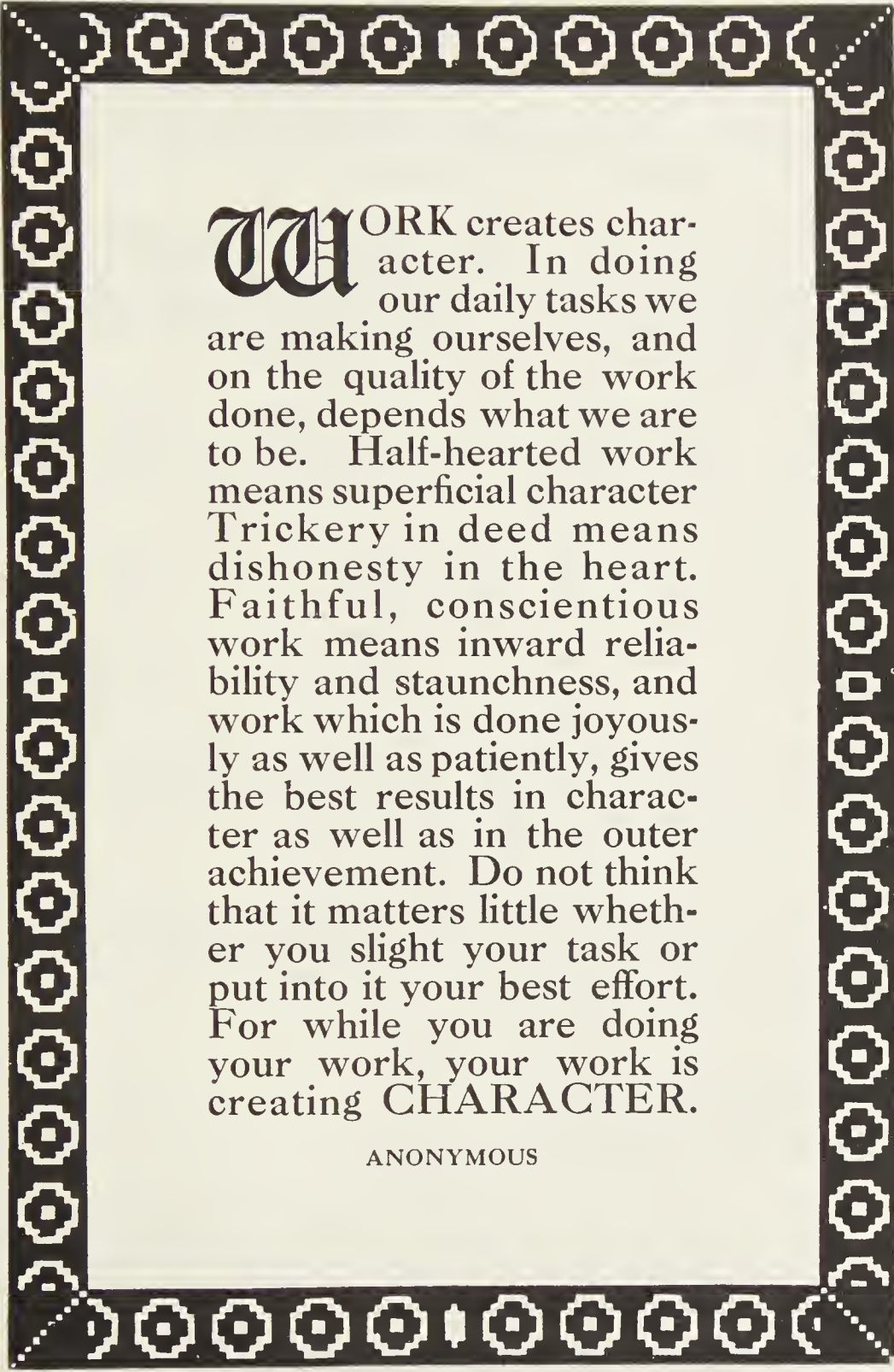
Arthur E. McFarridge, Supt., Umatilla, Ore., 1,500.

Bessie N. Janus, matron, Western Navajo, Ariz., 600.

Sophia Rice, cook, White Earth, Minn., 540.

Eva Greenlee, matron, Zuni, N. M., 600.





**W**ORK creates character. In doing our daily tasks we are making ourselves, and on the quality of the work done, depends what we are to be. Half-hearted work means superficial character. Trickery in deed means dishonesty in the heart. Faithful, conscientious work means inward reliability and staunchness, and work which is done joyously as well as patiently, gives the best results in character as well as in the outer achievement. Do not think that it matters little whether you slight your task or put into it your best effort. For while you are doing your work, your work is creating **CHARACTER.**

ANONYMOUS

# Carlisle Indian Industrial School

**M. Friedman, Superintendent**

**LOCATION.** The Indian School is located in Carlisle, Pa., in beautiful Cumberland County with its magnificent scenery, unexcelled climate and refined and cultured inhabitants.

**HISTORY.** The School was founded in 1879, and first specifically provided for by an Act of the United States Congress July 31, 1883. The War Department donated for the school's work the Carlisle Barracks, composed of 27 acres of land, stables, officers' quarters and commodious barracks buildings. The Guardhouse, one of the school's Historic Buildings, was built by Hessian Prisoners during the Revolutionary War.

**PRESENT PLANT.** The present plant consists of 49 buildings. The school campus, together with two school farms, comprises 311 acres. The buildings are of simple exterior architectural treatment but well arranged, and the equipment is modern and complete.

**ACADEMIC.** The academic courses consist of a carefully graded school including courses in Agriculture, Teaching, Stenography, Business Practice, Telegraphy and Industrial Art.

**TRADES.** Instruction of a practical character is given in farming, dairying, horticulture, dressmaking, cooking, laundering, housekeeping and twenty trades.

**OUTING SYSTEM.** The Outing System affords the students an opportunity for extended residence with the best white families of the East, enabling them to get instruction in public schools, learn practical housekeeping, practice their trade, imbibe the best of civilization and earn wages, which are placed to their credit in the bank at interest.

**PURPOSE.** The aim of the Carlisle School is to train Indians as teachers, homemakers, mechanics, and industrial leaders who find abundant opportunity for service as teachers and employees in the Indian Service leaders among their people, or as industrial competitors in the white communities in various parts of the country.

Faculty .....	75
Number of Students in attendance.....	1008
Total Number of Returned Students.....	4498
Total Number of Graduates .....	538
Total Number of Students who did not graduate.....	3960

**RESULTS.** These students are leaders and teachers among their people; 148 occupy positions with the Government as teachers, etc., in Government schools; among the remainder are successful farmers, stockmen, teachers, preachers, mechanics, business men, professional men, and our girls are upright, industrious and influential women.







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